# THE MENNONITE Community

A Community on the Prairie of the Canadian West

JANUARY 1951
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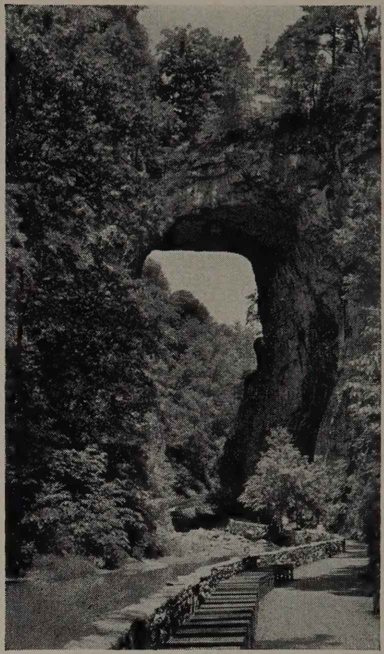

*One of the high lights of the Special Bible Term at Eastern Mennonite College is the annual trip to the famous Natural Bridge of Virginia*

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# Our Churches

Pioneer settlers to the region of Guernsey, Saskatchewan, came mostly from Waterloo County, Ontario. When they first arrived they saw many rose bushes scattered over the prairies. They were reminded of the Rose of Sharon and named their church the Sharon Mennonite Church.

This church was built in 1911 with the help of local members and by donations from home congregations in Ontario. In 1942 a gallery was added. Eli Hallman was the first bishop. Three full-time mission workers have been given to the church by this congregation of 115 members. William Hallman and Mrs. Frank Byler (Anna Hallman) are in Argentina and Alda Rosenberger is with the Mexican Mission in Chicago.

The present bishop of the congregation is John Stauffer of Tofield, Alberta, and Stanley Shantz is minister. Arnold Shantz is deacon of the congregation. Other ministers who served were Isaiah Rosenberger, Burton Weber, and Daniel Schlabach.

The Sharon Church is 400 miles from the nearest sister congregation.

## Mennonite Community

JANUARY 1951

Volume 5 Number 1

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## Contents

Carbon Copy .......... 4
*Isabel Carolan*

A Community on the Prairies of the Canadian West 6
*Lyle A. Shantz*

Bird's-foot Trefoil Is a Welcome Pasture Legume 12
*J. J. Pierre*

What Is the Co-operative Movement? .......... 14
*Ivan Lind*

Editorials .......... 16

About Kitchen Knives .......... 18
*Jocele Thut*

Young Community .......... 20

Enjoy Your Family .......... 22
*Almeta Hilty Good*

How Shall I Tell My Child He Is Adopted? .......... 24
*Orval Shoemaker*

Young Men from Europe Enjoy Working on Our Farms .......... 25
*Ernest Lehman*

Community Life .......... 26

Viewpoints on World News .......... 28
*Carl Kreider*

# Carbon Copy

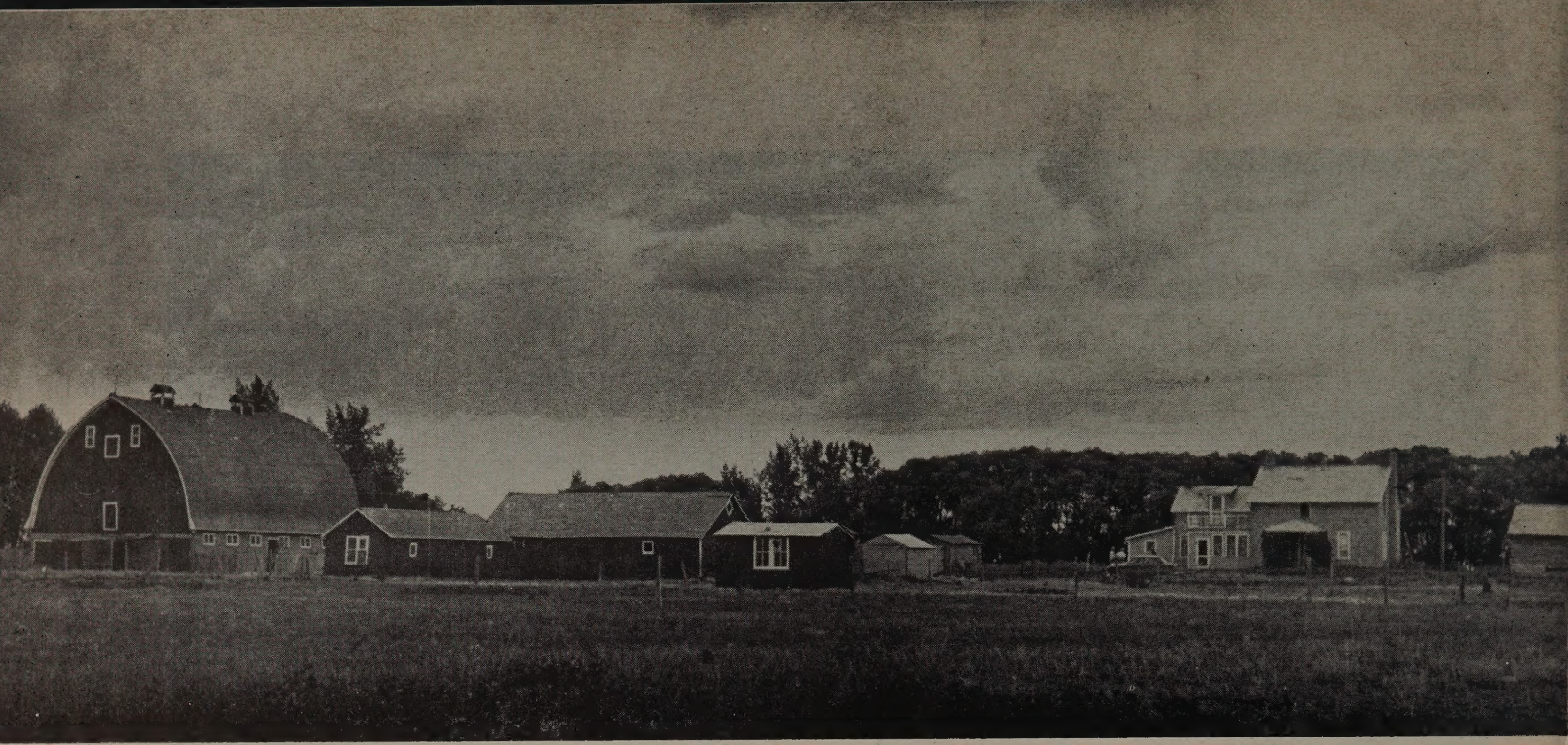
Everything I found in him I find again in you;
All the magic of a dream somehow twice come true.
You're a darling duplicate, manly little lad,
Of the great big fellow that you proudly call your dad.

He is you, and you are he—though you're dad and son,
In my heart your images blend themselves in one.
Love, when in a gracious mood, sent your dad, and then
Nature, smiling roguishly, said, "Here he is again!"

—Isabel Carolan.

**Boyd Blough and his three-year-old son Harold posed for this picture near their home at Hollsopple, Pa.**

Amos Baer and son Billy of Maugansville, Md., look at a globe together in the pine-paneled room of their home.



**HOMESTEAD FARM**

**When Isaac Rosenberger came to this part of Saskatchewan in 1905 he settled on this homestead which is now owned by David Rosenberger. Early settlers came by train to Humboldt, some thirty-five miles away.**

*Since the turn of the century these families have "chiseled out a new community in the heart of a new land."*

# A Community on the Prairies of the Canadian West

## Lyle A. Shantz

FOR A THOUSAND miles westward from Winnipeg, the vast reaches of the prairie lands extend into the Canadian West. This region is bordered to the east by the rocky structure of northern Ontario, to the north by a great region of wild and sparsely settled bush country. On the west the prairies are cut short by the majestic range of Rocky Mountains, while to the south lies our neighbor the United States. In the center of this large area is situated a small Mennonite community near the village of Guernsey, Saskatchewan.

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*Lyle A. Shantz lives on the farm where he was born near Guernsey, Saskatchewan. He is the father of a little girl and is superintendent of the Sharon Sunday School. He is indebted to older members of the community for some of the information he included in his article.*

**Here They Found Land**

The origin of this settlement takes us back to the turn of the century, when this land was a large region of virgin soil. The settlers of this community came mostly from Waterloo County, Ontario, with a few families from United States points. This may make us ask, Why leave the security of established districts to migrate to a new unbroken land, so far from home? A little history of the conditions of that period may give us the reasons. Primarily the problem was economic. It was a rapidly expanding age. Land in the older districts was scarce. Wages were low. Most families were quite large and the home farm could not give employment to all. Industry did not absorb the labor in those days as is the case today. Running parallel with this situation were the opportunities being offered in the West. Land companies advertised this new region, and adventuresome young people grasped its opportunities. Caught in this westward surge were quite a few Mennonites families, who with an eye to the future, and a burning enthusiasm in their hearts, severed home ties and in a pioneer spirit chose to chisel out a new community in the heart of a new land. Several other Saskatchewan and Alberta points were settled by Mennonites at the same time. Guernsey is the only Saskatchewan point with an established church of the (Old) Mennonite branch of the church. There are, however, numerous congregations of General Conference and Brethren in Christ Mennonites in the province.

**Pioneering Was Difficult**

Pioneer life was not easy and in time some settlers returned to their former homes. Many more did remain, and in quite a few instances the next generation has already taken over the farms which their fathers had homesteaded. Most of the settlers came by railroad as far as Humboldt, from which point there remained thirty-five miles of prairie trails to their holding. Oxen trekking along the winding trail were a common sight. For several years, until closer railroads were built, the produce grown was taken back over the same arduous road. Still others drove their beasts of burden up from Regina, a distance of one hundred and twenty miles to the south. Many other accounts could be related, but it was not these that mattered. Faith beat firmly in their breasts, common joys and sorrows were mutually shared, and together the foundations of a community were laid.

**A HOME OF TODAY**
**The home and farm buildings on Arnold Shantz's farm.**

### Climate Is Important

We have tried to give a word picture of the settlement of the Guernsey district, but now, how do we see it today? First of all, what are some of the physical features we would notice? Our climate is of an extreme nature. Winter temperatures at times drop to 40° below, and upon occasion down to 50°. These severe cold snaps last only a few days, before moderation usually sets in. This is not always the case, however, as many will testify. Our growing season is somewhat short, but warm and even hot at times. Nights are cool, a factor which helps produce plump grains. Rainfall varies from year to year, and often within a year itself is rather spotty. This is possibly one of the greatest limiting factors to our agricultural program. Complete failures have never been experienced in this district as has been the case in many localities. Along with rainfall, soil structure and temperature determine to a large degree our type of farming.

### The Pattern of Farming Is Changing

Our district is a mixed farming area. Chief source of income comes from the sale of grains of which wheat rates as the main cash crop. Barley, oats, rye, and flax offer other cash resources. Most of the wheat, apart from that used for domestic markets, is exported to foreign countries. Feed grains not fed are mostly shipped to eastern Canadian markets. Because of the sandy nature of our soil it is almost expedient that we are diversified farmers. Particularly so are the

**HOMES IN THE BEGINNING**
**When the settlement was started nearly fifty years ago the early homes looked like this old mud house which Aaron Bean built. Oxen trekked along the winding trails of the region.**

**TOWN SCENE**
**Main Street in Guernsey, Saskatchewan, has some buildings that recall pioneer days.**

J.A. FUNK
FLOUR

### TRACTORS OFFER COMPETITION

A tractor and a team of horses work together in haymaking time on Alfred Bowman's farm. Tractors are slowly replacing horses in the great prairie lands of Canada.

### ACROSS THE FIELDS

The Addison Gingerich farmstead was photographed from a distance.

### HOUSE AND BARN

1. A lane leads straight to the barn on Noah Weber's farm.

### MILKING TIME ON THE WEBER FARM

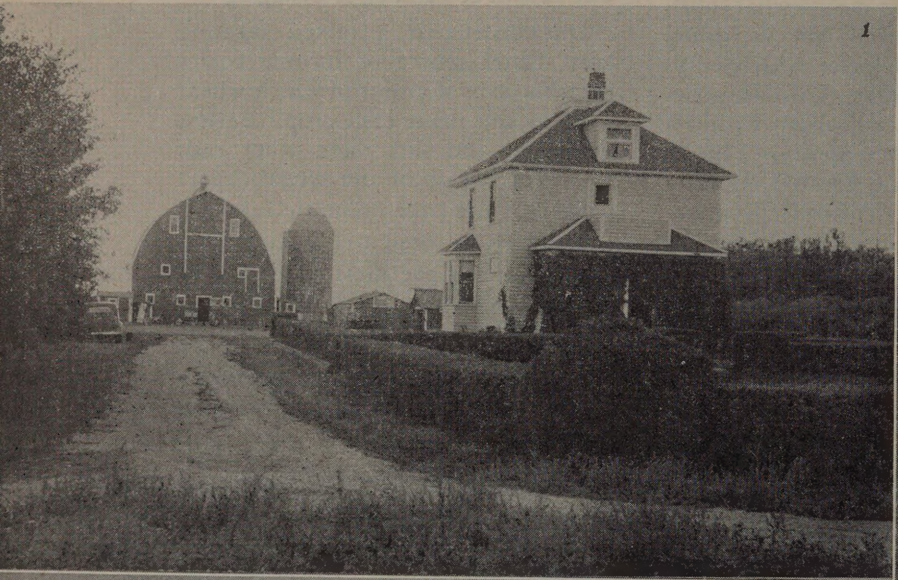
2. Howard Weber, son of Noah Weber, brings Holstein cows from pasture. The well-built dairy farms of the community are one evidence of growth in the dairy industry.

### FARMER AND HAY WAGON

3. Aaron Bean has just put a load of clover hay into the barn. The farms of the Guernsey area are diversified, especially where dairying is carried on.

### SWEET CLOVER

4. Claud Schlabach is swathing sweet clover on a day in August of 1948. The picture was taken on the farm of Dan Schlabach.



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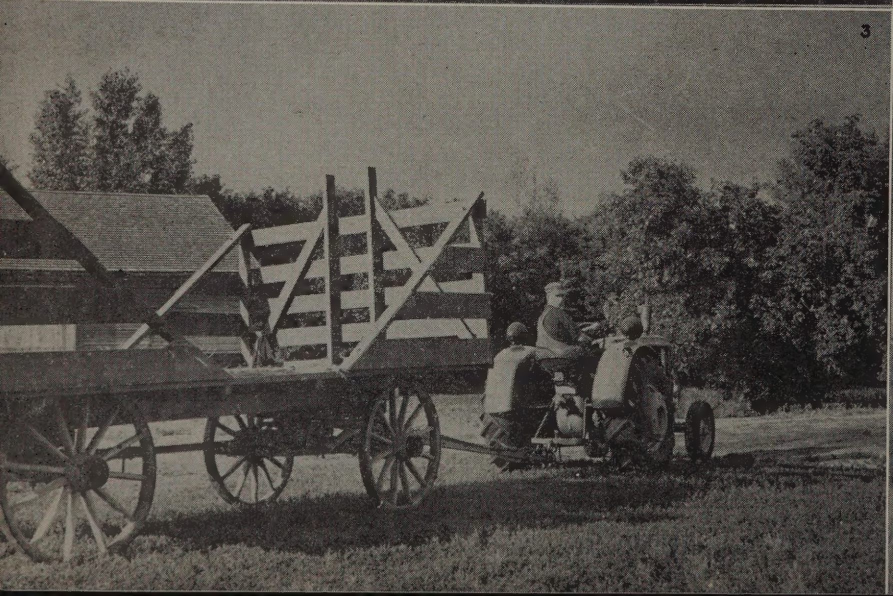

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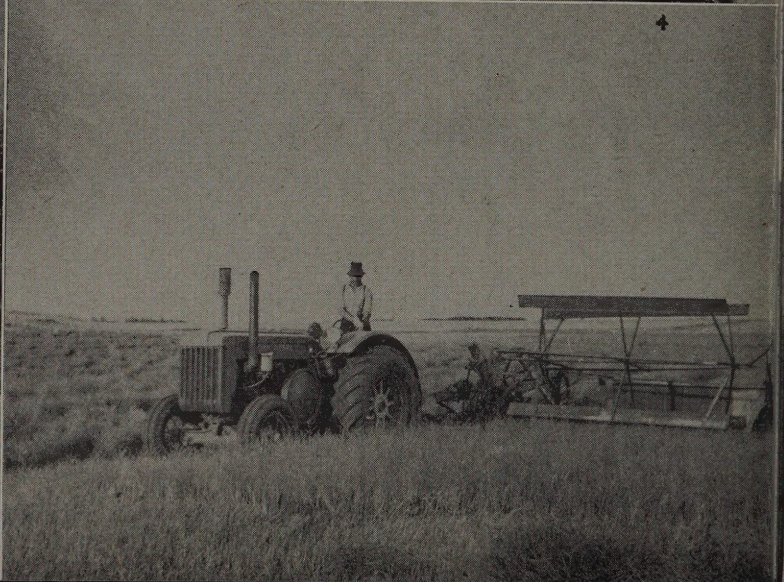

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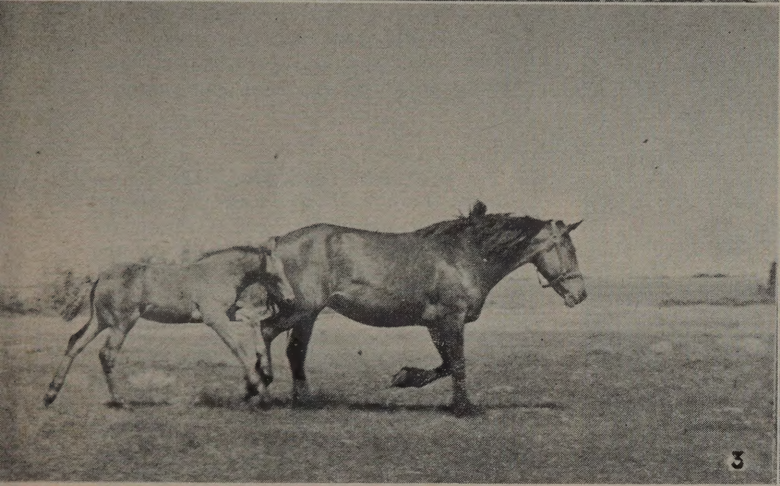
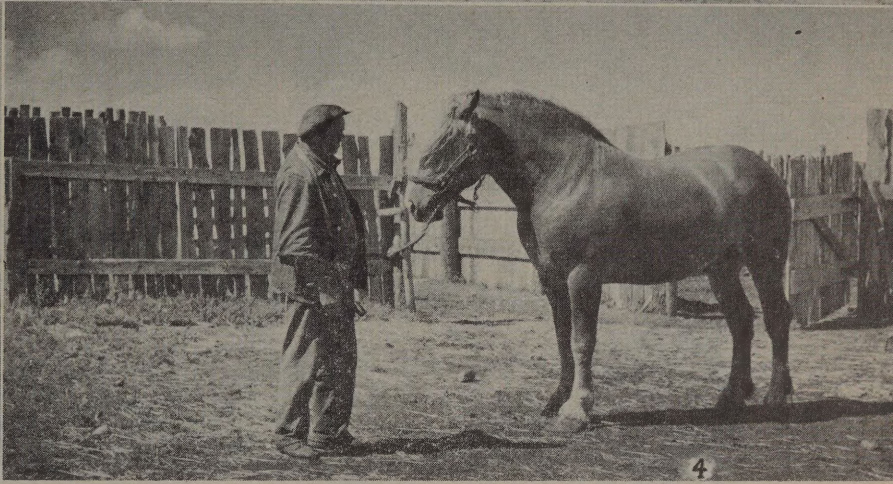




### WOMEN AND CHICKENS

1. Mrs. A. C. Snyder feeds her Sussex chickens and (2) Mrs. Clayton Bean scatters feed to her flock outside the chicken house.

### ROAMING IN THE OPEN SPACES

3. A colt and its mother trot about in an open field on the farm of Fred Bowman.

### A PRIZE HORSE

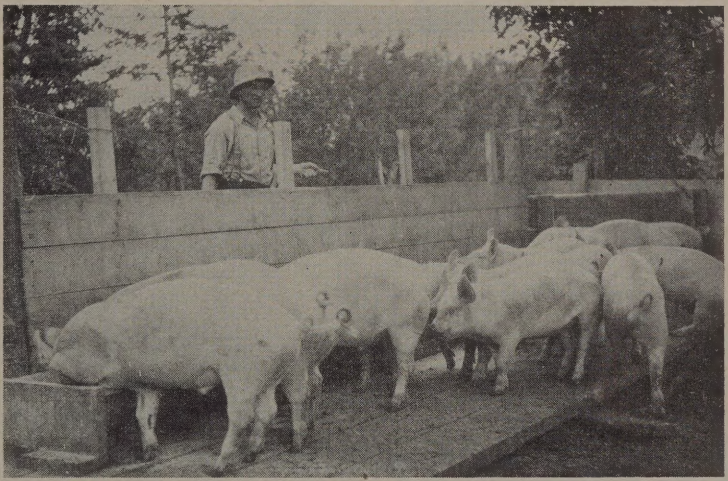
4. A well-bred stallion poses for a picture on the farm of Clarence Burkhart.

### A GRAIN COUNTRY

Below. Shocks of rye dot this large field far into the distance. Other grains grown in this community are oats, flax, and barley.

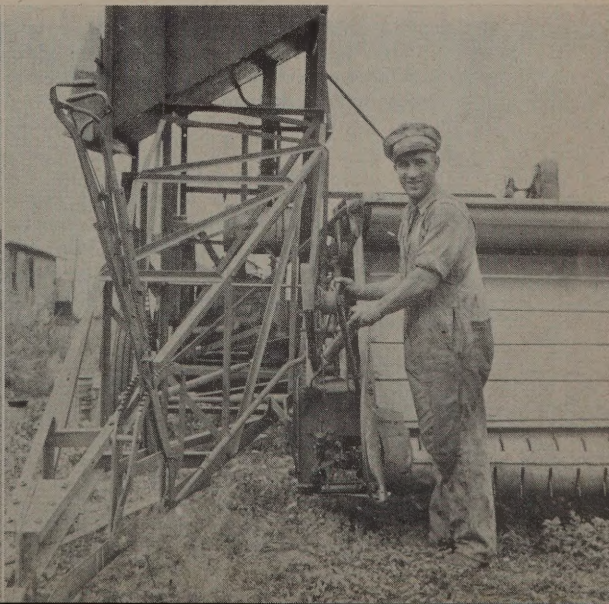
### READY TO GO

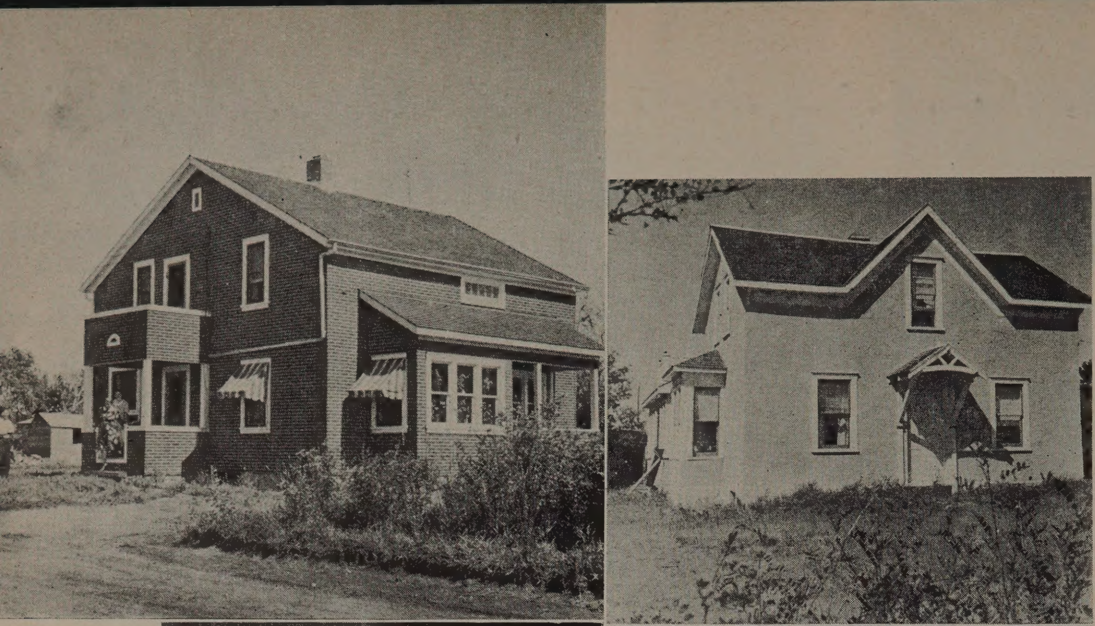
Below right. Kenneth Snyder stands by the combine which he is greasing for the day's work. Most of the wheat grown in this area is exported to foreign countries.



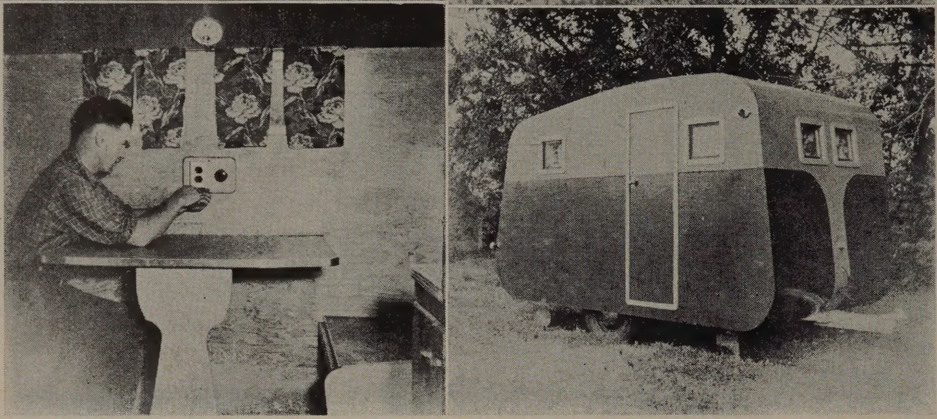
### HOGS AT FEEDING TIME

Stanley D. Shantz, minister of the Sharon congregation, feeds some of his hogs. On his 480-acre farm he raises wheat, oats, barley, and hay. Colts are raised for the farm chores.





**HOMES ARE ATTRACTIVE**
**This is a view of Clarence Burkhart's home. The home of Ira Gingerich and family.**



**MAN AND HIS TRAILER**
**Ralph Howes built this trailer to suit his own fancies and needs. He is shown inside it at the table which he built for the small kitchenette.**

Mennonites, many of whom keep dairy herds. One such herd was in the past year awarded a shield by the Provincial government for its production records. Local creameries and packer buyers provide the markets for dairy, poultry, beef, and pork products.

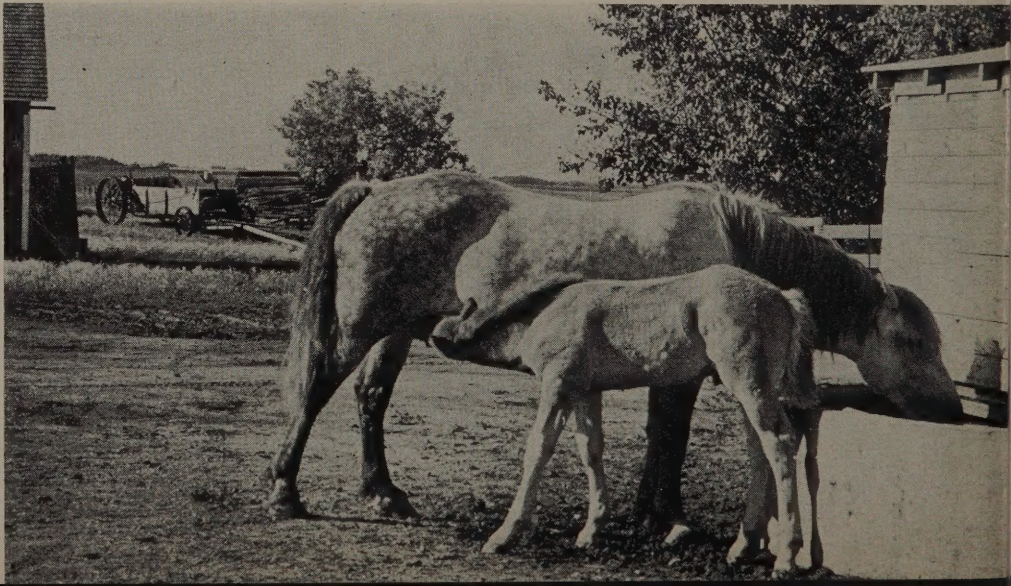
As in other places, our agricultural practices are being revolutionized. The influx of modern machinery is easing the lot of the farmer. Farms are being enlarged as a result. Horses, a great source of farm power in days gone by, have given way to tractors. Commercial fertilizers are sown by most prosperous farmers. A prosperous community now exists upon the foundations laid down by our fathers forty years ago.

### The Church and Spiritual Foundations

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The early settlers let this principle guide their community life. They took the Lord Jesus with them, for He is the Master Builder. "Except the Lord

**DAIRYING IS COMMON**
**Cattle on Addison Gingerich's farm graze in a large open field. Milk from the herd is sent daily to Saskatoon.**

**TAKING A DRINK**
**A mare and her colt both take a drink. The scene is on the farm of Arnold Shantz, deacon of the local congregation. With his brother Lyle (author of the article) he farms a 1440-acre farm of which about 1000 acres are cultivated.**



**BOY, MARE, AND COLT**
Boyd Snyder, aged 11 when this picture was taken, stands with one of his father's mares and colt. Boyd is the son of Elmer Snyder.

**AT PLAY**
Wilford and Gale Snyder were 6 and 8 years old when this picture was taken of them playing near the chicken house. They are the children of Kenneth Snyder.

build the house, they labour in vain that build it." In their earnestness and zeal to construct new homes, the spiritual foundations were not neglected. This is a fact for which we as the succeeding generation are thankful.

The history of the Sharon Church goes back to 1905, when most of the settlers arrived. Common names of the newcomers were: Bowman, Beihn, Shuh, Gingrich, Loman, Weber, Shantz, Snider, Rosenberger, Martin, Cressman, and others. The first services were held in a tent in the yard of Aaron Beihn, the first deacon. In 1906 the local school was constructed and services were then held there until 1911 when the present church building was erected. The first bishop to serve was Eli Hallman, father of missionary William Hallman. Moses Schmitt (now deceased) also served in this capacity. At present this work is looked after by John Stauffer of Tofield, Alberta. Ministers to serve have been Isaiah Rosenberger (now deceased), Burton Weber, Dan Schlabach, and the present pastor, Stanley Shantz.

The membership at present is 120. The church carries on an active program of Sunday-school work, preaching services each Sunday, and young people's Bible meetings. A handicap which we have is the lack of fellowship with congregations of like faith, due to the barrier of distance. We are a member of the Alberta-Saskatchewan Conference district. Scattered over this prairie land are many rose bushes upon which a gorgeous sweet-smelling flower blooms. The pioneers looked at them and they thought of "Jesus, the Rose of Sharon." Hence the church name of Sharon. We trust that we may continue to be the Rose of Sharon Church—a bright and guiding star in the entire community's life.

**WATERLOO PUBLIC SCHOOL**
Children of the Guernsey community go to this attractive school building for their grade-school training.

**TEACHER AND BIBLE CLASS**
Mrs. Violet Bowman reads from the Bible to her class of children in summer Bible school. The picture was taken in the basement of the Sharon Church.

*Your Farm*

# Bird's-foot Trefoil

### J. J. Pierre

*A long-living, deep-rooted legume is gaining favor with farmers as a permanent pasture.*

SEEING IS believing. In co-operation with the Agricultural Experiment Stations of Indiana and Illinois, we have studied and observed bird's-foot trefoil on many sites for the past eight years. Our belief at present is that bird's-foot trefoil, in mixture with a perennial grass, is one long-living, deep-rooted legume which is right in style as a valuable and beautiful dress to clothe our steep or permanent pasture areas. Once fully dressed with this legume, a pasture becomes a "rich relative," a high value crop, serving as an ideal nutritious, fattening, or milk-producing pasture. And best of all, it will persist under grazing, actually getting better from year to year. The plant is drought-resistant, remaining green and palatable in a dry summer. In feed value, it is similar to alfalfa, being rich in protein, minerals, and vitamins.

**Characteristics of This Legume**

Bird's-foot trefoil can be distinguished from other legumes by its leaves and flowers. The leaves have five leaflets rather than three. Three of the leaflets are borne at the end of the petiole and the other two are close to the stems. The flowers appear in June and July. They are bright yellow and shaped like a sweet pea flower. When ripe, the seed pods are long, cylindrical, and brownish in color. From three to nine pods are formed at the tip of the stem and they extend outward at an angle from the tip of the seed branch to give the appearance of a bird's foot, hence its name. These seed pods contain an average of about 10 to 20 seeds and shatter very easily, opening into two twisted halves to throw the seed in all directions. One farmer in northern Illinois has named it "popping clover" because of that characteristic. The seed is halfway in size between red clover and alsike clover and it is plump, rounded, and olive-green or brown in color. A bushel of seed weighs 60 pounds and there are about 400,000 seeds to a pound.

Up until fifteen years ago very little work had been done in this country with bird's-foot trefoil. Since then, however, it has received an increasing amount of attention in the northeastern states, in a belt about 300 miles wide running east and west through the heart of the corn belt, and in the Pacific northwest.

**A Permanent Pasture Legume**

Everyone concerned with the renovation of perennial pastures, such as representatives of the Experiment Stations, Soil Conservation Service, Extension Service, farmers, and others have all been aware of a vegetative gap in the pasture improvement program. Most of the legumes used in pasture seedings were very productive for several years after establishment. However, they did not last long enough under average farm grazing conditions, usually disappearing from pasture sods within two or three years. Then the job of reseeding had to be repeated. Therefore, there was need for a legume that was not only productive, palatable, and nutritious but one that was also persistent enough to maintain itself under grazing conditions for many years. Bird's-foot trefoil seems to be the answer to this need. It does better on good, fertile soil, but will grow and persist on impermeable soils, on rather wet locations, and on shallow dry areas. Land that is costly to plow or that erodes when plowed might well be seeded down and remain as a bird's-foot trefoil pasture.

**Forage Yield and Animal Gains**

Yields of dry forage in central and northern Illinois have varied from 1½ tons per acre on the poorer, eroded soils up to 4½ tons per acre per year on good, deep soils.

Mutton gains and milk production on bird's-foot trefoil at the University of Illinois have been comparable to those from any other good productive legume.

Records of more than 400 pounds of beef per acre in a grazing season have been obtained at the Miller Purdue farm in eastern Indiana.

To date, no cases of bloat have been reported from animals grazing this legume.

**Establishment of Bird's-foot Trefoil**

Observations in Illinois, Indiana, and at the Soil Conservation Service Nursery at Elsberry, Missouri, have shown that bird's-foot trefoil is slow in becoming established. The stand is often discouraging for the first year or two after seeding. However, from the third year on it usually comes into its own.

Although it will grow on rather acid and low fertility soils, more fertile land will give more rapid establishment, better stands plus higher production. Therefore, it is desirable to lime and fertilize according to soil tests and according to recommendations for red clover or alfalfa. On soils low in organic matter and fertility, an application of barnyard manure, in addition to commercial fertilizer, applied at the time of seeding is especially valuable because it furnishes additional nitrogen, thereby helping the young seedlings to a faster start. Also it acts as a mulch to protect the seedlings from drought and beating rains. One precaution here is that the manure should be free of weed seeds.

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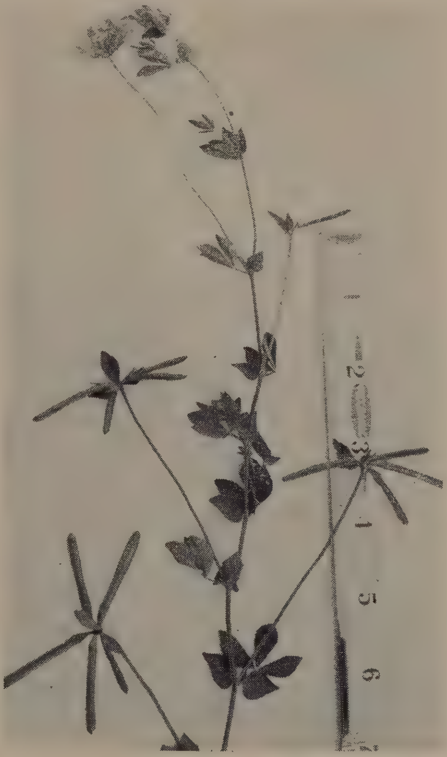
*J. J. Pierre follows his article on bromegrass (see December issue) with another one that grew out of his research work. Mr. Pierre is an agronomist for the Soil Conservation Service with headquarters at Champaign, Illinois.*

If the seeding is to be made on bluegrass sod, the bluegrass should be worked thoroughly. On level to moderately rolling ground, the field can be plowed shallow on the level, on the contour. Also plowing and planting should be done on the contour and grass waterways should be maintained. Shallow plowing keeps more of the soil organic materials closer to the surface and helps to absorb more water instead of letting it run off. If the area is very steep, it is better to tear up the old sod thoroughly with a heavy disk or a field cultivator so as to leave an abundance of vegetative mulching material on the surface which will protect the soil and the seedlings against erosion. In either case, a good firm seedbed is advisable and every attempt should be made to eliminate the bluegrass so that it will not compete with the young legume. The seedbed can be started in July or early August at which time it is also well to apply the necessary lime and work it into the surface. When moisture conditions are right, in late August or early September, cultivate again, apply the necessary fertilizer, and seed a grass, such as bromegrass or timothy. Very little grass seed is needed because bluegrass will come back. Then, in late February or early March, bird's-foot trefoil can be broadcast on the surface. On poor, eroded soils the seeding can be followed with a top dressing of manure.

A fifteen-month-old seedling of New York broad leaf bird's-foot trefoil at Urbana, Illinois, photographed on June 27, 1950. Flowers, seed pods, and a heavy, leafy growth of vegetation can be observed. The author wishes to thank Harold Smith, soil scientist with the Soil Conservation Service, for this photo.

Bird's-foot trefoil *must be inoculated* with a special culture different from that required by the other common legumes. Inoculation is very necessary for establishment. Apply the inoculant culture not more than one hour before seeding. A seeding mixture which has been used with success is bird's-foot trefoil—four pounds, red clover—two pounds, and bromegrass—four pounds per acre. It is desirable to use about two pounds of red clover in the mixture in order to increase forage production the first year while bird's-foot is coming into its own. If more than two pounds of clover seed are used, clover may compete with the trefoil seedlings. One eighth of a pound of ladino can be substituted for the red clover.


Part of a broad leaf bird's-foot trefoil stem showing development on June 27. Note the yellow flowers at the top, the seed pods resembling a bird's foot, and the five leaflets.

A close-up view of the bird's-foot trefoil blossom. Each of the eight flowers will develop into a seed pod upon being pollinated. Honey bees are effective pollinating agents.

After following the above procedures, it is well to graze the forage mixture as soon as the grass reaches a height of about four inches. Care should be exercised so as not to overgraze the first year, and to refrain from pasturing in wet weather because cattle may damage the seeding by "punching" through the soil. And, if weeds crowd or shade the seedlings, they should be mowed. Weeds can do more damage here than in a cornfield because they grow up above the grass and legume plants, robbing them of sunlight, moisure, and plant food, and actually killing them in some cases. Weeds will often reduce corn yields but they will seldom kill the corn plants.

March seedings on fall-sown wheat or rye generally have not been sucessful because of too much competition to the young seedlings.

Early spring seedings with oats have proved satisfactory, but the oats should be planted at a reduced rate of about one bushel per acre and it should be grazed off when it reaches a height of about six inches. Because of the fact that bird's-foot trefoil starts out more slowly than other legumes, it should be given more time to get established before summer droughts or winter frosts. September seedings are not recommended because the plants are usually too small to go through the winter satisfactorily.

[Continued on page 33]

# What Is the Co-operative Movement?

## Ivan Lind

*When a movement becomes as widespread and important as the co-operative movement it is well to understand what it is and how it came to be. Since Christian principles, including the "unequal yoke," apply to all business relations, it is only right to study them in relation to co-operatives. Ivan Lind's article on co-operatives which appeared in the December 24, 1946, Gospel Herald should help readers to understand the co-operative movement. For this reason it is reprinted here.—Editor's Note.*

PAUL'S STATEMENT, "The love of money is the root of all evil," has a bearing upon most of the maladjustments which have occurred through the history of mankind. Our democratic form of government has for years taken a "hands-off" policy toward our capitalistic system. This system is carried on through three basic forms of organization—proprietary, partnership, and corporation.

The co-operative movement was initiated as an alternative to the ills of capitalism during the industrial revolution. At that time twenty-eight Rochdale weavers went on strike for higher wages. The strike was lost and they found themselves black-listed and unable to find employment. In the frequent meetings which they held to discuss their plight, they formulated a number of objectives of a social uplift nature.

One of the proposals they suggested was the idea of a co-operative store. In December, 1844, with a cumulation of $140.00 they rented the ground floor of an old warehouse in an out-of-the-way location. The venture prospered. Branch stores were opened. By 1850 they set up a wholesale department. Boycotts by other businesses in 1872 only gave reason for the creation of wholesale societies and co-operative unions which were forced to enter the field of production.

By 1851 there were one hundred and fifty stores with from fifty to one hundred members. After ninety years the Rochdale society had 44,000 members and an annual business of $3,300,000.00. A total of $19,500,000.00 has been turned back to the co-operators in consumer dividends. Throughout England are scattered 1,000 co-operative stores serving seven million families.

In Sweden the co-operative stores do ten per cent of all the retailing. They sell twenty per cent of all foodstuffs. One third of the total population belong to food co-operatives. Throughout the world there are an estimated four hundred million families who have interests in co-operatives.

The history of co-operatives is much the same in the United States with one basic exception. Because of our highly developed marketing system including the rise and spread of the chain store, co-operatives have not received the enthusiasm and interest which they have enjoyed in Europe. In Europe the chain stores have had a very difficult time establishing themselves and meeting the competition of co-operatives, while in America co-operatives have had the struggle.

In the United States the co-operative movement was most successful among rural groups. The first to actually organize on the basis of the Rochdale experiment of England was the Sovereigns of Industry in 1874. This movement of the industrial workers failed.

In the latter part of the nineteenth century grain elevator, creamery, and livestock associations were formed. Many failed because of poor leadership, while others lost their original interests to become capitalistic joinstock companies.

The Grange movement had its beginning in the 1870's. This organization continues with some influence in rural farm areas. They operate stores and in many cases are a source for certain lines of farm machinery. In one community this organization permits the payment of membership fees by Mennonites and full benefits of the organization without their signing up as members. The alternative here used is that characteristically used in some districts as relates to the labor union problem.

In dealing with the Grange movement it should be pointed out that the principle by which it operates its stores is not that of the co-operative movement, for in the latter participation in the benefits of the stores is permitted to all people irrespective of membership. Also the Grange represents basically far deeper issues than mere co-operative buying and selling. It can more readily be associated with secretive societies.

Following World War I, co-operatives received a new impetus. Grain elevators and creameries sprang up, particularly in Minnesota. Depression days brought a new appreciation for small savings. By 1939 the co-operative league of America had fifteen regional groups as members. There also existed seven widespread associations which were not members of the national organization. Approximately one fifth of the entire farm output is handled through co-operatives. In Minnesota one farmer out of every five is a member of the Farmers' Elevator Company. There are above ten thousand associations which are patronized by some two million farmers.

Thus far consideration has been given only to consumers' and producers' co-operatives. There are besides these an increasing number of other interests of a co-operative nature—such organizations as mutuals, co-operative insurance, loan companies, credit unions, building associations, co-operative supply of light and power, trucking associations, medical and hospitalization groups. These many organizations with variations to accommodate their particular interest are interested in affording their service for the mutual benefit of their membership.

### Organization and Principles Governing Co-operatives

The Equitable Pioneers' Society of Rochdale, England, became the guiding influence for consumer and other forms of co-operatives. While the principles as such were not phrased, a well-

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*Ivan Lind is a minister, former dean of Hesston College, and is now attending Southwestern Theological Seminary at Fort Worth, Texas. In his graduate study several years ago he made a careful survey of the implications of nonresistance in the labor union movement.*

ordered system has been carefully preserved and restated in the literature of the movement. The following principles have been deducted:

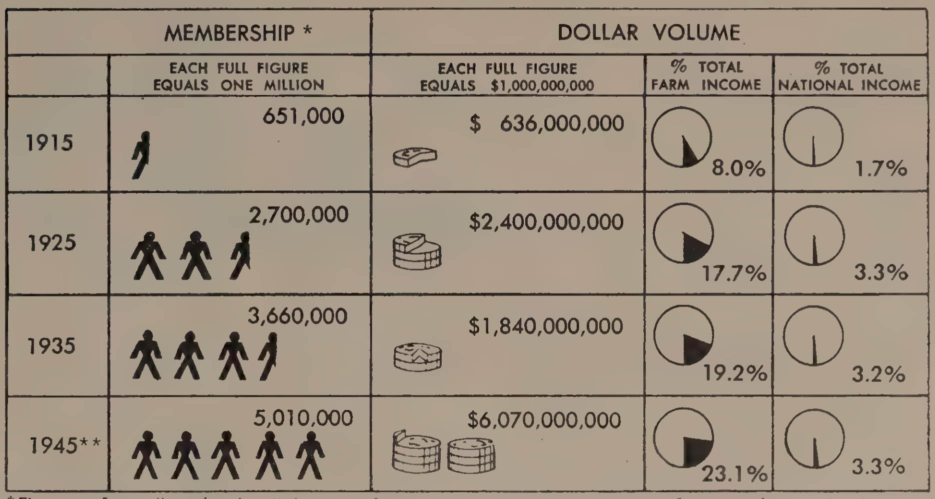
1. To sell goods at prevailing local prices.
2. Restriction to a fixed rate of interest on capital—this interest to have first claim upon the profits.
3. The distribution of profits (after meeting expenses and interest charges) in proportion to purchases.
4. No credit—all purchases and sales to be paid for in cash when the goods were purchased.
5. Both sexes to have equality in membership rights.
6. Each member to have one vote and no more.
7. Regular and frequent meetings to be held for the discussion of the society's business and for receiving suggestions for improving the society's welfare.
8. Accounts to be properly kept and audited and balance sheets to be regularly presented to the membership.
8. Open membership and ownership, irrespective of race, nationality, politics, or religion.

Many co-operatives have operated on a cost basis. This practice proved not too successful. Many of these organizations were short-lived. It also brought upon the organization the stigma of being a "price cutter." This made unpleasant business relations, and competitive wars were the frequent outcome. Sales at the prevailing price worked no hardship on the member, and, as evidenced in point three, in due time the member received a profit dividend in proportion to the amount of his purchases for the period.

An important stipulation placed upon the interest rate for borrowed capital was that it should be near "cost." No "profit" was to be made from wealth itself. This is in harmony with the policy of the movement that profits shall not be made on capital, but should rather come in proportion to one's use of the organization through his total purchases.

The important principle which largely differentiates co-operatives from capitalistic systems is that profits are not declared on the basis of the capital investment of the member. Membership fees are usually as low as one and two dollars. Members usually own from five to twenty-five dollars' worth of shares. A limitation is placed as to the amount of shares any one member may hold. Shares are not transferable from person to person. This feature prohibits the sale of co-operative stock through the stock exchange. The incentive to cumulate stock is removed, since dividends are not declared on capital invested. The dividend is declared on the basis of the total purchases of the respective member to the total sales of the business.

**Co-operatives have kept pace with the growing business life of the country.**



| | MEMBERSHIP * | DOLLAR VOLUME | | |
|---|---|---|---|---|
| | EACH FULL FIGURE EQUALS ONE MILLION | EACH FULL FIGURE EQUALS $1,000,000,000 | % TOTAL FARM INCOME | % TOTAL NATIONAL INCOME |
| 1915 | 651,000 | $ 636,000,000 | 8.0% | 1.7% |
| 1925 | 2,700,000 | $2,400,000,000 | 17.7% | 3.3% |
| 1935 | 3,660,000 | $1,840,000,000 | 19.2% | 3.2% |
| 1945** | 5,010,000 | $6,070,000,000 | 23.1% | 3.3% |

*Figures refer to "memberships" thus, one farmer may in some cases account for several "memberships"
** USDA Estimates for 1946-47: 5,436,000 members and $7,116,000,000 volume

Nonmembers are permitted equal purchasing privileges with members. Co-operative dividends resulting from sales to nonmembers are not shared by the members. For members to share this profit would make it a profit-making organization of a capitalistic nature at once. This money is usually segregated and applied toward membership for that individual period. Some co-operatives permit nonmembers to share dividends on a par with members. Others place such profits in the educational fund.

The limitation of one vote per member irrespective of his capital investment is another marked distinguishing feature of co-operatives as compared with other forms of business organizations. Money as a controlling element ceases to have any influence. Democracy of control is the ideal.

Membership is without qualification or limitation. No financial barriers exist. The fee is purposely kept at a nominal figure so that every individual may be financially able to be a participant. The co-operatives aim to cut across social distinctions and all social, political, and religious institutions. In economic relationships all are brought to one level and receive equal rights and privileges.

From a legal aspect the respective states are interested in fixing responsibility. The public must be protected. State laws commonly permit the organization of co-operatives to take the form of a corporation or partnership. The majority of the marketing co-operatives and many of the consumers' co-operatives have incorporated. The distinct advantage of the corporate form is that it limits the liability of members to the amount of their stock investment. With this investment being limited by the co-operatives to from five to twenty-five dollars, it can be readily seen that the legal liability of the individual member is very nominal.

The partnership form of organization also brings to the individual member the legal responsibilities characteristic of that type of organization. The members may be held legally responsible as a group or as individuals for any part or the whole of the liabilities to and including most of their property. The liability is not limited to their investment in the business.

Co-operatives which have no assets and consequently demand no membership fee may follow either of the above two patterns. Though they may be ever so closely joined together by mutual consent, they are from the standpoint of law held liable as an implied partnership.

Due in part to the fact that co-operatives do not have adequate financial ability from the standpoint of liability to the public, they are required by law to furnish bond to the extent of $25,000.00 in most states.

[Continued on page 32]

# Editorial

## If You Think Rural Areas Well-churched, Read This

Now and then someone discovers in a startling way that rural areas in the United States and Canada are often low in church membership and attendance. The October 18, 1950, *Kitchener-Waterloo Record* reports a situation that may be more typical than we would like to think. Here it is:

A music teacher visited a rural school at Canning in Blenheim Township of Waterloo County, Ontario. In the school were 35 pupils, none of whom attended a church regularly. The small hamlet, the report says, is not connected with a circuit of any denomination nor is there a church building there. There was once a small Sunday school started by some older girls but it no longer meets since one of the girls left home.

How did this music teacher hear of "this sordid state of affairs"? He learned of it after he played a familiar hymn tune and asked the pupils to identify it. No one knew. Then he played some other familiar hymn tunes but no one could name them. He asked the pupils where they attended church. No hands went up as he named Protestant denominations. One boy had attended a Roman Catholic Church three years ago.

While the children could not identify hymns they could recognize five popular western melodies without any hesitation. The music teacher, says the *Record*, "feels deeply for these children bereft of this important factor in their life's training."

In Pennsylvania the Pennsylvania State College completed recently a study of churches in 27 sample rural townships. The number of people on the church rolls was only 44.5 per cent of the population while for the United States as a whole the figure is 53 per cent.

We still sing about the Church in the Valley by the Wildwood. Apparently such churches survive in song long after they no longer survive in the lives of people.

## What About Communism?

Though Communism is much talked of, many do not understand how it came to be and what it stands for. Nor is it easy to secure simple and reliable information on the international Communist movement.

A Harvard professor, Arthur M. Schlesinger, Jr., has first produced a pamphlet entitled: *What About Communism.* It costs only 20¢ and can be ordered from Public Affairs Committee, 22 East 38th St., New York 16, New York. It contains one of the best summaries of the Communist origins, doctrines, policies, and programs that we have seen. "Communism," he points out, "originally referred to systems of social organization under which goods were held in common. In this sense, some form of Communism may be said to have been practiced by the early Christians." He also points to the Anabaptists (early Mennonites) of the sixteenth century as examples of people who had tendencies toward common ownership of property.

Communism of today refers to the outgrowth of Karl Marx's theories that appeared in the Communist Manifesto of 1848. Several pages are devoted to a simple and clear recounting of the rise of Marxism, socialism, and the Russian Revolution.

Mr. Schlesinger goes on to discuss Communism in the United States. On page 18 he lists reasons for people joining the Communist Party: "Some were lonely; the Party provided them with friends. Some had a grudge against society; the Party endowed that grudge with dignity. Some lived drab, frustrated lives; the Party gave to their lives color and excitement. . . . Some craved a faith in which to believe; the Party consecrated them to a living religion."

**COVER SCENE**

**Canadian winter scenes such as this one are beautiful to look at but they mean isolation and extra work to farmers. This picture was taken in the winter of 1948 near Elmira, Ontario.**

The author is an outspoken exponent of freedom for conscientious people. It is only to be expected that he devote a section to discussing "Communism and Free Society."

He points out that whereas some would suppress Communism by resorting to police force and other similar means, others are not so sure of this method in the long run. He says: "In the long run, they argue, we can defeat Communism in our midst only by removing the internal sources of its appeal!"

Hysteria and panic are not safe attitudes, this author maintains. In fact, he considers such responses as "dangerous."

## Coming in future issues

| | |
|---|---|
| Conservation of Human Life and Community Living | *Silas J. Smucker* |
| The Lancaster Union Stockyards | *Ira D. Landis* |
| You Can Make Old-Fashioned Cheese | *Edith M. Witmer* |
| Household Horizons: Diary of a Lancaster County Housewife | *Esther Eby Glass* |
| Farmers Market their Own Produce | *Gladys H. Kennel* |
| Between the Dark and the Daylight | *Laura Smith* |
| The Meaning of Folklore | *Alfred L. Shoemaker* |
| Viewpoints on World News | *Carl Kreider* |

**East of Sweet Home, Oregon, is this covered bridge with open sides.**

# Covered Bridges

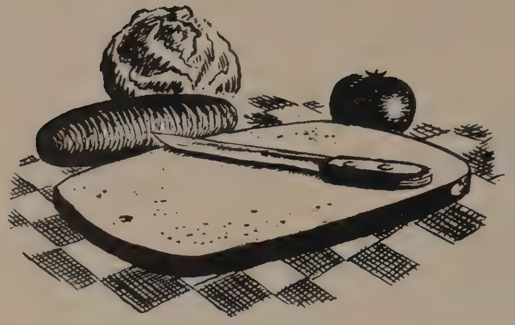
Beneath these gabled roofs, between these hand-hewn arches
Swept fringes of the tapestry of life as it was knotted, spun.
Here echoed the gallop of midnight raiders, sheriffs, posses;
The rattle of the doctor's gig, racing with new life at dawn;
The rolling rumble of black-plumed hearses, drawn
By sleek, black spans, their slow and heavy tread
Leading the line of carriages to the white spire on the hill;
The padding footsteps of barefoot boys as they hasten on
To spend an hour of freedom at the swimmin' hole;
The creaking of farm wagons, groaning on their way to
    Market or the mill;
Sundown, and comes the loitering, clopping step
Of cows that amble homeward to the milking shed;
Evening shadows and moonlight, the shy feet of bashful lovers;
    All these have passed
And left the old bridge to muse, alone at last. .
Decrepit, gaping, senile, brooding in the sun,
The old bridge dreams of a useful life, well-spent—and done.

—Leota H. Doty.

**Below. This covered bridge shows the Pequea Creek near Willow Street, Pa.**

**Left below. Less than a mile west of Churchtown. Pa. is a tributary of the Conestoga and a covered bridge which crosses it.**

**Left. A long covered bridge has stood for many years at Zook's Mill by the Conestoga River in Lancaster County, Pa.**



## Homemaking News and Views

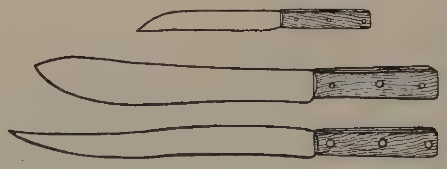
# About Kitchen Knives

### Jocele Thut

WOULD YOU BELIEVE there are on the average 129 daily tasks where you use a knife! Yes, tests made in homemakers' kitchens have proved this to be true. Carefully selected knives suited to your needs shorten and simplify everyday kitchen jobs. You may be sure that money spent for good knives is money well spent. Well-constructed knives of good quality materials suited to your purposes will give you years of faithful service.

**What Do You Need?**

A basic cutlery set varies with individual family needs and preferences. Generally a paring knife, a broad stiff butcher knife, and a narrow flexible carving knife (that can be used for carving, too) are good beginning pieces. As new needs arise and your budget allows, it is nice to add pieces for special jobs or more knives of the same kind you already have. Curved fruit knives of metal or plastic, serrated or sawlike edged bread knives, vegetable knives, and French cook knives for chopping are just a few of the useful knives you may buy. Then if you want still more cutlery, a carving set and steak knives may be welcome additions.



*Jocele Thut is teaching home economics in the Milford Center High School, Milford Center, Ohio. A native of West Liberty, Ohio, she spent the summer of 1949 in Europe on a student tour and as a dietitian at Laurelville Camp in Pennsylvania.*

***Here is practical help on how to select and use knives in your kitchen.***

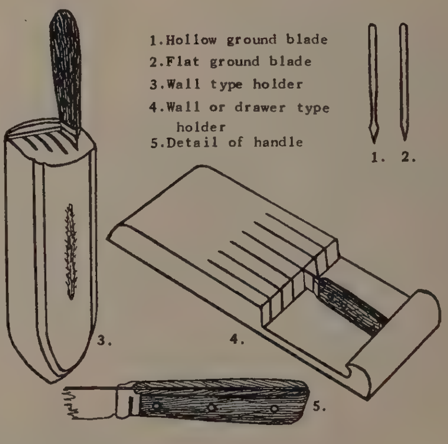
**What to Buy**

How do you know which knife or knives you should buy? The most important guide is the intended use. Since we are buying the best (not necessarily the most expensive), the construction and materials are important, too. Knife blades made of stainless steel contain sufficient chromium to prevent rusting and retain a better cutting edge than those made of stainless iron. Knives of stainless iron are often referred to as steel. They contain large amounts of chromium and appear to have sharp edges, but this edge flakes off when sharpened. Because chromium replaces some of the carbon, none of the stainless blades have the cutting quality of crucible steel with high carbon content. This, however, is not stain resistant. Carbon steel blades plated with chromium have a good elge and do not discolor. With frequent sharpenings the chromium plating wears off and the stain resistance is lost. You may have noticed that some knives have vanadium stamped on them. Vanadium is a strong material that is used for machinery in industry where long, hard service is necessary. Knowing this, you would expect knives of vanadium steel to be of the best quality and give good service. A knife of this ductile and strong material will retain its fine cutting edge for a long period of hard use. In addition, vanadium steel is noncorrosive and thus stain resisting. The excellent quality of material warrants a more expensive knife.

Whether or not a blade will take and retain a good edge depends upon the quality of the materials and the way they have been tempered and ground. These qualities cannot be judged by appearance alone. Some manufacturers place three- to five-year guarantees on their knives claiming they will keep a cutting edge for this length of time. However, since most knives are not labeled adequately, buying from a reputable dealer is the best policy. Be sure the knife is free from nicks or flaws before you purchase.

Judging the quality of the knife blade by its flexibility is not always a good test since knives are made rigid or flexible according to purpose. Quality may be more accurately indicated by the way the blade and handle are joined. The tang (end of the blade) should extend at least half way into the handle and be held in place by two or more good-sized rivets. Small brads or only a metal collar holding the handle together are inadequate. The brads may split the handle or the collar may loosen and the knife comes apart. The handle itself is most durable when made of rosewood, bakelite, or rubberized wood. These materials are strong and do not warp from washing. The tang is fused into bakelite and rubberized wood handles forming one solid piece. This, then, is free from cracks where dirt collects.

Before buying a knife, test it for balance and comfort. Pretend to pare or slice with the knife as you will use it in actual practice. Some handles are curved to fit the user's hand. Compare the "feel" of several knives in the store, then decide upon the one that you can handle the easiest. If it seems to be easily manipulated, your hand will not tire quickly when using it.



**Keeping Knives Sharp**

You have now selected your pieces of cutlery. Perhaps you have just begun the set or perhaps you have added the last item to a twenty-piece set. The next step is to keep the cutting edges sharp ready for your use. Tossing good knives in drawer with can openers, mixing spoons, and an array of other kitchen gadgets will soon dull and nick the edges. Drawers can be fitted with grooves so that the edges of the blades are not constantly in contact with other items. The particular knife can be easily spotted and picked out for use. Wooden wall racks with a slot for each knife protect the cutting edge, too. A permanently magnetized wall rack for knives (and other kitchen tools) is on the market now. The magnet does not hold stainless steel knives if their chromium content is high. (This is one way of testing just how much chromium a knife does contain!) This seems to be a convenient place to keep knives where they are easily reached and quickly taken down for use.

Crockery and metal soon dull the cutting edge of a knife. If you have the habit of cutting on a wooden board, your knives will stay sharp longer. Several precautions in washing add to the life of a knife. Never soak the knife, but wash it in warm soapy water. A good scouring powder may be used satisfactorily. Hot water tends to destroy the temper of the steel and as a result the blade cannot be kept sharp.

Even with careful use, blades will become dull in time. Many knife sharpeners are available for home use. The June, 1950, *Consumer Reports* gives the results of tests by Consumers Union on various types of sharpeners. Of the twenty-three tested, the single wheel abrasive type sharpener gave the sharpest edge with the least damage to the knife. The double wheel type sharpener, where both sides of the knife are ground at once, was less effective but received an acceptable rating. Abrasive stones and steels, less effective than the first type, are acceptable, also. They require more skill to be used with good results. Using the steel before every use of the knife keeps a blade from getting dull as quickly as it otherwise would. It was found that the disc- and file-type sharpeners were convenient to use, but they caused excessive damage to the sides of the knife blade.

Christmas is just past, but there will be many occasions throughout the coming year when you will want to select a gift. A good knife is suitable for giving at weddings or showers. One of the knives mentioned may be just the thing for a friend who seems to have everything. Good cutlery makes a gift that will be remembered and used. Perhaps if you drop the hint, some kind friend may present you with a fine-edged knife, too!

# Old-fashioned Gingerbread

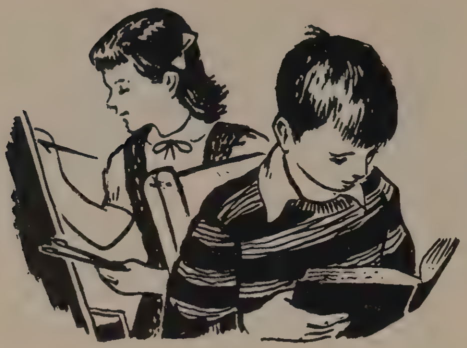
**Blend**
1 cup molasses
1 cup brown sugar
¾ cup butter and lard
2 eggs
**Add**
1 cup sour milk
**Sift together** and add to wet ingredients:
2 cups flour
1 teaspoon soda
1 tablespoon ginger

**Mix well.** Bake in 9-inch cake pan at 360° F. for 40 minutes.

"This recipe has been used for several generations."

Mrs. Amos Neff,
Wooster, Ohio.

Homemaking editor's note: The gingerbread shown in the picture was baked in an 8-inch pan. The remainder of the dough was baked in a piepan, served warm in pie-shaped wedges with a glass of cold milk. Try serving it this way to hungry youngsters who come in from the cold out-of-doors. This will keep hungry hands from sampling the company cake.



*Young Community*

# Those Wonderful Glasses

## Maud Wilcox Niedermeyer

Marie lived in a beautiful valley at the foot of Look Out Mountain. That is a queer name for a mountain, isn't it? Look Out! But Marie knew that the name fitted it exactly.

Sometimes she would sit down in the daisy field near her home, draw her knees up under her chin, and look up and up and up at that high mountain.

She loved it dearly, for that was where her daddy lived all during the long summer months. It must be very lonely up there in that funny little house with no one around, thought Marie. But maybe God was nearer. Sometimes the little house got lost in a cloud, and then Marie was sure that Daddy was right up in heaven.

One day when she was sitting on the back porch steps as quiet as a mouse, and thinking hard about the mountain, her mother called to her from the kitchen.

"Marie, dear, run down in the cellar and fetch me a jar of cherries."

Marie gave a little sigh and cast a longing glance at her mountain, but she never once thought of disobeying her mother. She scampered right down the cellar stairs, got the jar, and hurried up again to the kitchen.

"Thank you, dear," said her mother.

There was a twinkle in Mother's eyes that Marie knew meant something nice was going to happen. Her heart gave a quick jump.

"What is it, Momsie?" she asked, her own eyes sparkling.

Mother leaned down, took hold of her daughter's tanned ankles, and gently pinched the little brown calves of her legs. She laughed lightly, as she said:

"Yes, I believe these little legs have grown strong enough for the climb. Grandfather will drive us to the foot of Look Out. How would you like to climb the mountain with Mother and spend the day with Daddy?"

Marie could hardly believe her ears. Climb Look Out? Oh, how wonderful! She hopped up and down first on one foot and then on the other.

"I'd love it, Mother, just love it," she cried joyfully.

She helped Mother pack a basket of goodies for Daddy. Soon all was in readiness, and Grandfather picked her up and squeezed her in between Mother and himself on the seat of the wagon.

When they reached the narrow path that led up the mountain, they got out. What fun that climb was! Marie ran on ahead, when the path wasn't too steep. But most of the time she kept close beside Mother and helped her with the basket.

Then, at a sudden turn of the pathway, the little house at the top stood out plainly against the sky. Marie shouted and clapped her hands, and it seemed as though all the valley was shouting and clapping hands back at her.

"It's the echo," said Mother, smiling at her daughter's puzzled face.

On and on they went. It surely was a test for the little brown legs. But they proved strong and sturdy.

Another turn of the rugged path, and Daddy met them with outstretched arms. He gathered them both in, basket and all, and such laughing and fun you never saw.

"Will you take me right up to that funny porch on top of your house?" asked Marie.

"I certainly will, and I'll take you piggy-back," replied Daddy.

Off they went happy as larks, while Mother went into the shack to put things to rights.

"Isn't it wonderful up here!" cried Marie, catching her breath. "You can see everywhere."

"Yes," said Daddy. "We can look for miles all over this part of the country, and watch for forest fires."

"What's this queer thing?" asked Marie, eagerly examining an instrument on a table.

"Those are field glasses. When you look through them, things seem closer to you." Daddy adjusted the glasses to suit Marie's eyes. "Now, what do you see?" he asked, holding them up to her face.

"Trees and trees and—oh, that looks like campers over there. I see a man sawing wood."

"Yes, those people came yesterday, and I am watching them night and day to see that they are not careless with their camp fires and cigarette stubs. Now what do you see?"

"A house 'way down in the valley, and a daisy field, and a horse—Why, Daddy, that's where we live, and, yes, there's Grandpa in the yard. He's petting Gyp. Oh, isn't it wonderful!" Marie looked up at her father and drew a long breath. "Can you see me, Daddy, when I'm out in the yard?" she asked, suddenly.

"Yes, I saw you yesterday in the daisy field. I thought that you were looking right up at me, and I waved my handkerchief."

"Hurrah! Then I shall always wave to you whether I see you or not," cried Marie. "For I shall know you are there. Daddy, I'm so glad Mother brought me!"

It was a long, wonderful day for the little girl on top of old Look Out. But at last the time came to go home. They said good-by to Daddy, and started on the climb down.

Grandfather met them at the foot, and Marie was willing enough to snuggle up close to Mother, for she was very tired. But just as soon as she reached home, she ran out to the daisy field and waved and waved to her father whom she knew would be watching for her through the glasses.

And that night she crept out of bed and ran to the open window and looked up to the great starry heavens. And she thought: "I'm sure God has a pair of those wonderful glasses, and He can look right down and watch and see that no harm comes to me, like forest fires. And I guess He can watch other things, too, in my heart."

Suddenly she thrust her hand out of the window and waved it up at the stars. Shut tight went her eyes.

"Dear God," she said softly, "this is Marie. Please turn your glasses on Daddy, too, and see that no harm comes to him 'way up there on Look Out. And help him to keep his eyes open in the nighttime, when he must be awful sleepy. We'll watch all this part of the world for fires, dear God, and please watch our hearts and keep them clean."

With a little sigh of content and a last peek at the stars, she crept back into bed and nestled down under the covers. In two minutes she was sound asleep.

—Used by permission of *The Sunday School Times.*

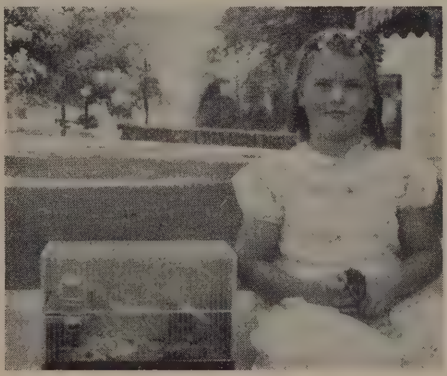
# Afternoon Tea

### Osie Ziegler

**A little junco blown by the winter's wind and snow,**
**Chanced to light beneath my window where the thickest shrubbery grow.**
**I opened wide the window, and on the ground I threw**
**Some bread crumbs; then I watched him to see what he would do.**
**He flew to the topmost branch of a near-by tree**
**And warbled out a few clear notes where all the world could see.**
**He soon was back with other birds. Now it was plain to me,**
**Mr. Junco had invited all his best friends in to tea.**

**All rights reserved.**

# Hamsters



Loretta Miller of Harrisonburg, Virginia, is eight years old and has pets called hamsters. They are little animals about six inches long. Loretta says: "One day I saw a sign 'Hamsters for Sale.' We bought one. Some of the children of Park View came to see them. Some said they look like squirrels without tails. Other children said, 'Hamsters look like toy bears.' . . . Hamsters have pouches in their shoulders. They eat grain and vegetables. They are good housekeepers. . . . My cage has a wheel. The hamsters enjoy trying to get to the top. But the faster they go the faster the wheel goes. During the day they sleep all curled up in a little ball. Sometimes they don't agree; so one sleeps on the shelf and the other in the corner."

# Pioneers

### Huldah Marie Graybill

**Brave and strong were the pioneers,**
**Many hardships they did forego,**
**Disease and wild beasts caused them fears,**
**The pioneers of long ago.**

**Their homes of logs were crudely made,**
**They had land to clear, grain to sow,**
**With friendly Indians they would trade,**
**The pioneers of long age.**

**They cleared the land and braved the fears,**
**Many comforts to us bestowed,**
**We're reaping blessings from their tears,**
**The pioneers of long ago.**

# Enjoy Your Family

## Almeta Hilty Good

*Make occasions in home life that children will remember with a "little glow" all their lives.*

MOST OF US, in planning a home of our own, expect a great deal of joy from it, as we should. But so many of us begin to be enmeshed with the cares and responsibilities by the time one or two children have arrived, and we miss a lot of the fun. Responsibilities are important. We want our children to love their home, to take pride in helping to keep it attractive. But, like the woman who said she woke up one day to the fact that she was too truly a "house-wife" and decided forthwith to "divorce her house," we tend to become slaves too easily.

It is one of the curses of modern times and fast-paced living that many a mother and father suddenly realize that their children have grown away from them and centered their interests elsewhere. The years while the children are small can never be recalled, and if the time is all used up in money-grabbing, the opportunities for cultivating their companionship and friendship, for sharing interests and enthusiasms will likewise be used up.

We are always busiest when they are small. Yet it takes little time to laugh instead of scold when a little boy finds intense pleasure in his discovery of a harmless little garter snake or frog, or capture of a June bug, grisly as these specimens may seem to a mother. Enjoy him, and his interests! He won't be little for long! "It is later than you think."

Time spent in playing anti-over some summer evening for an hour or so with the children is as profitable as the same time spent in aimless reading or puttering. Even if you had something pretty important to do, maybe it will wait that much longer, for once. The children may remember the occasion all their lives with a little glow, and sometime when they're middle-aged may say "remember—?"

### "When Thou Walkest by the Way"

A lot of times it isn't the "time out" from regular duties, but the talked-over, shared duties and work projects that help the children grow closer to their parents instead of farther away. I still remember vividly, as one of the high points of my adolescence, the weeks I spent with my father hoeing corn under the sizzling hot August sun. It was stifling in the head-high corn, but he taught me to think of interesting things to discuss "to get our minds off the heat," and it was lots better than griping about it every hour.

### Pillow Fights

*There's nothing like a pillow-fight*
*To clear the atmosphere,*
*When there's a storm a-comin'*
*And us youngsters feel it near!*

*Oh, there's nothing like a rumpus*
*When tension's in the air,*
*But you'll fill the room with feathers*
*If you don't take care!*

*Hey, cheese-it! Dad's a-comin'!*
*Whoops—he had one, too!*
*And he caught me in the noggin!*
*Say, just wait till I catch you!*

—Almeta Hilty Good.

The discussions we had, "man to man," about people, what made them the kind of folks they were, and how to be understanding about their foibles—things like that—helped to shape my atttiudes for years to come, and still influence them. Pity the parent who has never had these times with his adolescent. If more of us made a point of exchanging ideas with our teen-agers, without "talking down" or trying to force our ideas on them "because I say so, and I know more than you," perhaps it could not be so truthfully said of adolescence that it is a time when it is hard for even their own parents to love them! Not that it cured me of the obnoxiousness of that phrase—oh, no! But it may have helped me stumble through *much more than he realized.*

And we both enjoyed it. Of that I am sure.

Do you enjoy your children? Of course, you love them, but are they fun? If they get to feeling like a burden, like you wish you could just have a vacation from them, it probably is because of a tension in you yourself. Work-tensions and worry-tensions warp our attitudes and take the joy out of family living. The pressure of circumstances bears down on us unbelievably sometimes. And the frustration of constant interruptions is the stuff of which a mother's life, especially, is made up. Schedules have to be flexible in a family, and tempers, too. "Plan your day to avoid hurry," and you will avoid much frustration, and maybe a nervous breakdown.

### Many Things Are Caught—Not Taught

Taking time to teach the children to share the work seems at first to only increase the work, but in time it will repay a hundredfold, not only in lightening your own burden, but in the satisfaction of seeing your child learn to like work. That is, if it is done in a wise way, so that they catch

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*Almeta Hilty Good is a writer of poetry and short stories. Her home is at Hammett, Idaho, and she is mother of two young children, a boy and a girl.*

the spirit of your enthusiasms. But you must first have such a spirit yourself, must see adventure in the common things, and like your work, for if you dislike it, that too is catching! There is nothing so contagious as dissatisfaction!

There is not too much sense in "making games" out of getting the necessary things done. At least some of the outlandish ones I have heard of. The whole point of a game is play, spontaneity, relaxation. And it is still a good principle to "work while you work and play while you play," even if the phrase was born in Grandfather's day. Work is for a purpose, it is a serious business, like eating, and better if games are not mixed in too much —there may be exceptions, of which I can think of one or so. The fact remains that, pleasant and even exciting as work may be, there is a satisfaction in skillful accomplishment of *work* that helps to mature a child if a judicious amount is added to the daily routine.

G. Heater commented once on a letter he had received from a young man who complained about the cost of everything. "Everything has a price tag on it," was his conclusion. He couldn't even date his girl friend, he said, without money. I like the reply. The gist of it was that most things do cost us something, and we value them more for that very reason. We do need money, we need it every day, "and that," he pointed out, "is why they invented this thing called Work."

**TO ENJOY TOGETHER**
**David Holsopple, 10, built this barn out of corrugated cardboard. He was not at home when the Community photographer took this picture of his mother and brother Tommy, 3 (left), and Mary Catherine, 13, and Paul, 7. David also built the small threshing machine to the left as well as a pick-up baler beside the barn. The father, Alvin Holsopple, operates a garage at Hollsopple, Pa.**

Every young person has to come to this realization sooner or later, and those whose parents have paid all the bills too long come up against the sober facts with a shock. No child realizes what it actually costs to feed and clothe and provide other necessities for a family. We wouldn't wish for circumstances which would really teach them before they reach their teens, for such children are a tragedy. In Europe today there are children who scarcely know the meaning of a real childhood.

Yet there are two extremes, and it is good for a child to begin to earn his own clothes, toys, and money, and learn to spend it wisely. We learn to spend by spending, and each is entitled to his own mistakes.

### Let Them Learn

How thankful we should be for a God who lets us learn, who lets us "stub our toes" sometimes, older ones as well as younger, without upbraiding! It helps us to enjoy our family's struggle toward growth and wisdom if we can step aside, and *let* them, as God does. What joy, then, to find them walking in wisdom, learning to make wise choices, not only when they are under our influence and in our presence, but when they must go to school, or to a job, and make decision after decision for themselves. Happy the parent who has that deepest joy of knowing his children are born into the kingdom, for "he that hath the Son hath life"—and wisdom, too!

Then comes real enjoyment of our family, when we can share not only the natural fellowship, but the deeper fellowship of the Spirit!

"I have no greater joy than to hear that my children walk in truth."

**READING A STORY**

**David Esch, aged 5, is an adopted child in the home of Otto and Edith Esch of Hollsopple, Pa. They live on a farm near the Kaufman Church where Otto Esch is a deacon. David was given his home and adopted in the early weeks of his life.**

# How Shall I Tell My Child He Is Adopted?

## Orval Shoemaker

MANY PARENTS find that the hardest part of rearing an adopted child is the problem of how to tell the child that he was adopted and that he is not their own flesh and blood. Some adoptive parents are determined the child shall never know he is adopted for fear the child will become bitter toward them in later years. The odds against keeping such an event a secret are very great, and eventually the child will probably find out the truth anyway and feel he was deceived. Sometimes parents feel they should not tell the child he was adopted lest he will feel unwanted or unloved. In reality it is the attitudes and actions of the parents that give the child the feeling he is loved and many children realize their natural parents do not love them.

### Begin When He Is Young

The time to start telling the child he was adopted is when he is very young, at the time the child is interested in Bible Stories, nursery stories, etc. The parents can tell the child a story in detail about a father and mother seeking a baby, choosing him because they loved him, giving details about his clothes, toys, the home coming, etc., and perhaps end up by saying, "and that little boy was you." The child will accept this story along with the other nursery stories and probably want to hear it over and over. Someday he will understand it. Parents should not despair of being asked to tell such stories, or Bible stories, over and over to children, because children are not sure what life is all about and want to be sure that at least their stories always turn out the same way. If the child is old enough to have toys when he is removed to a new home, he should be allowed to take his toys along so that he has some familiar objects in the new situation.

### Tell Him About His Real Parents?

Another question that faces the adoptive parents is what to say when the child asks who his real parents were and what they looked like. Some parents may say, "Forget about your parents, you have a good home." In most cases such a statement may make bad matters worse and only add to the child's curiosity. If the child cannot discuss this problem with his adoptive parents he may phantasy about his natural parents and visualize them as rich people who would like to have him back now and if he does feel unloved he may decide when he is of age he will go and hunt for his parents.

Hopefully the adoptive parents will have some background information about the child's real parents including their physical characteristics, occupation, etc. Then when the child asks what his natural parents looked like, the parent can say your father was 5 ft. 10 in. tall, he was a brunette, he was a schoolteacher, etc. Such answers will satisfy the child's curiosity and prevent unreal phantasies on the subject. If such information is not available it is well to say what one woman said when her adopted daughter asked what her mother looked like, and she answered, "I am not sure because I never saw her, but I imagine she was a nice looking woman and looked a great deal like you."

### What Not to Tell

Obviously the parents should never tell the child anything about his parents that is unfavorable even if such information is known. For instance telling a child his father was a drunkard will have nothing but an adverse effect on the child and make him feel that he is being censured for something he could not help. Some adoptive parents fear that if the child is given identifying information about his natural parents he will want to search for them, but such is not the case as shown by experience of agencies in the past.

As adults we place a great deal of emphasis on financial security, but financial security means little to a child if there is no love or emotional security. The thing that any child needs most in any home is love and affection, and a feeling that he is wanted.

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*Orval Shoemaker has worked with children's agencies in Chicago and has taken special training in child welfare at the University of Chicago. Formerly from a farm in Illinois, he worked with children in church summer camps and at the present time is working with a children's agency in Akron, Ohio.*

# Young Men from Europe Enjoy Working on Our Farms

Ernest Lehman

ONE COULD scarcely have hoped for a more favorable result than has been experienced in the Agricultural Trainee Program. Regular reports from the boys and from the respective farmers indicate that the relations have been mutually happy and profitable. Only in several instances have there been very minor problems of adjustment.

Probably the most frequent recurring note in the letters from the boys, is the different way in which farming is carried on in America, particularly the use of machinery. One of them points out that here the emphasis is not in caring for individual plants, but in mass operations by use of machinery. Another says that wheat harvest did not seem very long at all, because of the labor-saving machines used.

Other differences are cited, such as four-part singing as compared to unison singing in Germany; the easier work of American housewives due to labor-saving devices; the friendliness of people; the hurried greeting of "hi" or "hello" here as compared to customary handshakes accompanied by wishes for well being, in Germany.

The boys seem to be accepted freely as members of the Mennonite families where they are working. They attend church services and young people's activities, accompany the family on trips, attend conferences, enjoy visiting with friends of the family, and in other ways participate fully in the activities of the Mennonite community. Most of them have learned English sufficiently well to mingle with the other young people without difficulty.

The twenty-one trainees from Germany, Holland, France, and Switzerland have been placed in these various Mennonite farm homes where they remain until about the end of this year, when each of them is shifted to another community where he will then work for the remaining half of his year in the United States. Thus their experience can be enriched by learning to know several Mennonite communities. The trainee program is sponsored by the Mennonite Central Committee, the cost being defrayed by payments to the M.C.C. from the farmers for whom the boys work.

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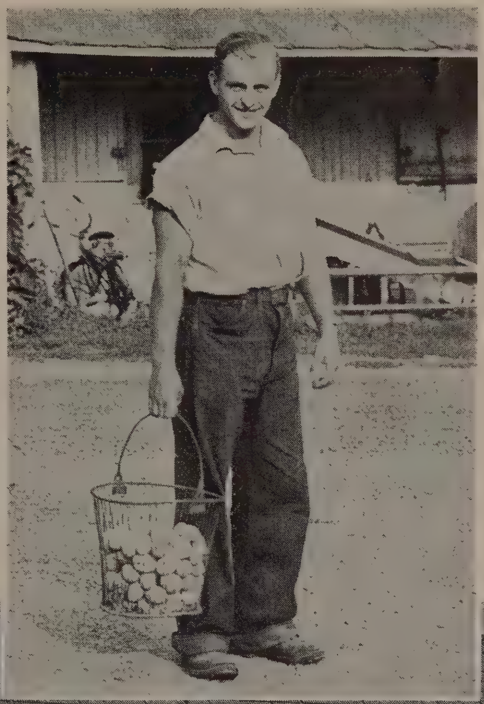
*Ernest Lehman, formerly from northern Indiana, spent several years in Civilian Public Service and is now director of publicity for the Mennonite Central Committee at Akron, Pennsylvania.*



**ON A POULTRY FARM**

**Hans Schreider comes from Tubingen, Germany, and works on the farm of Milton Falb, Orrville, Ohio. His father's farm in Germany is 155 acres in size and on it are 28 cows, 30 young cattle, 2 tractors, 2 horses, and 2 oxen. He is a member of a Mennonite congregation that numbers 35 members.**

**IN A DAIRY PLANT**

**Gerhard Wichmann, 19, comes from Hofheim which is near Frankfurt in Germany. He is a member of the Evangelical Church and his father owns a nursery. He was working in the Smith Dairy of Orrville, Ohio, when this picture was taken in the summer of 1950. Gerhard plans to complete his high-school work when he returns to Germany.**

**ON A DAIRY FARM**

**John N. van den Berg is from Holland and during the summer of 1950 worked on the farm of Amos Amstutz near Kidron, Ohio. He attended Goshen College in 1949 and has returned for the present year. His main field of study is Bible and theology. For three and a half years John was in M.C.C. relief work in Holland and Austria. Elaine Amstutz, 8, is standing beside him.**

# Community Life

## After Four Years—A New Face

With this issue of The Mennonite Community a new cover design appears and several artistic additions are included to identify the departments of the paper. The changes and additions were suggested by various people. The artist for the new cover design is John E. Harshberger and the several new headings are the work of Allan Eitzen.

## Women and Young People Hold Meetings in Schoolhouse

We of northern Illinois have much for which to be grateful to our heavenly Father. We enjoyed a lovely fall with much mild sunny weather. We reveled in it because so much of the summer was cool and rainy and we knew it would be but a brief respite before Old Man Winter took over.

Our corn crop was slow in maturing this year and frost came before much of the corn was ready for it. However, most of it will make fairly good feed if used before summer. Silos were well filled to utilize as much as possible of the corn and fodder.

About a half mile from our church is a schoolhouse, closed a year ago because of small enrollment. This schoolhouse has been used by us for several years to accommodate one class of Bible school. The teachers take the children in their cars after opening exercises and return in time for the closing. This greatly helps our congested quarters as we average from 150 to 170 pupils in a rather small church house.

Last fall our sewing circle started holding meetings in this building. We can all meet in one room and the equipment conveniently stays from one meeting to the next. There is an all-day meeting each month when each one brings sandwiches and a dish to pass. That evening those who were unable to come during the day meet to contribute their bit to the work. The room is large enough to furnish with two quilt frames, four sewing machines, some tables, discarded church benches, and the school heater. The small children enjoy writing on the blackboard.

The M.Y.F. and other groups hold many meetings here. They appreciate the large open space for games and as they can all be seated in one group they are better able to hear all of the program.

This building is still the property of the school board; so each group contributed something to pay for electricity and incidentals. We are happy to be allowed to use it.

—Mrs. Paul Graybill, Freeport, Illinois.

## Communities Aid in Mental Health Programs

Women in Mennonite and Brethren in Christ churches on the West Coast are planning to equip the Kings View Homes at Reedley, California. They will supply the furnishings that will be on hand when the homes are dedicated early in 1951. Progress on the building construction continues. Besides caring for chronic and senile patients, the new 32-bed hospital will have several beds set aside for acute cases.

Brook Lane Farm near Hagerstown, Maryland, reports that 220 patients have been admitted for treatment during 26 months of operation. In September of 1950, Jacob Goering, formerly from Kansas, joined the Brook Lane Farm staff. He serves as a counselor to the patients and their families. Lately he has helped recovered patients by finding work for them where they can still be in touch with the Brook Lane Farm staff. Delmar Stahly of the M.C.C. Mental Health Service comments: "Thus the mental hospital program indeed works out into the community in a very real way."

## At Hesston: Crops, Turkeys, and Courses in Agriculture.

This past summer, Kansas failed to live up to its reputation as a dry state as far as weather is concerned. The spring turned into summer with no rain in sight and the ground crisscrossed with cracks. The general prediction was for a poor wheat crop and no corn crop at all. Then, in July, began the rains and then the pessimists predicted that the farmer could not get his wheat ground prepared in time for sowing, due to the unusual amount of moisture. Many farmers, shaking their heads at wet fields overgrown with sunflowers, wished for the traditionally dry Kansas summer. In the community of Hesston, the average yield was twenty-five bushels per acre, with some fields producing forty bushels per acre. The summer rains have helped produce a bumper corn crop too. Tall-stalked, well-leaved, deep green cornfields were a welcome sight everywhere. The average yield expected was fifty to sixty bushels per acre in this community, with certain parts of this section producing corn of 100 bushels per acre. This is the year Kansans store up corn stories to impress Iowans.

Because of the large amount of rain which produced bumper crops of hay and corn, there will be a lot of cattle and hogs fed this winter.

Midwest Mennonites are happy to find that Hesston College has taken a big step in her agricultural education program because of the demand being brought to her from farm communities. Working closely with surrounding Mennonite farmers and government farm experts, the college plans courses in actual farming practice along with theory. This expansion will demand an increase in the teaching staff. To train young men in the best farm practices and send them back to their home communities with the knowledge and determination to be Christian farmers is the aim of this program.

The Midwest Mennonite farm boy looks appreciatively at Hesston College's agricultural expansion program. His father, looking at the full grain elevators and bursting cornfields and waiting silos, can well look to God with a grateful heart.

Albert H. Weaver, Hesston, Kansas.

## Some Things Seen at an Amish Barn Raising

Have you ever seen two hundred men working in a small area at the same time? Can you imagine seeing a large barn being built in one day? Perhaps for many of you the answer would be negative, but most of us who live in Lancaster County, Pa., could say "yes." Although our Amish brethren appear to be the most active in this very practical aspect of brotherly love, yet both they and the Mennonites still practice this type of mutual aid.

On the last Saturday evening of June, fire destroyed a large barn in Strasburg Township. Just one month later a new barn, sans paint, stood on the old foundation. How was it done so quickly? Because there are still people who love each other enough to help in time of need, such a job could be a reality. (A few years ago, such a feat was accomplished in one week!)

If you were to witness such a project for the first time, you would probably wonder whether there is no one giving orders. The building progresses smoothly and swiftly, but to an observer it seems that no one is telling anyone what to do. The contractor and his twenty carpenters are responsible for seeing that the construction is done correctly. But one marvels at the seemingly expert "know-how" of nearly everyone present. Everyone just falls into line and does his job well. It is true, that many do have the knowledge that is needed for such an undertaking. An Amish bishop remarked that he grew up in that sort of thing; his father and his grandfather often took him and he feels certain that he could frame and sheet a barn.

If you've never seen heavily loaded tables of good food, you should see those provided for a crew of some two hundred men plus women and children. The men eat in two shifts and the ladies eat last of all. It should be noted that the ringing of the hammers never ceases. While one group eats, the other works. The main course may consist of fried chicken, mashed potatoes, noodles, and cheese. There are many kinds of puddings, pies, cakes, and fruits. The food supply is adequate, of course, but there is no note of extravagance as one may think of on such an occasion. Both in the morning and the afternoon the ladies provide cold drinks for the workers. Most, if not all, of the food for the day is provided by those who live on the farm; but many who come to help bring foodstuffs for the use of these who had the misfortune. Many times they also receive gifts of hay, straw, and other immediate farming needs.

A remarkable thing that one notices at a raising is the complete trust and faith the men put in one another. Forty men may be working on each side of the roof and many more on the floor and rafters, and yet all believe that it will go all right and no one is fearful of anything falling on him. Once a hammer, falling from a great height, narrowly missed a man's head. He merely stooped down, picked it up, and handed it back to the one above him without even a provocative glance.

Another thing quite noticeable from the very beginning of such a tragedy is the Amish folks' freedom from despair. No one is heard to say: "God, what have I done to offend you?" Before the fire is out, plans are being made for a new barn. In fact, sometimes the smoldering embers are dragged to the field in order to clean the rest of the debris away.

May we as Christians keep hold of this kindred spirit that is so much needed in our world of today.

—Stanley Kreider, Soudersburg, Pennsylvania.

**EVERYONE DOES HIS PART**

**The barn on the Chester B. Hess farm near Strasburg, Pa., was destroyed by fire in late June of 1950. A month later a new barn was built with the help of neighbors. Amos S. Lapp lives on the farm at the present time. This picture was taken during the busy day of the rebuilding.**

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## Farm Outlook

Hogs—No rapid price change—trend is expected to be upward. Breed more gilts. Price ratios appear favorable.

Cattle—Not much price change expected in fed cattle. Top grades may weaken, especially heavies.

Sheep—Prices expected to continue high. Probable trend is up.

Dairy—Prices steady. Breed cows and heifers to get expected higher prices next fall. Switch low producers for heifers ready to breed. Good beef prices may make possible such switches, without a big outlay of cash.

Eggs—Steady to lower trend. Keep all thrifty pullets. Order chicks to fill laying house next fall.

Chickens—Lower prices for broilers in prospect. Record numbers expected to come to market.

Feed—Buy or contract for all or most of the feed you will need before next harvest. Price trend is upward.

Corn—Hold good corn for higher prices next summer.

Wheat—Steady prices with trend upward.

Soybeans—Hold dry beans in safe storage. Price trend is upward.

Soybean Meal—Still the best buy for proteins. Buy all you need and use enough.

Fertilizer—Buy all your County Agent says for top yields and take delivery.

Repair Parts and supplies will probably be higher and scarcer. Buy what you need now.—S.J.S.

## Horses Are Outnumbered

Automobiles outnumbered horses on American farms this year for the first time in history. The Agriculture Department estimates that farmers own 5,800,000 automobiles and only 5,310,000 horses. In 1949, the figures were practically reversed.

—*Automobile Facts.*

## Viewpoints on World News

# Election Results in Republican Gain

## Carl Kreider

On November 7, 1950, 41,000,000 American voters went to the polls to elect 435 members of the House of Representatives, 36 senators, 33 governors of states, and a whole host of minor elective officials in state, county, and municipal offices. With the exception of the 1946 Congressional Election, the 1950 election was the most significant defeat for the Democratic Party in nineteen years.

The Democrats still have a bare majority in both the Senate and the House. In the Senate they have 49 seats as compared with 47 seats held by the Republicans. In the House they have 235 seats as compared with 200 seats held by the Republicans. These figures, however, do not tell the whole story. Approximately one half of the Democratic strength comes from the twelve states of the "solid South." These states were Democratic in all years since the Civil War. Many Southern Democrats, however, are opposed to the policy of the New Deal of President Franklin D. Roosevelt and the Fair Deal of President Truman. The trend in recent years has been away from administration policies even in the few legislators from the South who formerly supported them. For example, one administration supporter was Dr. Frank P. Graham, who resigned his position as President of the University of North Carolina to accept the post of Senator from North Carolina. Senator Graham was defeated in the primary election in North Carolina. Similarly, Senator Claude Pepper of Florida, a staunch supporter of many of the administration policies for a number of years, was defeated in the primary election in Florida.

It seems clear, therefore, that the effective force in the Eighty-second Congress will be a coalition of Republicans and conservative Democrats. It has been estimated that these two groups will have approximately 56 per cent of the votes in the Senate and approximately 54 per cent of the votes in the House. This coalition will be opposed by a number of Fair Deal Democrats from the North and by a few liberal Republicans, such as Senator Wayne Morse of Oregon, who normally vote for many of the Democratic administration policies.

What is the significance of these changes? It is too early to predict but several items which appear to be obvious will be discussed in turn.

### Truman and Congress

In the first place, it seems likely that the Eighty-second Congress will be a "do nothing" Congress very much as the Eightieth Congress (1946 to 1948) was characterized. One recalls immediately that one of the strong arguments which President Truman made in his campaign for re-election in 1948 was that the Republican-controlled Eightieth Congress did not pass any significant pieces of legislation. Although the Republicans do not have a clear majority in the new Congress, it is likely that the same situation will prevail. President Truman does not have enough support in Congress for the legislation which he really wants. Such items as his Civil Rights bills certainly will be defeated because on this issue the Southern Democrats always vote against him. Legislation, such as health insurance and the Brannan Plan for agriculture, will also probably be defeated. On the other hand, the coalition of Republicans and conservative Southern Democrats can pass any bill which they can agree upon. President Truman has the right to veto such measures and no doubt he will exercise this prerogative in many instances. If he does so, the Republican and conservative Democrat coalition does not have enough strength to override the presidential veto.

### Labor's Setback and Taft's Re-election

In the second place, organized labor received a very significant defeat in this election. This became the most obvious in the state of Ohio where Senator Robert A. Taft opposed State Auditor, Joseph T. Ferguson. Senator Taft had been re-elected in 1944 with considerable difficulty. During the Eightieth Congress Senator Taft had been one of the major authors of the Taft-Hartley Bill. This Bill represented the first reversal in administration policy toward organized labor in the past twenty years. All of the legislation of the New Deal era had been designed to be favorable to organized labor. The Taft-Hartley Bill placed certain restrictions upon the activities of labor unions. For this reason organized labor was opposed to Senator Taft's re-election. The fact that Senator Taft was able to be re-elected with a majority of nearly one-half million votes over the candidate sponsored by the labor unions seems to indicate that organized labor does not have the strength in political life which it has enjoyed during the past decade.

### A Protest on Foreign Policy

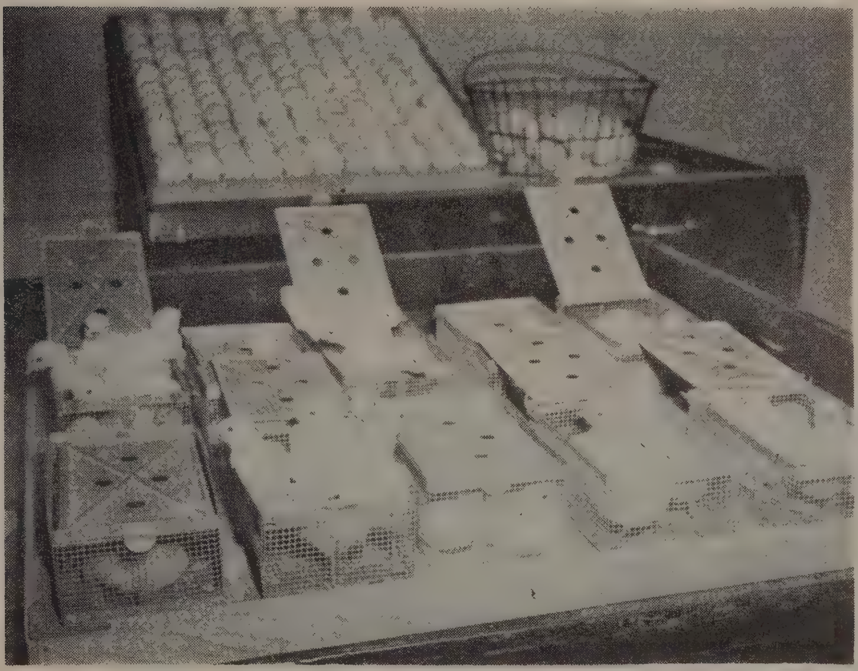
In the third place, and perhaps most significant of all, the election will have a profound effect upon American foreign policy. The precise effect is difficult to assess, and future international events may mitigate some of the effects which seem apparent at the present time. It can be said with certainty, however, that many voters in the United States were dissatisfied with the administration handling of the whole problem of world-wide Communism. Many voters remembered that President Roosevelt had made significant concessions to Soviet Russia in the various conferences which were held during the late years of World War II. Furthermore, the administration did not take very significant steps in opposing the Communist domination of China. During the month of September and part of October it appeared that the success of the American troops in Korea would be a help to the administration in retrieving the ground which it had lost by its alleged favoritism to the Communists. Shortly before the election, however, the infiltration of Chinese Communist troops into North Korea and the determined stand of Chinese Communists and North Koreans against United Nations forces made it appear to many voters that there had been major administration bungling in the handling of the Communist affair.

In the fourth place, the recent election points very clearly to a severe struggle in the Republican Party for the presidential nomination in the 1952 campaign. Some observers believe that this struggle may place additional difficulties in the way of effective legislation during the Eighty-second Congress. Senator Taft has emerged from the election in a much stronger position than he had at any time before. Senator Taft is generally regarded as being a conservative Republican. He is not, however, as conservative as Senator Everett M. Dirksen, of Illinois, who defeated Senator Scott W. Lucas, who had been serving as the Senate Majority Leader. On the other hand, Senator Taft is more conservative than Governor Thomas E. Dewey, who was re-elected with a comfortable majority as governor of New York. By being in the middle-of-the-road position in the Republican Party, some observers believe that Senator Taft has an excellent opportunity to receive the nomination. Still others feel that the effect of three or more powerful candidates in the Republican ranks is likely to lead to the final nomination of someone such as General Eisenhower, who has not made as significant comments on political affairs as any of the other three. It will be recalled that General Eisenhower in the 1948 campaign made a strong statement to the effect that a military man should not hold a high political office. It remains to be seen, however, whether this statement applies in the future.

### Christian Duty

Among Christian leaders there is a difference of opinion concerning the extent to which nonresistant Christians should enter political life. With the exception of minor local posts (such as membership on local school boards) most Mennonites do not hold public office. As a matter of fact, many Mennonites do not feel that it is right to go to the polls to vote. Regardless of our attitude on these controversial questions, we must all agree that it is our Christian duty to pray for those who are in authority over us. In the critical time in which we live, actions of our legislators have a profound effect upon events not only in the United States but all over the world. Perhaps the projected retreat of the Mennonite missionaries in China was caused in part by mistakes which our legislators in Washington had made during the past decade. It is our Christian duty to learn of the nature of world problems and to pray that the leaders of our country may be guided from God as they seek solutions to them.

NEBRASKANS


Day old Poults

BROAD BREASTED BRONZE
USDA BELTSVILLE WHITES

*New Hampshires and Barred Cross Chicks*
*U. S. Approved Pullorum Clean*

HILLTOP HATCHERY
**Samuel S. Shank, Owner**
**Broadway, Va.**

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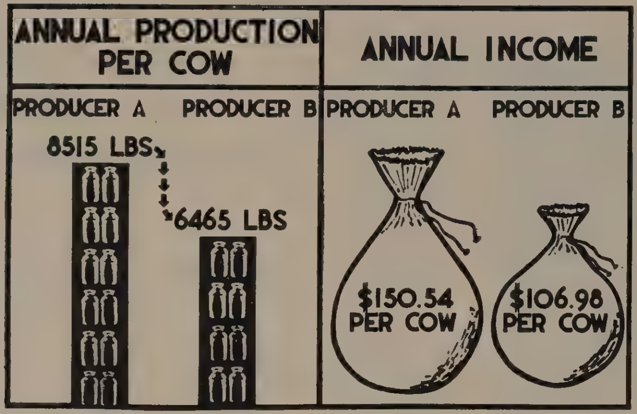

From (1) R. W. Bartlett: Cooperation in Marketing Dairy Products. p. 178.
(2) Prices: Chicago Federal Market Administration: 1940

Prepared by: Department of Agricultural Economics
College of Agriculture
University of Illinois

1. University studies have shown that Producer A's herd with their heavy November production, in a year produced an average of 8,515 pounds of milk per cow.
2. The same studies showed that Producer B's cows gave a lot of milk on grass but less than half as much milk in November as in May. For the year his cows averaged 6,465 pounds of milk, or about three-fourths as much as Producer A's cows.
3. In 1940, Producer A received an annual income of $150.68 per cow as a result of higher fall prices and a high production in the late summer and fall months.
4. Because of his low fall production Producer B received $106.98 per cow or only about two-thirds as much income per cow as Producer A.—Roland W. Bartlett, Professor Agricultural Economics, University of Illinois.

---

## CO-OPERATIVE MOVEMENT

[Continued from page 15]

### Purposes or Objectives of the Co-operative Movement

In our capitalistic economy as we have it today one of the outstanding standards by which success is measured is one's financial gain. A second ill is the inequality of the distribution of wealth. To a large extent this has been due to inequality in not only ability but particularly opportunity.

In "Principles of Consumers' Co-operation," published by the Midland Co-operative Wholesale, the differences between co-operative and capitalistic organizations were set up thus:

**Co-operative Organizations**

1. Nature: organized people
2. Purpose: to serve members at cost
3. Methods: one vote per member
   Democratic people rule
   Capital paid a minimum rate of interest
   Money is servant of people
   Surplus savings distributed on patronage
4. Results: wealth equitably distributed among many

**Capitalistic Organizations**

1. Nature: organized capital
2. Purpose: to serve the public for profit
3. Methods: each share one vote
   Plutocracy—money in control of few rules
   Capital receives all profits
   Money is master
   Profits distributed on shares
4. Results: wealth centered in possession of a few

In their "Report of Inquiry on the Co-operative Enterprise in Europe," the Presidential commission states that "A co-operative enterprise is one which belongs to the people who use its services, the control of which rests equally with all the members, and the gains of which are distributed to the members in proportion to the use they make of its services." The basic purpose of the co-operative enterprise is unity of effort and for the common good. This means that in the pooling of their needs and in their produce there is increased power to deal with economic advantage. That power is controlled not by one or two individuals but by all members of the co-operative. The old limitations of the individual dealing and lack of strength due to divided effort are at an end. The power of monopoly is blocked and competition is guaranteed. Each member has his interest in the business and receives his return on the basis of his patronage.

The interest of the co-operative is not to lower the prices of merchandise purchased nor to raise the price of produce they desire to sell. Rather, they are interested in eliminating the chain of middlemen who drain so heavily on the price of the various commodities. The first step is for the local co-operatives to form a wholesale by combining the co-operative buying power of the various local units. The profits accruing to the wholesale co-operative are distributed to the retail co-operatives and finally go back to the ultimate consumer on the basis of his purchases. Wholesalers in turn may and do combine in manufacturing wholesale needs. The whole chain of merchandising and production is thus shown through the co-operative enterprise which takes all profits back to the local unit and the individual consumer.

In the case of the producer the ideal of the co-operative is not to squeeze a higher price from the ultimate consumer. It is to effect economy in the marketing system and to set up a system under the democratic control of the producers. Profit that would normally fall into the hands of those with an interest based upon capital investment will revolve back to those who have a production interest. Further economies are made by efficiency in the production of a marketable product through grading and packing, and through more efficient shipping units and mass handling. The profits, therefore, of this economy remain with those who produce the goods and with those who consume the goods in proportion to the quantity produced and consumed.

### Conclusions

1. Co-operatives have grown slowly but with persistence through the years until today they are widespread and established.

2. No opposition to the theory or ethics of the co-operative movement has been established.

3. Co-operatives have been instrumental in effecting efficiency in the methods and management of farmers, and of distribution of goods. Economies result from marketable packaged units, grading of produce. Higher quality of products results from co-operative methods of handling and growing of produce.

4. Rugged individualism which has resulted from the capitalistic system tends to give way to the co-operative movement. Neighborliness and a new type of association with one another characterize such communities as have established co-operatives. Social unity is in a measure restored and better understandings and more intelligent living result.

5. While a number of outcomes may result, co-operatives are basically an economic enterprise. They lead their membership to habits of thrift and economy. Deeper appreciation is instilled for small savings. In addition to personal economic benefits to their patrons, the co-operative movement is a testimony against our capitalistic system. This may be considered a worthy objective, but as an objective, there is every evidence that this alone is too weak to hold the movement together. In other words, there remains the strong appeal of which capitalism is charged—personal gain.

6. Co-operatives have no interest in participation in religion or politics. An absolute stand of neutrality is maintained in which all members are free and equal. The same position applies to race and nationality. Co-operatives are basically for the good of all the people and discriminate against none.

7. From a legal point of view co-operatives fall into the same categories as either partnerships or corporations. Consequently whatever obligations or privileges attach to partnerships and corporations would also attach to co-operatives. The church will therefore look at co-operatives from the point of view of their being such legal entities.

8. Patrons of co-operatives are urged to purchase at least one share of stock in order that democracy of control may be assured. Frequently they are permitted to share in patronage dividends, but receive the dividends in the form of stock certificates up to a limited amount. The objective in the stock dividend is not to secure to the organization more capital, but to instill in all patrons the feeling of "belonging," of being a participant in the organization.

9. In at least two types of co-operative organizations, light and power and the Grange, an alternative arrangement has been permitted whereby the person with conscientious scruples is permitted to participate on a nonmember basis after he has paid to the organization the equivalent to a share of stock or dues.

10. Finally, no absolute standardization of policy and practice exists among the many different forms of co-operatives. Consequently each must be carefully weighed on its own merits. It is for the conscientious Christian to be diligent and alert in this matter, lest he also "be overtaken in a fault."

## BIRD'S-FOOT TREFOIL

[Continued from page 13]

The ideal depth of seeding on a spring prepared seedbed is about one-fourth inch. This can usually be accomplished by seeding between two corrugated rollers or, when seeding with a drill, by dropping the seed behind the grain spouts and following with a roller.

### Management of the Stand

Even though bird's-foot trefoil is primarily a perennial pasture legume, it can be used for silage and hay on perennial hay land where the soils are not satisfactory for alfalfa because of clay pans or poor drainage. Mr. Nick Mueller of Edgington, Illinois, harvested thirty acres for hay in early July of 1949. He was well pleased with the quality and the two-ton yield of hay on that date. He stated that alfalfa, which he uses on other areas of his farm, would have been overripe. Therefore, bird's-foot trefoil spread out and lengthened his haying season. The growth recovery on this field yielded about one ton of dry matter per acre in September. The best date of clipping for hay or silage seems to be when the plants are in full bloom.

Bird's-foot trefoil usually starts growth later in the spring than any of the grasses commonly grown in association with it. However, it produces well in the warm summer months when most of the grasses are dormant or taking a nap. For maximum use of the two, the grasses should be grazed early in the season, then the area should be protected for three to four weeks so that the legume can be utilized in late June, July, and August. A system of rotation grazing and adjustments of livestock to the available forage will insure successful results throughout the grazing season. Bird's-foot will usually stand rather close grazing in the fall, but it will be more productive the following season if it is protected from grazing for several weeks before the first heavy frosts while the plants build up and store food reserves in their roots.

### Seed Production

One of the reasons for the relatively high price of seed is the difficulty encountered in harvesting it. Early blossoms ripen and break open, dropping the seed as they dry, while late blossoms are still coming out. It is often desirable to clip or graze at a height of about four inches late in May but before June 1. This cutting reduces the amount of vegetation which needs to go through the combine, reduces weeds, and sets the grass back so that the legume receives more sunlight. Seed yields are usually good, but the amounts collected at harvest vary from less than 25 pounds up to 200 pounds per acre if conditions are just right.

### Disadvantages and Advantages

Its main disadvantages include slow rate of establishment and high cost of seed. On a long-time basis the cost of seed is not as high as the initial costs indicate. Special seed inoculation is vital, and one may need to order it several weeks before the expected seeding date.

Its advantages include its ability to withstand grazing, its perennial nature, its relative tolerance to soils too poor for alfalfa, its ability to reseed even when grazed, and its relatively high nutritional value.

As we work on a vegetative quilt for the land, placing each acre to its best land use, there are many pieces where bird's-foot trefoil will fit in and become the queen.

*Headquarters*

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## Advertisers for the Month of January, 1951

Beacon Milling Co., Inc., Cayuga, New York ..... 34
Brunnerville Iron Foundry, Brunnerville, Lancaster County, Pennsylvania ..... 31
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio ..... 31
Eastern Mennonite College, Harrisonburg, Virginia ..... 2
Farmers Supply, Inc., Broadway, Virginia ..... 30
Friendly Book Store, 234 West Broad, Quakertown, Pennsylvania ..... 31
Hess, Mrs. N. H., Lederach, Pennsylvania ..... 31
Hilltop Hatchery, Broadway, Virginia ..... 29
Horst, Elam S., Bareville, Pennsylvania ..... 31
Hubbard Farms, Box 32, Lancaster, Pennsylvania ..... 31
Leaman, George W., Mount Joy, Pennsylvania ..... 35
Martin, D. H., Elizabethtown, Pennsylvania ..... 31
Mennonite Publishing House, Scottdale Pennsylvania ..... 36
Musser Leghorn Farms, Route 1, Mount Joy, Pennsylvania ..... 31
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania ..... 2
Riteway Products Co., Box 6-A, Harrisonburg, Virginia ..... 31
Rohrer, P. L., and Bro., Smoketown, Pa. ..... 34
Shenk Hatchery, The, Harrisonburg, Virginia ..... 35
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania ..... 31
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Ave., Kitchener, Ontario ..... 31
Wolf Tent and Awning Co., 109 East Superior Street, Ft. Wayne, Indiana ..... 31
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pennsylvania ..... 31

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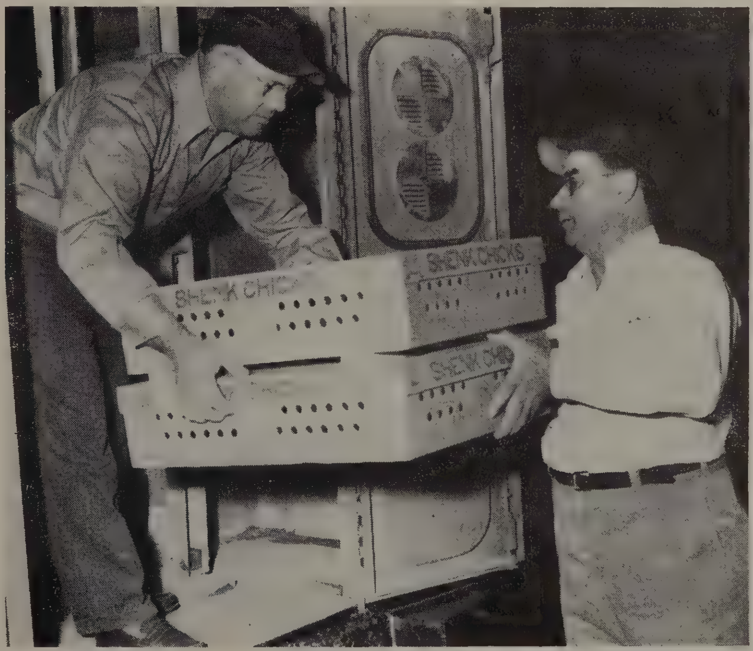

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184 pages; $2.25

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Tinchen Klassen, from Fernheim, draws water from the well with the pail.

Some market women ride burros to market.

Milk distribution.

*Paraguayan Interlude*

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# Community

FEBRUARY 1951

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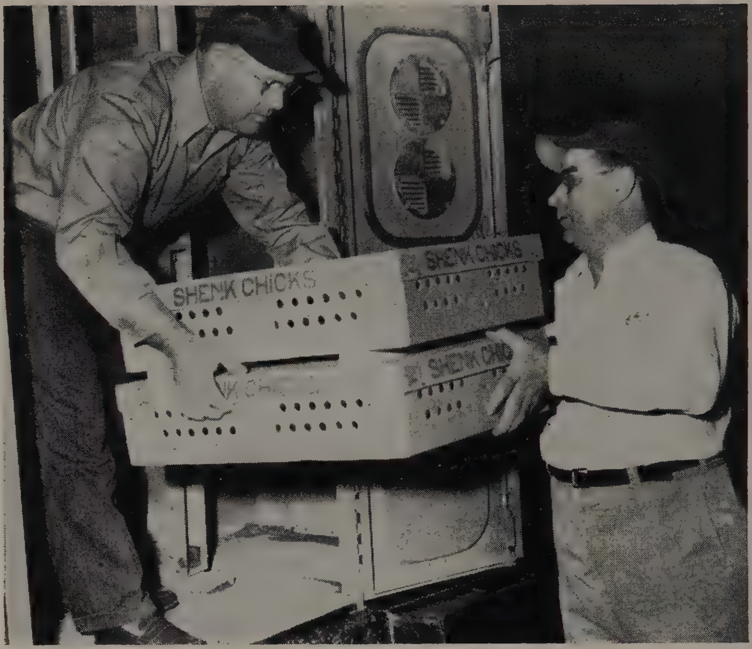

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# Our Churches

The congregation of the Willow Street meetinghouse is descended from the first congregation of the Pequea Valley and dates from 1710. Present members are mostly farmers as were their Swiss forebears who settled this inland territory of Penn's colony.

Jacob L. Harnish serves as bishop of the present congregation and John A. Brenneman is minister. Emory H. Herr and Landis A. Groff are deacons.

Besides junior and senior sewing circles, there is a youth project and a summer Bible school that in 1950 enrolled 298 children. The average Sunday-school attendance is 248. In 1930 members of the congregation opened a mission at Sunnyside and in 1946 another at Mt. Vernon.

## Mennonite Community

FEBRUARY 1951

Volume 5 Number 2

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Page 27: Omar A. Kurtz
Page 29: Supplied by Mrs. Carol B. Reeves

**Error in December, 1950, issue**

The caption on page 15 that mentioned Dwight Slabaugh should have read Dwight Blosser.

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# Contents

"Children Are an Heritage of the Lord" ........... 4

Conservation of Human Life and Community Living ........... 6
*Silas J. Smucker*

The Lancaster Union Stockyards ........... 8
*Ira D. Landis*

You Can Make Old-Fashioned Cheese ........... 10
*Edith M. Witmer*

Household Horizons: Diary of a Lancaster County Housewife ........... 13
*Esther Eby Glass*

Farmers Market Their Own Produce ........... 14
*Gladys H. Kennel*

Editorials—Thoughts After a Visit to the Christian Herr House

What Does Class Distinction Mean to Community Life? ........... 16

An Open Letter to the Mennonites on Acquiring and Preserving the Christian Herr House ........... 18
*Daniel R. Heatwole*

Young Community ........... 20

Between the Dark and the Daylight ........... 22
*Laura Smith*

The Meaning of Folklore ........... 24
*Alfred L. Shoemaker*

Community Life ........... 26

Viewpoints on World News ........... 30
*Carl Kreider*

Trading Post ........... 31

# "Children Are an Heritage of the Lord"

Except the Lord build the house,
    they labour in vain that build it:
except the Lord keep the city,
    the watchman waketh but in vain.
It is vain for you to rise up early,
    to sit up late, to eat the bread of sorrows:
    for so he giveth his beloved sleep.

Lo, children are an heritage of the Lord:
    and the fruit of the womb is his reward.
As arrows are in the hand of a mighty man;
    so are children of the youth.
Happy is the man that hath his quiver full of them . . . .

—*Psalm 127.*

The Alva R. Yoder family of Springs, Pa., is, according to Mrs. Yoder, "just an ordinary family." The Yoders live on an 80-acre dairy farm and also take care of 800 to 900 hens. The father is deacon of the Springs Mennonite Church and every two weeks he assists in jail services at the Somerset jail. The mother teaches a Sunday-school class.

Left to right the children are: Avon 11, Bradley 9, Wayne 7, Keith 4. They all tithe out of their income for church causes.

*Do we really act as though we believed that all human life is sacred?*

**YOU CAN'T BE TOO CAREFUL**

**The farmer leads a dangerous life. Agriculture with its machinery now leads all the major industries in accidental deaths. About 10,000 people living on farms die annually from accidents. Note the reference on these pages to the high rate in Mennonite communities as observed by the National Safety Council.**

# Conservation of Human Life and Community Living

## Silas J. Smucker

IF I WERE to ask you for a definition of conservation, each of you might come up with something different. Some of you might say it is regulations and practices which make for better hunting and fishing. Some of you might say it is the appreciation and preservation of trees, flowers, plants, and animals we see in nature. Some of you might think that to conserve means to save. In reality, conservation is "wise use" or "use without abuse." It implies present fruitful use as well as a fruitful future use consistent with normal influences. For instance, if you were to buy a new automobile and keep it in the garage all the time, you would be "saving" the automobile all right, but you would not be getting any useful or practical good out of it. It is like the servant in the parable who hid the talent in the earth which his lord had entrusted unto him, that he might keep it safely until his lord returned. For this poor stewardship, the servant was cast into outer darkness.

If, however, the automobile were taken out of the garage whenever it could serve a useful purpose and not be abused, then that would be conservation of the automobile. Conservation may be used in connection with almost anything. Right now, I would like to discuss with you the Christian's responsibility in the conservation of: (1) human values, (2) community values.

### Conservation of Human Values

Referring to the sixth commandment of the Decalogue and the teachings of Jesus, we hold that human life is sacred. What about our accidental death rate? W. C. Jones, of the National Safety Council of Chicago, analyzed statistically the deaths as reported in the obituary column of *Gospel Herald*. He found that the ratio of accidental deaths to total deaths was about 10 per cent, compared to about 7 per cent on a national basis. He concludes this difference to be statistically significant. That is, accidents are the cause of a larger proportion of deaths among Mennonites than among the nation at large. This is alarming considering the sacredness of human life, regardless of whether it is our own life or the life of a fellow man. Is it due to ignorance, carelessness, or what? The National Safety Council is dedicated to the principle that accidental death is unnecessary and can be prevented.

Accidents do not just happen. The cause for an accident is set up through ignorance, carelessness, or neglect. Then all that is necessary for the accident to happen is for something to "pull the trigger." Surely we can improve along this line.

Mr. James' analysis did not take into consideration accidents which caused "lost time" injuries, and which cripple and maim individuals for life. In almost every community it is not uncommon for people to lose fingers and even limbs. Most accidental injuries do not result in death, but those that do are of a serious nature.

Each Christian is likewise morally obligated to direct his daily living habits so as not to maliciously weaken or defile the human body, for ". . . know ye not that your body is the temple of the Holy Ghost which is in you . . . therefore glorify God in your body." As Christians, we should avoid that which is evil and be temperate in all things.

God does not want the life of a Christian to be barren. He wants every Christian to be useful and fruit-

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*Silas J. Smucker who lives at Rensselaer, Indiana, gave a series of talks at the 1950 Farmers' Week at Little Eden, Onekama, Michigan. The general theme was on conservation and this article is taken from the first of his lectures in this series.*

ful in the life of the church and of the community. Therefore, we must exercise good stewardship in regard to conservation of human life and human values and the human body.

### Conservation of Community Values

Up to a generation or two ago, the Mennonite Church was almost entirely rural. Our forefathers saw that the farm was the most natural place to rear a Christian family. The home was their center of living. Foremost in their minds was living a godly day-by-day life. Sons and daughters usually followed in the footsteps of their parents. Community activities centered around the church. The farm was almost entirely self-sufficient, except for a few staples and luxuries. In colonial days, nineteen out of twenty employed people were engaged in agricultural production. Just seventy-five years ago eight out of ten were in agriculture. But today, one farmer produces enough for himself and his family and seven additional families not on farms. No longer does the farmer take to the mill the wheat he has grown to be ground into flour so that his wife can bake bread. Instead the farmer sells his wheat, and the wife has delivered to her door a loaf of bread nicely wrapped and even sliced, all ready for the table.

Our communities seem to be losing their neighborliness and mutual helpfulness. When a farmer needs a little extra help, he would rather go to town and hire someone to help than to exchange help with his neighbor. Families hardly visit with each other any more except upon special invitation.

Today the average Mennonite farmer has a tendency to look at farming as a way to make a living rather than a way of life. The world has gained such a hold on us that we are feverishly trying to make money, often at the expense of our children and the fine rich soil which God has given us. Too often our main concern in life seems to be to get as much as possible out of the land so that we might buy more land. By so doing, we drive our sons and daughters away from our farms—away from our communities, and into the cities because of our obsession to possess land. What was it that Isaiah said: "Woe unto them than join house to house, that lay field to field, till there be no place . . ." ? Just ask many a young Mennonite couple living in the city why they are not in their local community on a farm. Some of the answers would be pathetic.

When our possessions become our idol and we make land our god, then we violate the first commandment of the Decalogue, "I am the Lord thy God . . . . Thou shalt have no other gods before me."

In this day and age, farming has become a complex business. The saying that "Anybody can farm" is fast becoming obsolete. But, this is no valid reason why we should lose sight of farming as a way of life and simple Christian living.

### Why Not Colonize?

When our communities become "full" so that young folks find it difficult to get started in farming or in finding their place in the community, why not think of colonization? During the last generation, we have heard very little of colonization. I am sure that through colonization, many of our community values might be preserved, which we seem to be losing in some of our larger communities.

Attention should also be given to transferring farms from age to youth without snowing under youth or jeopardizing the carefully built up savings of the older man. Such a transfer might be made from father to son or from stranger to young man.

Some of the points that should be considered would be what to do with other heirs; how to get the boy to see that the father's capital deserves a fair rental return; how to get the father to see that the boy deserves a portion of earnings as well as a guaranteed wage. If it is a father-son deal, such an arrangement should be made and worked out as early as possible, as that way probably there will be fewer headaches when the son eventually takes over. As it is, customs and legal procedure often hinder the settlement and transfer of farm estates. When we come to think in terms of transfer of land within the family and the community rather than merely selling out with each generation, we will have come a long way toward conserving the solidarity of the community.

Another community value that we should study is that of farm tenancy. Inadequate land lease laws and customs often fail to provide incentives for long-range plans and farming systems, and for proper use of lands and farm buildings. There may be a tendency to penalize tenants who increase the productivity of rented farms. Sometimes the landlord suffers loss because of abuse of his soil and property. Many farm tenants, because of uncertain and short tenure, are relegated to insecure social positions and so are indifferent toward the life of the church and community.

Along the lines just mentioned, experience indicates that group co-operation and action accomplishes more for the common good than individual effort, and is basic to the preservation and conservation of the community.

**NEIGHBOR HELPS NEIGHBOR**
**This threshing scene was photographed in August, 1948, on the J. C. Gingerich farm at Detroit Lakes, Minnesota. Maurice Greaser and Edward Hershberger are standing in the foreground as the last sheaves are pitched from the wagon.**

# The Lancaster Union Stockyards

## Ira D. Landis

UNION STOCK YARDS
LANCASTER PA.
CALF, HOG AND SHEEP DIVISION

**THE SMALL ANIMAL SECTION**

**After being moved several times the small animal division is now housed in a corner of the yards. In recent years trucks have come to handle more of the animals that come and go to the Union Stockyards.**

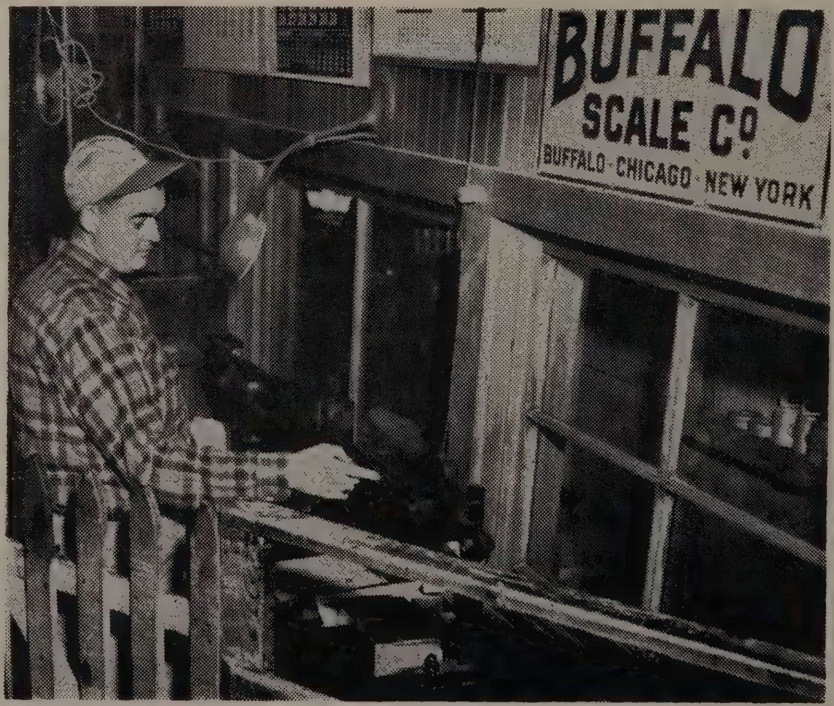
EARLY PENNSYLVANIA records place cattle and hogs as important in the Lancaster area almost as early as 1710. Cattle have always been associated with the farms and fertility of the region. The early settlers arranged for every farm to have a meadow. Hay and pasture was used for livestock; steers were fed during the winter months. This practice has continued until the present time and today this region is one of the largest steer-feeding centers in the country. The Lancaster Union Stockyards have played an important role in the cattle-fattening program. These stockyards are now rated as the second largest east of Chicago. The total sales receipts for 1949 at Indianapolis, Indiana, exceeded those of Lancaster, Pennsylvania. Cities next to Lancaster are Detroit, Baltimore, and Cincinnati.

One of my first recollections of the yards over forty years ago, was when we drove cattle from the yards to Neffsville for the night. One had jumped a hedge, run three miles, found shelter in a thick woods on Blossom Hill for a few days, only to be dislodged and chased back to the yards for the last time. The next morning the rest were driven down to the farm at the rate of three miles per day. These chases occurred frequently enough to register on a small boy's pace-makers. When fat they were driven to Oregon or Landis Valley, a half or two miles respectively, to be weighed and then by the drover's representatives driven to the yards to be sent to another yard or to the butcher. The dealers generally drove the countryside and bought the animals on the farms, sometimes at so much per hundredweight or on the hoof. Sometimes the dealer made money, sometimes he lost money and over the years seldom accumulated much. Today they prefer to sell the cattle on commission at the yards.

As one approaches the yards on a busy Monday morning, sedans carrying one calf to tractor-trailers carrying twenty-six thousand pounds of well-marbled beef move or park in every imaginable way and description. Mr. George W. Adams and Mr. James D. Shrove representing the management of the Union Stockyards Company have a bulletin board telling the number of animals in this and the Chicago yards. Going down the one alley of the yards you soon see John M. Hoober, genial and smiling, interested in knowing whether you might want to buy sleek beef on the hoof for the high dollar, or whether you might be "just looking." He is president of the Lancaster Livestock Exchange.

**AT THE SCALES**

**The weighmaster notes the weight as registered on the stockyard's scales. Much of the office business is now transacted by long-distance telephone instead of frequent trips.**



### "Eat More Meat"

For a forty-ounce capacity stomach in 1908 the average American used 162 pounds of meat, 25 oranges, and 108 pounds of wheat flour. By 1938

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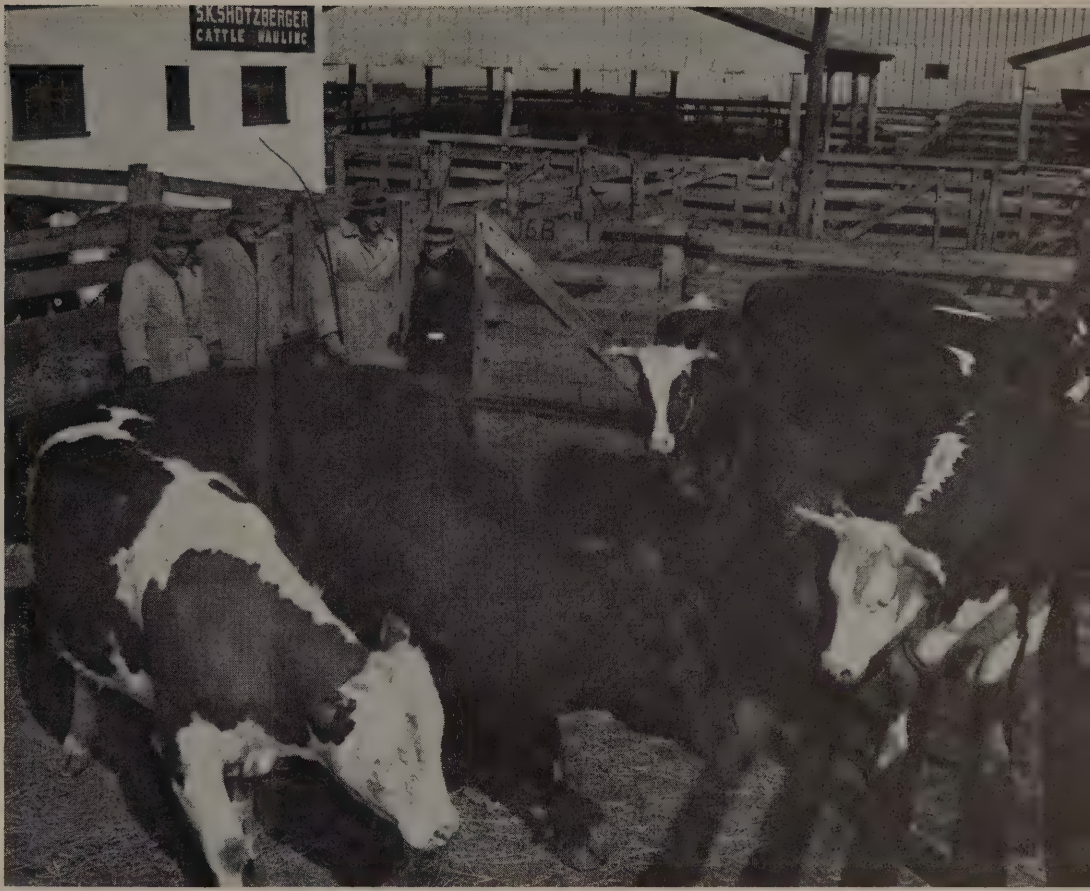
*Ira D. Landis, Lititz, Pa., writes on the Union Stockyards from the experience of many years as a fattener of beef cattle on his own farm. He has also kept in close touch with cattle buying and selling at the stockyards in Lancaster, Pa.*

*These busy stockyards are now rated as the second largest east of Chicago.*

**LOOKING THE CATTLE OVER**

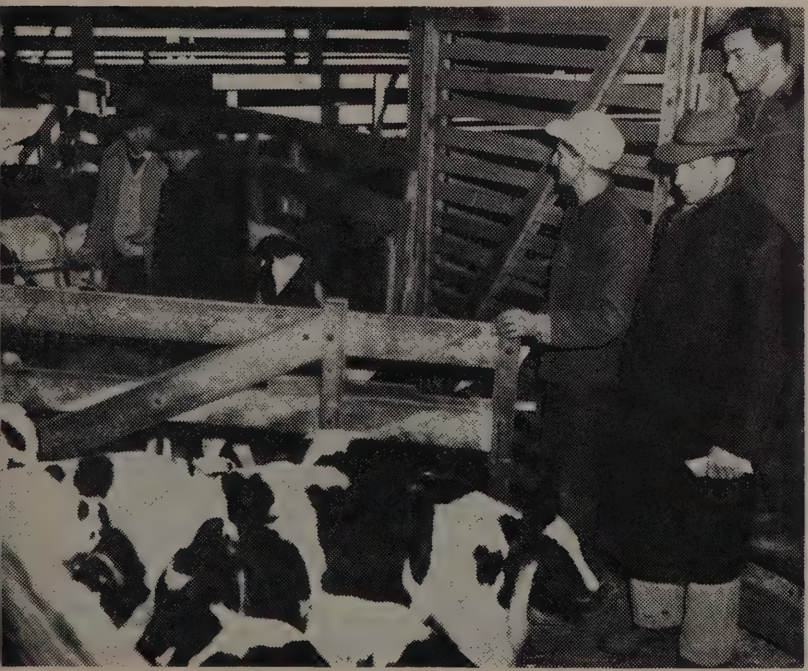
Buyers and sellers stroll up and down the valleys of the stockyards and look at the cattle in their pens. Business on a commission basis is now the preferred practice.

he used 132 pounds of meat per capita, 129 oranges, and 143 pounds of flour. Then the meat industry began to advertise "Eat more meat." It paid to advertise. In 1949 the Department of Agriculture found the consumption of meat to have risen from 132 pounds per person in 1938 to 162 pounds per person. In 1949 our country consumed 22,000,000,000 pounds of meat, paying a total of $8,250,000,000 or about one third of the national agricultural income.



**HEREFORD CATTLE PREDOMINATE**

Thirty years ago many of the cattle were Polled Durham from Canada. Today Herefords lead with some Shorthorns and Angus. Cattle come from Kansas, North Dakota, Illinois, Montana, and Texas.

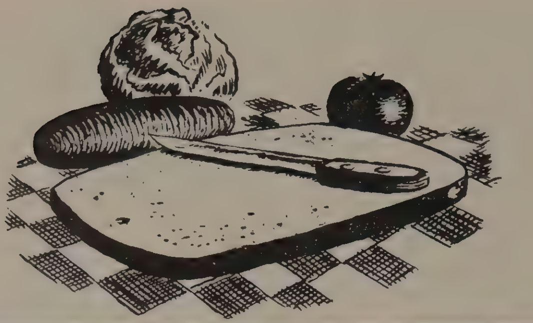


**CALVES FOR SALE**

Buyer and seller scan the calf pens. Like the Shropshire and Southdown sheep, most of the calves are trucked to and from the yards.

**FARMER AND HOGS**

Harvey Ranck of Strasburg, Pa., stands in a stockyard pen with his hogs. Hampshires, Berkshires, and Poland Chinas are the most numerous breeds of hogs to pass through the yards.



## Homemaking News and Views

***We continue to bake homemade cakes and pies. Why not make old-fashioned cheese?***

# Old-Fashioned Cheese

### Edith M. Witmer

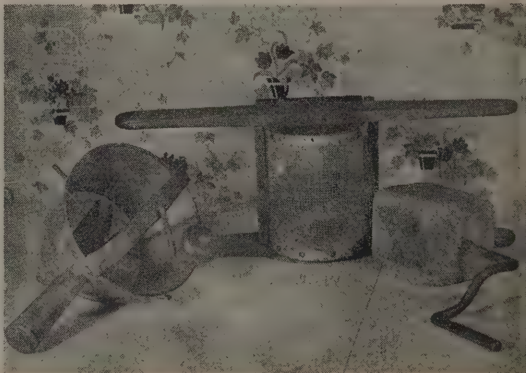
LAST AUTUMN I attended the Antique Show held annually in Lancaster, Pennsylvania. Among the many articles exhibited I noticed a set of heart-shaped egg cheese molds exactly like the ones my grandmother used, which were stored on the top shelf of my kitchen cupboard. They were the ordinary type made of tin, somewhat darkened by age, and perforated only with colander-like holes, not with a decorative floral design. I was rather surprised that they bore a price tag of four dollars apiece, or eight dollars for the set of two molds.

*Edith M. Witmer shares in another article something of her knowledge on homemaking in past generations. A resident of Elizabethtown, Pennsylvania, she has in her home fine collections of old dishes, utensils, coverlets, and quilts.*

Why should these articles of kitchen equipment commonly used in grandmother's day be relegated to the attic or the highest shelf? Certainly, times have changed! But we continue to bake our homemade cakes and pies even though every food store we enter exhibits a tempting array of baked goods. Some kinds of cheese, such as cottage or egg cheese, formerly made in the home, are comparatively easy to make. Most cheese makers agree that cup cheese requires more experience to obtain a satisfactory product. One experienced cheese maker said, "You rarely turn out cheese that is exactly identical in flavor and texture." If that is true, the process of cheese making should not become monotonous. Even though you may not find any egg cheese molds on your attic you can easily substitute a small size colander type or wire mesh strainer to drain the whey from the curd. For the old-fashioned cheese "grinders" used to make the curd fine for cup cheese, you could substitute the ordinary food grinder; or crumble it fine with your fingers. In the making of cottage cheese you need not use any strainer at all, if you are careful not to scald the curd at too high temperature. Draining the curd in a muslin or cheesecloth bag will be sufficient. Grandmother hung bags containing cottage cheese curd on the lower rung of the grape arbor, near the kitchen door. But the homemaker who makes a small quantity of cheese for family use, can easily drain it by tying the bag over the faucet of the kitchen sink. If she prefers, she may use the electric mixer to whip the cheese as she adds milk or cream to obtain the desired consistency.

In the accompanying illustration you will see pictures of old equipment which my grandmother used for cheese making about forty years ago. The crude homemade wooden one operated very much like an ordinary flour sifter. The revolving part, however, is a rounded piece of wood; the sieve is a very coarse wire mesh. This was used to "grind" the curd fine for the preparation of cup cheese. The other

**The old cheese-making equipment in this picture was owned by the author's Grandmother Brubaker. Left to right: Conical sieve with a modern paddle and handle used to mix cottage cheese for schmierkase; cup cheese "grinder" showing coarse bottom sieve; large modern block and handle which fits inside the grinder and operates in a similar way to an ordinary flour sifter.**



**A salad consisting of ring mold of jellied tomato juice is served on a bed of crisp endive. The center of the ring is heaped with cottage cheese to which has been added chopped celery, chopped parsley, and sweet basil leaves.**

one made of tin had a conical shape similar to the vegetable strainers used today. The softer curd with milk added, used for schmierkase, was pressed through by a triangular-shaped piece of wood standing upright in strainer and turned by a metal handle at top similar in operation to food mills you find today. Good quality cheese can be made without these gadgets, but when a large quantity of cheese was produced in the home, they were real labor-saving devices.

The general essentials and directions for the making of all kinds of cheese in the home are similar.

1. Absolute cleanliness of all utensils used to prevent any undesirable bacterial action which spoils the flavor.

2. A good quality of raw clean skim milk.

3. Careful handling of milk so that it becomes sour quickly. It should remain covered in a warm place at a temperature of about 75 degrees Fahrenheit until it clabbers. The clabbered milk should have a clean sour flavor. Ordinarily this will take about 30 hours. One experienced cheese maker thinks she has better success in making cup cheese when she allows the clabbered milk to stand a day before scalding the curds.

4. Cutting the curd. Thickened or thoroughly clabbered milk should be cut and stirred thoroughly with spoon to assist extraction of whey.

5. Heating the curd to separate whey may be done over hot water or low heat, stirring frequently so that curds near bottom of container do not reach a higher temperature than those near the surface. Grandmother never used a thermometer, but if you have a candy thermometer calibrated low enough, use it as a substitute.

6. Draining the curd. At the conclusion of the heating, pour the curd and whey into a cheesecloth or muslin bag, similar to a jelly bag, fitted over edge of a colander for convenience.. Lift the bag so that curds may settle in center bottom of bag. To complete draining tie ends of bag and hang.

### COTTAGE CHEESE

2 qts. thick sour milk
½ tsp. salt
¼ to ½ cup cream or rich milk

Method 1.

Pour 1 qt. barely lukewarm tap water over the thick cut curd. Let stand at least 1 hour. Pour carefully into a muslin cloth or bag. Let hang until dripping ceases—24 to 36 hours. Then turn out into a bowl, add salt. Mix thoroughly. This is the French method of making cottage cheese. The consistency should be right to use without the addition of cream, although a small amount may be added.

Method 2.

Pour broken curd and whey into kettle. Place over very low heat to raise the temperature to 100 degrees Fahrenheit. Keep it at that temperature 15 minutes stirring with a spoon at 3-minute intervals. Pour curd and whey into closely woven cheesecloth bag. (A clean salt bag is a good substitute.) Allow bag to drain at least 12 hours. Turn curd into bowl. Add salt to suit your taste. Gradually add ¼ to ½ cup cream or rich milk. Mix and beat thoroughly until smooth as mashed potatoes.

Method 3—Rennet or Junket method.

2 qts. sweet skim milk
½ cup thick sour milk

⅛ junket tablet dissolved in 4 tablespoons cold water. **Use only 2 tablespoons of this dissolved mixture,** and discard the remainder. Pour sweet skim milk into a pyrex bowl. Add sour milk. Mix thoroughly with spoon or egg beater. Warm the mixture to 75 degrees F. by setting the bowl in hot water. Remove bowl from water. Add the 2 tablespoons of dissolved junket tablet mixture. Stir thoroughly. Cover the bowl with a muslin cloth. Let it stand at room temperature overnight, or from 12 to 15 hours. Pour the curd carefully onto a moistened piece of cotton sheeting or unbleached muslin fitted into a wire strainer or colander. Drain it for 2 hours. Fold curd in draining cloth and press between 2 weighted boards for 20 min. Turn into bowl. Add salt and cream to taste. This method yields a good volume of cheese, and fine smooth texture, with less acid flavor than other methods.

Schmierkase is made by adding cream or rich sweet milk to cottage cheese until the cheese is too soft to hold shape. This was used as a spread on bread, topped with a layer of apple butter or molasses.

Cottage cheese should be stored in a covered glass or china container, in the refrigerator.

Cottage cheese may be used in a great variety of ways:

In *salads*: 1. to fill cavities of tomatoes, canned pears, peaches, slices of pineapple, prunes, or celery stalks.

2. heaped in center of ring molds of jellied salads made of vegetables, tomato juice, fruit, or fruit juices.

In *sandwiches*: cheese moistened with salad dressing may be mixed with a variety of ingredients.

Ingredients commonly added include caraway seeds, celery, chives, olives, peppers, nuts, raisins, figs, dates. These combinations may be used as stuffing for salads, garnishes, or sandwiches.

### BALL CHEESE

Pour 2 qts. thickened sour milk into kettle. Place over very low heat. Stir frequently and thoroughly until temperature reaches 110 degrees F. Pour into bag. Drain several hours. Turn out into bowl. Add ¼ tsp. salt. Mix well. With hands form into balls 2 to 2½" in diameter. Lay on cloth-covered plate. Cover with thin cheesecloth. Let stand at room temperature to dry 24 or 36 hours. Turn once. With finger tips take up small amount of baking soda, and rub over surface of the balls. Wrap in pieces parchment or brown paper. Place in crock or bowl. Cover with a board or plate. Keep it at a temperature of about 70 degrees for 7 to 10 days. The exterior of ball will become soft and gelatinous, and the interior part will remain white and slightly crumbly in texture. Allow the balls to ripen longer if you prefer smaller white centers. Remove paper. Wash balls in cold water to remove excess soda or any mold. Lay on plate to drain. To serve, slice. Wrap any not used immediately in parchment paper, and store in refrigerator.

### CUP CHEESE

8 qts, thick sour milk
1¼ tsp. salt
¾ tsp. soda
3 tb. butter
½ cup water
2½ to 3 cups milk

Remove all cream from top of skim milk before allowing it to sour. Cream may give the cheese a rancid flavor. Pour sour thick milk into a kettle, and place over low heat, stirring frequently, until temperature reaches 128 degrees F., or until whey can be squeezed from a small portion of the curd with the fingers. Remove from the heat. Drain through cheesecloth bag. Press out whey with hands as well as possible. Allow bag to hang at least ½ hour. Remove curds from bag to large platter or tray. Crumble as fine as possible. Let stand at kitchen temperature a short time to dry some of the moisture, and crumble fine again. Curds may be made fine by putting through food grinder, or rubbing through an aluminum colander. Place curds in a wide bottom bowl with sloping sides to ripen. Mix salt and curds thoroughly. (Some cheese makers prefer not to add salt until the first morning the curds are stirred.) Spread curds around sides of bowl so that curds are not too thick in one place. Cover bowl by tying a muslin cloth over the top, and let it stand in a warm place. (Our grandmothers often placed their bowls on top of the warming closet of the old coal ranges. Today we have to find a place of as nearly uniform temperature as possible. I set the bowl on the stove mat between the divided top burners of the gas stove. The heat from the pilot lights on both sides was sufficient to maintain uniform temperature.) Do not allow the container to get too warm, or the chesee may have a bitter taste. Stir the cheese thoroughly every morning and evening. About the fourth day the cheese should have a distinct odor, and should appear somewhat gummy and yellow in color. Sprinkle soda over the curds and mix. Let stand three to six hours. Turn into double boiler in which the butter has first been melted. Place over hot water and allow curds to melt. Stir occasionally. When melted, add water and mix smooth. Then add milk, beating constantly to make the desired consistency. Mixture thickens considerably when cooled. Pour into custard cups to mold. Store in refrigerator.

In grandmother's day cup cheese was stiff enough to be cut out of the heavy china cups without handles. Today it is marketed in paper containers, and is usually thinner. Most cheese makers agree that the very best quality cup cheese is made without adding soda. My grandmother used little soda. She usually had a number of bowls of curds in varying stages of "ripeness." If one bowl ripened too long, she would add some curds from another bowl, as an artist would mix colors. Soda cheese is made by adding soda to the curds at the same time salt is added. This ripens and softens the curd in a short time. However, this cheese lacks the color and flavor of the standard cup cheese.

In Lancaster city markets, as well as in town markets in Lancaster County one can buy cup cheese. The quality varies greatly. Anyone who likes good

**This bowl contains curds of cup cheese in the second day of the ripening process. Directly in front of the bowl is a plate containing cup cheese unmolded from old-fashioned cheese cup. In foreground to right is ball cheese with balls cut in half. In background to left is a dish of cottage cheese sprinkled with caraway seeds. To the right is a plate of crisp wheat wafers—a good accompaniment to cheese of any kind.**

**This egg cheese and egg cheese mold is perforated with a floral design. The mold was once owned by the author's Grandmother Witmer. It is now in the possession of Mrs. Martin Ebersole.**

cup cheese is always delighted to find some that resembles the kind grandmother made. This is not impossible to do, but the price will not be similar. I have heard elderly women relate how they sold cup cheese at the rate of two cups for five cents.

### AUNT FANNIE'S EGG CHEESE

1½ qt. sweet milk
¾ qt. thick sour milk or buttermilk
½ tsp. salt
1 tb. sugar
1 tb. flour
6 eggs

Mix sugar and flour. Add small amount cold sweet milk to make a smooth thin paste. Pour sweet milk into a kettle large enough to add other ingredients. Heat over moderate flame, stirring frequently to prevent scorching, until it is steaming hot but not actually boiling.

Beat eggs lightly. (If eggs are large, it is possible to make this recipe satisfactorily with only 4 or 5 eggs depending on size.) Add sugar and flour mixture, and sour milk to the beaten eggs. Beat again lightly. Pour this mixture into hot sweet milk. Turn heat very low. Cover kettle and let stand a few minutes. Gradually increase heat. Stir gently around sides and across bottom of kettle. Continue heating and careful stirring until curds form in the liquid and rise to the surface. But keep the heat low enough that whey does not come to a hard boil. When curds are completely separated and whey appears clear, remove from heat. Using a large perforated ladle, dip cheese curd from whey into egg cheese molds, or some substitute strainer or colander. A plate or board may be placed on top and weighted to press whey out quickly. When thoroughly drained, set, and cooled, turn out of mold on serving plate. Slice and serve with syrup if desired.

The art of cheese making is best acquired by experience rather than by following printed directions. Recipes and directions vary considerably. After testing many of them, I have tried to describe the processes in sufficient detail that the inexperienced person may have at least some degree of success.

In recent years, there has been a revival of interest in old varieties of needlecraft. Why should not the homemaker who enjoys experimenting in the kitchen, be equally interested in creating some dishes of food with the delectable flavors of grandmother's day? Let's revive the art of cheese making in the home.

# Household Horizons

## Diary of a Lancaster County Housewife

ONE BEAUTIFUL September afternoon we accompanied our neighbors, the Lloyd Wineys, into a neighboring county to visit the George F. Brunks, who had returned from a summer tour of Europe. The Wineys and Brunks are camera enthusiasts, and we spent a most pleasurable afternoon as their pictures took us across Europe with the Brunks, and through parts of the southern and western United States with the Wineys. Colored slides are the best means I know of preserving beauty for those not able to see it in person.

This is one of the times when the horizons of a housewife who has not traveled much seem especially constricted. Sitting among a group of young college folks who have gained the education denied her produces somewhat the same effect, as does also listening to a group recall the blessings of a wonderful meeting which she had planned to attend but had to miss because of sickness in the family.

Yet without leaving her home or neglecting her household, a housewife may widen her horizons, if she takes some time to read. Reading a textbook on chemistry will not take the place of the course missed in high school, and a travel book is not a completely satisfactory substitute for a trip, nor does a good devotional book quite fill the place of a public meeting. But with good books one may broaden her outlook, learn many things, and visit far places with competent guides. I traveled through Africa with David Livingstone this fall by means of a book and a map, noting how he opened this country for the missionaries who followed. It was a grand adventure, and a stimulus to my faith.

This past year our Sunday school opened its first library, and in helping in a small way I learned many things about books. A meeting of Sunday-school librarians at the Vine Street Mission last spring was especially helpful. Members of the committee who review books for the recommended list spoke about their work, and the responsibility connected with this task. They want folks to read, not just any book, but the best books, and put much time and prayer into their work. Another evening was spent at the public library, where Anna Eby had arranged for the librarian to show us how to repair and rebind books.

Perhaps the greatest incentive to read good books that I have received was furnished by several friends who came to make a short call one rainy Monday evening last summer. These women were busy housewives and good housekeepers. But they had found time to read, and from them I learned many things about the books on our library shelves. I also learned why some much-read books are not included on our lists. The conversation was so interesting that we were all surprised to see how lengthy the short call had become! But I mused a bit when they had gone. We would be ashamed to say to visitors, "I have not washed my windows or dusted my furniture all summer!" But we are not ashamed to admit that we have not read one book all summer, perhaps all year. We excuse ourselves by saying, "We should not spend time reading other books that should be spent reading the Bible." Indeed we should not! But we do not apologize for hours spent learning an intricate pattern in crochet work, or mixing an elaborate fruit cake.

Summer and autumn with their busy days have passed, and winter with its long evenings is here. I hope to catch up with the mending, really empty that basket that so often overflows; and write the annual letters exchanged with a number of girlhood friends. But I look forward to spending some evenings with books. *Paraguayan Interlude* stands first on my list. And there are fine books of church history in the Sunday-school library. Travel books, biographies of heroes of faith, books containing their most noble thoughts, poetry, well-written stories—all these await the reader. While the wind whistles around the house, and snow piles against the walls, I will learn of Paraguay, and Africa, and the Isles of the Sea. As Wilbur Nesbit wrote:

"Who hath a book
  Has friends at hand,
And gold and gear
  At his command;
And rich estates,
  If he but look,
Are held by him
  Who hath a book."

## *Your Farm*

# Farmers Market Their Own Produce

### Gladys H. Kennel

THE PRODUCERS Co-operative Exchange of Coatesville, Pennsylvania, at its first auction sale, September 20, 1932, had 33 auction members who shipped 68 cases of eggs. At the end of 1950 there are 3,589 members of the same organization. In a year they produced and sold through the co-operative over five million dollars' worth of farm produce.

But the story of this co-operative is not a story merely of number of members, of dollars, and buildings. It is a story of people working together. It's a story of farm folks working together with managers and a board of directors to create a market system which they are convinced is a better way of marketing. This plan of marketing eggs co-operatively and on a graded basis has proved to be satisfactory in many ways. First, the consumer is the "boss." The consumer just will not use eggs of "off" flavor quality. Neither will the consumer buy dirty eggs or eggs of mixed color, size, and quality. The housewife wants eggs of uniform high quality, of white or brown color in one package of uniform size and in an attractive carton. The consumer has proved that this is what is wanted by the increasing quantities of this type of package bought. Also the retailer and the wholesaler have had much more satisfaction in marketing a uniformly fine package of eggs.

*Gladys H. Kennel of Parkesburg, Pa., writes out of firsthand acquaintance with Producers Co-operative Exchange. She has lived among farmers who are members of the organization and was associated with its early beginnings.*

**6000 CASES OF EGGS EACH WEEK**

**From its beginning in 1932 the exchange has done its best to supply a high quality of eggs. Today its premium eggs, candled and cartoned, are delivered to supermarkets and points as distant as Boston and the Panama Canal Zone.**

Last and first the producer has the satisfaction of producing an increasingly fine package of good food. He must produce the finest food, clean and well-packaged and efficiently marketed. He has done his part in providing fine food for his neighbor who in turn has provided him with goods and services of acceptable quality.

When the farm producer buys an automobile or pair of shoes he expects a good commodity, one that serves his purpose well. In turn there is merit in providing consumers with food of high quality at prices which consumers can afford to pay.

**It Began in a Farmer's Living Room**

As a youngster I was present at the first meeting that later developed into the Producers Co-operative of today. There were nine men present at the meeting held in an old-fashioned farm living room. To a child the meeting was boring but these men were there for a purpose. One of these men will now tell you just why they were there. Here I am quoting:

"Alben Jones at New Jersey conceived the idea of selling eggs at auction sale. He it was who thought if eggs were packed of uniform quality, size and color and if the label on the case end indicated what was in the case, buyers could and would buy with confidence and would buy competitively at auction in order to secure the best eggs at a price.

"This method of marketing had met with success in Jersey and at four points in Pennsylvania. The farm producers of Lancaster and Chester County here in Pennsylvania were in need of a better market. Retailers and consumers were in need of better eggs; so we nine men met together to work out plans to implement the idea.

"With the help of the Coatesville

Chamber of Commerce we obtained our first quarters; $540 in capital was raised and we were off to a start."

### Necessary to Grow: Unselfishness and High Quality of Produce

Even the best beginning with the best motives and ideals cannot long remain just a beginning. There must be growth. However, I don't believe the Producers Co-operative did as Topsy in Uncle Tom's Cabin—"just grow." The growth could be traced to several factors. I like to think that a great factor in its growth is the factor of unselfishness on the part of men, especially those first leaders of the co-operative. These leaders had the welfare of the entire membership in view rather than the selfish attitude of "What's in it for me?" Such an attitude as the latter would have hampered the growth needed by this "baby" co-operative!

Another factor that seemed to help the growth was a rigid quality system. In the early 1930's egg auctions, such as the Producers Co-operative, were organized by poultrymen. All eggs that were sold were graded for size by the poultrymen and before being sold the eggs were carefully inspected for interior quality according to standards for grading fresh eggs. After this the eggs were weighed and labeled. Each member was assigned a lot number and his eggs are always sold under this lot number. With this system buyers learned to appreciate and respect the quality program and in almost all purchases pay a premium. Many times a buyer would pay an extra premium for a certain farmer's eggs after he knew he could depend on this farmer's eggs being of uniform quality week after week.

This created an incentive for the farmer to pack a quality package because he could depend on a premium for his efforts. This quality program was not established overnight, but was a result of much painstaking effort on the part of co-operative leaders and other interested agents. The day of barnyard haystack eggs of questionable age and quality was changing. I remember overhearing two young Mennonite farm girls discussing this change. The conversation went like this: "Does your dad send your eggs to the Coatesville Auction?" "Yes, he does," replied the second. "He says we get a better price down there than what the huckster will give us." The first young lady continued, "My, but aren't they particular? You have to clean your eggs so carefully; if they find some dirty ones, they'll sell them as 'dirties' and they don't bring a very good price." "Yes, they make you deliver a high grade," concluded the second girl. "We're not allowed to keep our eggs in the washhouse any more. It's too hot and dry. We have to carry them down in the cellar every time we gather them." A program such as this was something new to the average farm family. However, the average family was co-operative and helped build a high quality market system at the Producers Co-operative at Coatesville, quite often referred to in those first years as the "Egg Auction."

*There are ways for farmers to co-operate in order to sell on the best markets.*

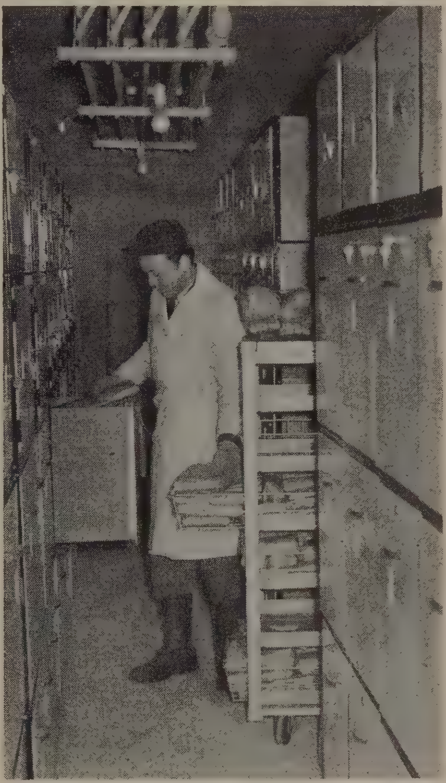
The home of the co-operative in 1932 certainly was not very impressive. It was a rented basement with a very small corner boarded off for an office, with another corner serving as the candling room. Humble though it was, this basement served very well for several years.

Poultry was first sold on April 4, 1935, when 54 crates were sold for 19 members. This poultry was handled in a truck shed situated to the rear of the same building where the basement mentioned before was located.

### Cold Storage, Potatoes and Apples

In 1940 a cold storage and locker plant with 500 lockers was added. In 1940 the organization undertook the handling, sorting, grading, packaging, storing, and selling of fruits and vegetables, apples, and potatoes. An up-

[Continued on page 33]



**COLD STORAGE HAS BEEN ADDED**

**A cold storage and locker plant of 500 lockers were added in 1940. Housewives come to buy potatoes, fruit, vegetables, and dressed poultry. The produce comes from Chester, Lancaster, York, Lebanon, and Dauphin counties.**

EGGS & POULTRY AUCTION
PRODUCERS CO-OP EXCHANGE
Producers Cooperative Exchange
QUALITY
FRUITS-VEGETABLES-EGGS-POULTRY
Producers Cooperative Exchange
QUALITY
EGGS-POULTRY-FRUITS-VEGETABLES

**ONE OF THE THREE BUILDINGS**

**The buildings of the Producers Co-operative Exchange are located at the eastern end of Coatesville, one block from the Lincoln Highway. In the three buildings members of the Co-operative have their eggs graded and stored for market. A locker plant and retail market takes care of fruit, meat, and vegetables. A third building houses equipment for dressing chickens.**

# *Editorial*

## Thoughts After a Visit to the Christian Herr Home

When a group of Mennonite young people toured eastern Pennsylvania several years ago they discovered a contrast that set them to thinking. They visited places of historical interest in Philadelphia, Reading, Lancaster, Ephrata, and elsewhere. They saw with what care Independence Hall is preserved as a political shrine. They visited a beautiful historical museum in Reading and saw where old records of their ancestors are kept on file by historians of other religious faiths. At Lancaster they were shown the old Bibles in archives of the religious denomination that founded Franklin and Marshall College. Here they also met the late Harvey M. Bassler who asked them questions about their own religious writings since he valued them highly and was eager to see that they are preserved.

Their tour included a visit to the Ephrata Cloisters and here they saw how the Pennsylvania State Historical and Museum Commission is restoring the old buildings where the printers of their own *Martyrs' Mirror* lived exactly 200 years ago.

But the young people also visited the Christian Herr House near Willow Street. Here they saw a Mennonite shrine in the heart of an old Mennonite settlement that was once a center of worship as well as a home for the early pioneers. The outside of the House was in poor repair; the inside was cluttered with broken furniture and plaster that had peeled from the walls and ceiling.

The trip left these young people wondering whether Mennonites should not do more to show a proper respect for the past. Daniel R. Heatwole's open letter in this issue contains one practical suggestion. In a letter to the editor he states:

"I have a very keen interest in seeing the old place preserved before it is too late—and this may be sooner than we think. The enclosed open letter to the Mennonites may help to start something along this line."

## What Does Class Distinction Mean to Community Life?

If anyone has doubts about the reality of social classes in America he should read such a book as *Elmtown's Youth* by A. B. Hollingshead. In an Illinois town of not more than 10,000 this careful observer found people divided into five well-defined classes. The "upper classes" stressed "good blood," owned much property, belonged to church but seldom attended, and were careful that their children should marry "right" and not "beneath" them. They knew little about the struggles and life of the "lower classes" and they cared less.

The "lower classes" lived in the poorer part of town. Their incomes were low, their children dirty and ragged, and whenever they committed misdeeds or crimes the papers were sure to carry the news. (Incidentally this observer found that many "upper class" people also broke laws but were never arrested.)

Elmtown has many churches but only a fair attendance at service and Sunday school. The so-called lowest classes hardly ever attended and one girl from such a class said: "I have quit going to church because that group of girls who think they are higher than us look down on us. . . . Those girls snub us; they will not talk to us. They speak to us somtimes, but most of the time they pass us by." It was found that no matter how convincing and convicting was the church's message, young people did not stay in the church so long as they were given "the cold shoulder" by those in the church who were their own age. And it is important to note that the attitudes of the young people were just like those of their parents. Even the schools tended to show favoritism to the "right" families. In one case a boy from a "lower class" with higher marks was denied a scholarship that went instead to a girl in the "higher class" with lower marks.

A teacher of social sciences in a Mennonite school asks his students occasionally: "Do you have class distinction in *your* community?" He usually receives "No" for an answer. However, after asking a few more questions as to who invites whom for

**COVER SCENE**

**The farm of Robert Garber near Mt. Joy, Pa., produces poultry and fruit. The owner studied poultry husbandry and fruit growing for two years at the Pennsylvania State College's School of Agriculture. This month's cover shows a view of the barn and one of the poultry houses.**

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## *Coming in future issues*

The Story of the Community at Kidron, Ohio *John Bixler*

The Kidron Community's Summer Camp for Children *Ellis Gerber*

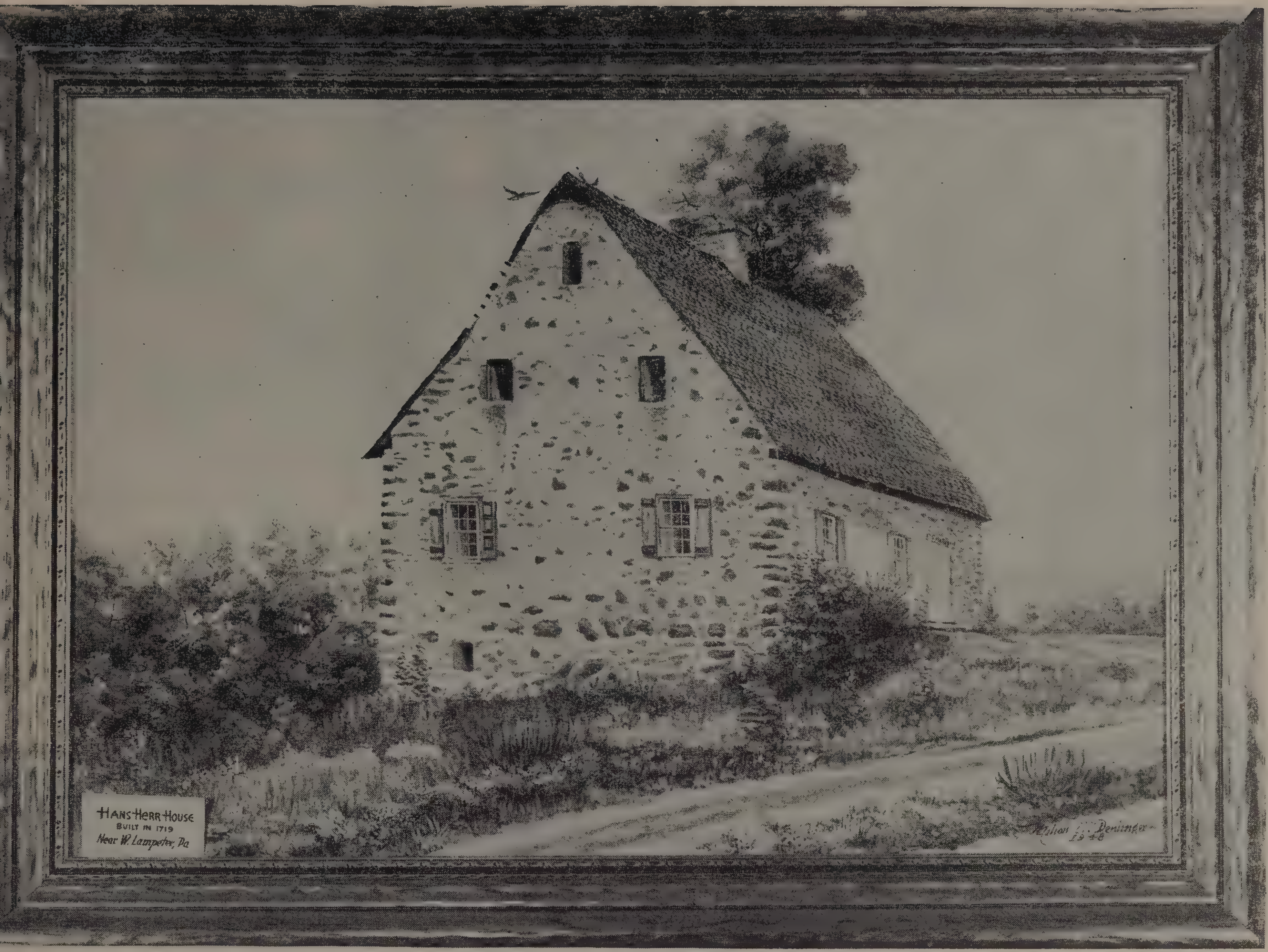
Diseases Common at Calving Time *Dr. V. W. Zuercher*

Mennonite Life in the Swiss Jura of Today *Guy F. Hershberger*

Of Course There Is Time! *Frieda Amstutz*

Young Community

Viewpoints on World News *Carl Kreider*



**AN ARTIST'S PAINTING OF THE OLD HERR HOUSE**

**Sometimes called the Hans Herr House, this building is more correctly called the Christian Herr House. It stands after more than two and a quarter centuries, being built in 1719 by Christian Herr, son of the pioneer Hans Herr. For more than 100 years it served as a meeting house for worship.**

**This picture is from a painting made by Milton E. Denlinger in 1948. Note the unrepaired roof to the left.**

Sunday dinner, who is most likely to marry whom, etc., he receives a reply that goes something like this: "Well, maybe there is a little class distinction after all in my community. I just never thought about it so much."

What does class distinction mean to community life? It means many, many things. One of them is that the church has a long way to go with its Gospel message. This Gospel tells us that God sent His Son to die for the ragged child that lives in the tar paper shack by the canal as well as for the child whose parents drive "swanky" cars and plan for a new set of furniture as soon as they can "afford" it.

Remember the days of old,
consider the years of many generations:
ask thy father, and he will shew thee;
thy elders, and they will tell thee.
—*Deuteronomy 32:7.*

Remove not the old landmark.
—*Proverbs 23:10.*

# An Open Letter to the Mennon
# and Preserving the Chri

## Daniel R. Heatwole

FIRST SETTLEMENT IN
LANCASTER COUNTY-1710.
FIRST LAND OWNERS
ERECTED BY THE
LANCASTER COUNTY
HISTORICAL SOCIETY

**MARKING THE ORIGINAL SETTLEMENT**

**On the churchyard of the Willow Street Church and near to the Herr House is this plaque erected in 1910 to commemorate the two hundredth anniversary of the first settlement. According to records at Harrisburg and Lancaster the first settlers applied for 10,000 acres of land and part of this amount was granted to them on October 23, 1710.**

VERY NEARLY all traces of the first Dutch Mennonite settlement made in 1683, at Germantown, Pennsylvania, have vanished. But up in the valley of the Pequea, in Lancaster County, Pennsylvania, where another group of Palatinate Mennonites had established in 1710 a second colony that flourished and grew like the proverbial mustard tree, there providentially stands today a structure that if preserved and restored would give a true historical picture of early Mennonite life.

This old sandstone house stands foursquare today as it stood when built in 1719 by Christian Herr, a son of Hans Herr, the venerable leader of the original Pequea settlers. Fortunately nothing has been added, though from within much has been removed. This house, built among the crude log cabins of the other settlers and the bark wickiups of the friendly Conestoga Indians, is still far more substantial and commodious than a vast majority of present-day houses. Its builder, Christian Herr, long a minister and a bishop of the church, built his house as he built his congregation, to stand the test of time.

For many organizations, viz., the Pennsylvania Historical Commission, the Pennsylvania German Society, the Pennsylvania German Folklore Society, the Lancaster County Historical Society, some of the leading architectural societies, a number of garden clubs, and several genealogical groups besides a host of individuals, this old homesite has long been a place of interest. But as yet no visible effort has been made by any of them toward its preservation.

Nor have the Mennonites, the one group above all these others for whom this old house has great religious, historical, and cultural significance, felt it to be worth preserving.

Or should they?

Here the old patriarch of Mennonitism in America, Hans Herr, lived his last days.

For over one hundred years this old house was a place of divine worship for the Mennonites.

From this ancient landmark the Mennonite Church has spread to every part of America.

Here the Pequea Colony first exemplified true race relationship in

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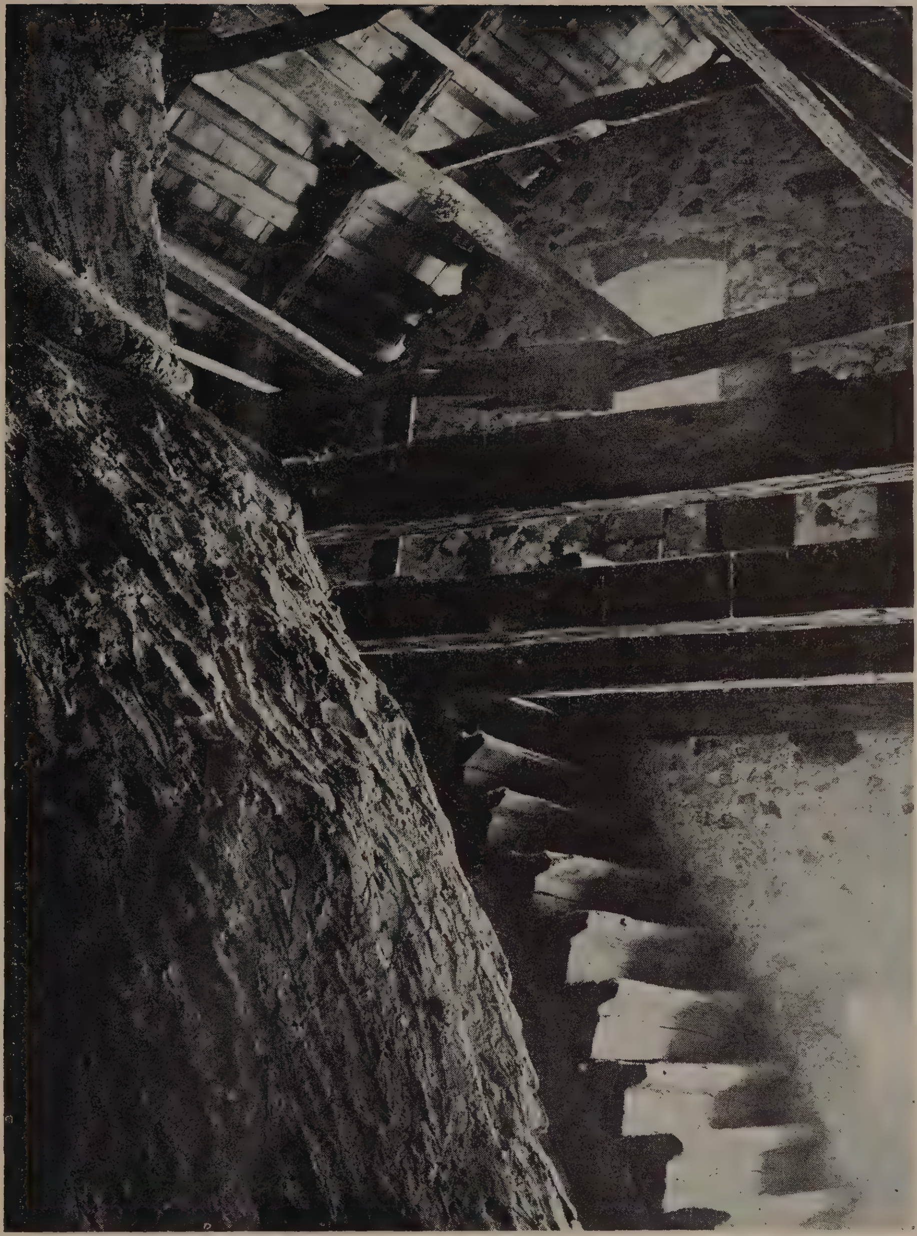
*Daniel R. Heatwole will be remembered by our readers as the author of the article in October, 1949, issue that featured the Ephrata Cloisters and the printing of Martyrs' Mirror. A native of Virginia, he now resides at Palmyra, Pa.*

# tes on Acquiring tian Herr House

*Now in its third century, an old landmark stands in need of preservation.*

their dealings with the surrounding Indians.

Today a majority of the scientists, as well as students in other fields, who seek a solution for the cataclysmic blood baths that successively flood the world each generation, hold that a return to the plain way of life is the only solution. The Mennonites have ever held this to be the only answer. Are they willing to put a light again in this old homesite, restore and refurnish it as in the days of yore, and make it once more a focal point of an annual divine service and fellowship where the war-weary spirit of man can be refreshed and renewed in the faith of our fathers?



**INSIDE THE OLD HOUSE**

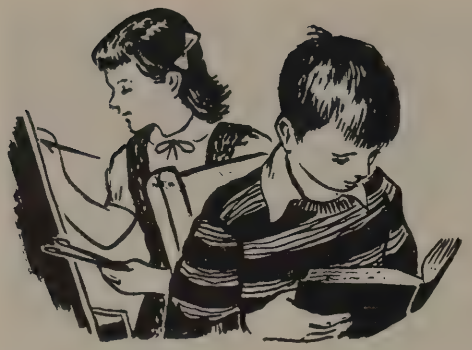
**Shafts of light fall on the solid wooden stairway and rafters in the old Herr House. To the left is a part of the large chimney. The interior of this building could be restored to its former state of usefulness as a home and a place for worship.**

**EXAMPLE OF MEDIEVAL ARCHITECTURE**

**The Christian Herr House is called a "medieval stone cabin" by Richard S. Montgomery, authority on early Pennsylvania architecture. This picture was taken during Christmas vacation of 1947 when a group of Mennonite young people paid a visit to the historic building.**

**DATE ABOVE THE DOORWAY**

**Over the doorway to the Herr House is a date stone which reads: "17 C H H R 19." In this House the pioneer bishop, Hans Herr, passed away in 1725 at the age of 86 years.**



## Young Community

# A Valentine for Belinda

### Edith B. Histand

ALL HER life long, Belinda had lived in Honey Cat Valley. She had always believed that the sun was warmer and brighter here than anywhere else in the world.

But now everything was different. Belinda didn't live in Honey Cat Valley any more. Just last Tuesday she had started to a new school. Everything was new and strange. But worst of all, Valentine Day was coming. Valentine Day was fun back in Honey Cat Valley with all her little friends around her. But here it is was going to be just awful.

"I wish Valentine Day would never come," cried Belinda.

But what she really meant to say was, "I wish I could be back in Honey Cat Valley!"

But Belinda couldn't go back. Valentine Day came, and there was Belinda, sad and lonely, sitting far over in one corner of the schoolroom.

"Mary Thomas!" called the teacher. "Alice Jones! Johnny West!"

Belinda felt lonesomer and lonesomer. Back in Honey Cat Valley, Belinda Owen would be receiving valentines, too.

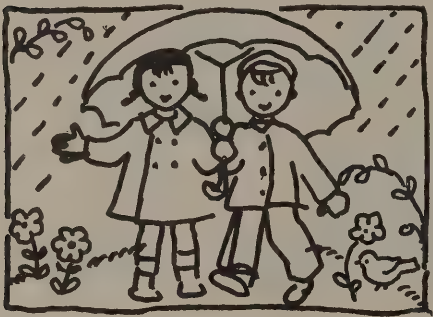
"Belinda Owen!" called the teacher.

Belinda could hardly believe her ears.

"Here is another for Belinda Owen!" called the teacher. Belinda slipped from her seat and raced up the aisle. Two beautiful valentines, the teacher handed her. How happy she was! Maybe Valentine Day wasn't so bad, after all!

Belinda had hardly reached her desk when the teacher called her name again. More and more valentines she received. At last, when the box was empty, Belinda had a valentine from everybody in the class! She was so happy she hardly knew what to say.

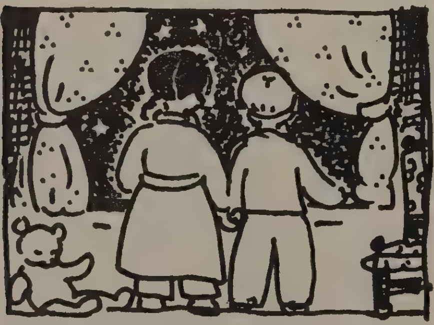
Now Belinda is not so sure that the sun shines brightest in Honey Cat Valley. Instead, she is pretty certain that the sun shines brightest where folks are kind to strangers!



Jane and Dick walked in the rain.

"I like the rain because we can use our big, green umbrella," said Jane.

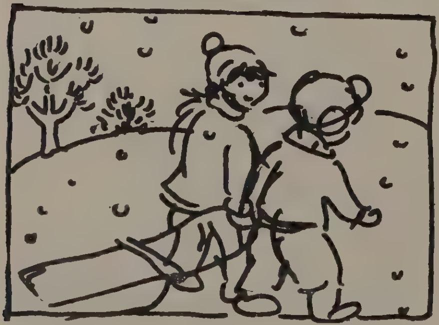
"I like the rain because I can wear my rubber boots," said Dick.



Before they went to bed Jane and Dick looked out the window.

"I like the night," said Jane. "The stars shine then."

"I like the night, too," said Dick. "My eyes were tired but the dark makes them feel rested."



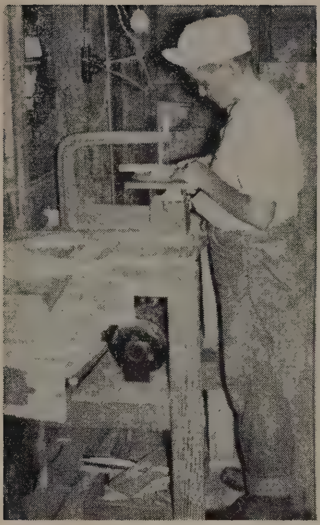
One day it snowed and of course Jane and Dick got their sled out. They coasted down the hill on it.

"I like the snow. Coasting is so much fun!" declared Jane.

"Yes, it is!" agreed Dick.

As they walked home Dick said, "When it snows everything is so quiet. You can hardly hear the cars on the road. I like the white, white, quiet, quiet snow."

# Things Out of Wood



Sanford Hostetler of Wellman, Iowa makes things out of wood. He made the doll house for a neighbor girl. In the other picture you can see him in his shop. In a letter Sanford says: "I started my woodworking about a year ago. I had a hand coping saw. This was not too handy but I kept on trying. Last fall my parents let me get an electric jig saw with my own money I had saved. This put new pep into my ambition of wanting to make things.

"The jig saw, plane, and square are all the tools I have of my own. When I need other tools I use my daddy's. I made cutouts and sold them and used the money for a rotary tool with thirty-two attachments. This helps me with my work. I do this work in Daddy's shop. He lets me have part of it for my own. My daddy, mother, and sister all help me by painting, etc. They are my teachers.

"I have made chickens, squirrels, rabbits, policemen, keep-off-the-grass signs, nodding bird, flying duck, weather vanes, Hansel and Gretel, and martin and wren houses. Then I have real fun making little John Deere tractors and little trailers. These are for play only. I hope someday to be able to have a cabinet shop of my own."

*Do you have a pattern for some woodworking that you could share with the readers of Young Community? Send it to us so that we can print it and others can use it. Write and tell us about your woodworking!*

*Perhaps you have something else that you make. It might be doll dresses or play houses. It might be clay models or something you make from an erector set. Whatever it is, write and tell us about it. Send some pictures along.*

## Poems that won honorable mention in the Poetry Contest

### BETTY SUE

I have a little dolly
Her name is Betty Sue
I think she is so pretty
When she wears a dress of blue.

Her hair is a bright yellow
She wears a bow of blue
She really is a darling
My little Betty Sue.

—Elaine Cassel.

### THE MENNONITE COMMUNITY

This magazine is interesting indeed.
I turn its pages o'er and o'er,
And when I'm through with one page,
I'm always anxious for some more.

It helps us get more closely connected
With people far and wide.
It shows us life in different communities,
And seems to nothing hide.

It tells us how the people live
In the Mennonite communities.
It tells about their main industries,
And also their activities.

In it we can also find
The source of these communities.
Some are old and some are young
And some are middle-aged we see.

You can read about the church and school.
You can read of helpful little hands,
And every one is doing what they can
At home or in a foreign land.

—Maynard Y. Kurtz.

# Between the Dark and the Daylight

## Laura Smith

**TIME OUT FOR CHILDREN**

**Charles Fox was 7 years old when this picture was taken on his father's farm near Martindale, Pa. Charles attends a near-by country school.**

The tumultuous hour just after the close of school is to many a mother the most disturbing period of the day. You have worked hard all day. The house is clean and tidy. And you are tired. Into your peaceful domain bursts a group of active, noisy youngsters giving vent to their pent-up energies after the restraint of the classroom.

Young Jimmy charges in with three or four bosom pals, proudly announcing that he is going to supply them all with box tops. Donna arrives home with two of her friends in tow to play school on the blackboard. Neither Jimmy nor Donna has failed to intimate that Mom always gives them something to eat after four.

Can you let them down? Will you humiliate them before their friends? Will you nag at them about their dirty hands and untidy hair and remind them of their after-school duties? Will you scream at them to get outside and stop cluttering up the house?

It has been said that living fully and richly in adulthood depends upon living fully and richly in childhood. Some proof of this statement is found in the fact that many criminals have had unhappy and insecure childhoods. Many youngsters are delinquents because they feel unloved and unwanted. Is there anything which will contribute more to a happy childhood than a feeling that they belong in their home and that they can depend on their mother to welcome them and their friends to it? Furthermore, if they are brought up to enjoy themselves in their home you may not spend so many nights wondering where they are and what they are doing a few years hence.

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*Laura Smith of Caledonia, Ontario, was a former schoolteacher and is now the mother of three small children of whom two are going to school. She is also active in group work with boys and girls in her community.*

***"When children look back they will not likely remember whether the house was always spotless but they will remember whether they had fun."***

### They Will Enjoy a Light Lunch

First of all, remember that they are tired too. An adult is given consideration after a day at work; so why not the children? The schoolwork has been just as tiring to their young minds. To the shy, sensitive child or to those who are not mentally gifted, the day may have possessed for them insurmountable difficulties. They need reassurance and they need recreation, and if they are normal children they need food. You may be a little tired of feeding the multitude but just consider it bread cast upon the waters. A little lunch served at the kitchen table does not require too much effort or expense and it makes home seem a very delightful place.

It is unwise to let them fill up on sweets which spoil their supper. But peanut-butter sandwiches, crackers, or fruit and milk seem like party fare when shared with friends. Or if you have fruit, carrot sticks, or celery ready they might just take it in their hands and go on their way to play.

Sometimes it requires supreme effort to keep your voice down and not show displeasure at the intrusion but if you are deaf to the tumult and the shouting and speak in low tones the effect upon both the children and yourself is quieting. Outside of a suggestion that they wash their hands before their after-school snack it is wise not to nag them at once about their appearance, schoolwork, or home tasks.

After a suitable play time, either outside, in the basement, or in their bedrooms, they are more receptive to suggestions from mother. Their minds and bodies are in much better condition to tackle the job of practicing the piano, dusting the furniture, or carrying out the garbage. They are now more willing to co-operate and are happier doing their chores.

They are not likely to resent your telling them now that they should be more careful of their appearance. This is the time to tell Mary that if the girls want to dress up they must use the box of old dresses kept for the purpose and not take things out of the closets. They will be just as likely to remember as if you scolded them in front of their friends.

All this takes patience and self-control. It takes planning and an attitude of disregard for a little disorder. But their precious childhood will quickly be gone. When they look back on it they will not likely remember whether the house was always spotless but they will remember whether they had fun.

Some of the happiest children live in houses where, although there may be some untidiness, Mom smiles a welcome to the five or six who arrive quite unexpectedly for fruit and milk after school.

Even though it sounds more like the charge of the Light Brigade with sound effects at your house, try to make this part of the day truly "The Children's Hour." It is worth the effort.

# Let us Pray

O God, our Father, we pray that the people of America who have made such progress in material things, may now seek to grow in spiritual understanding.

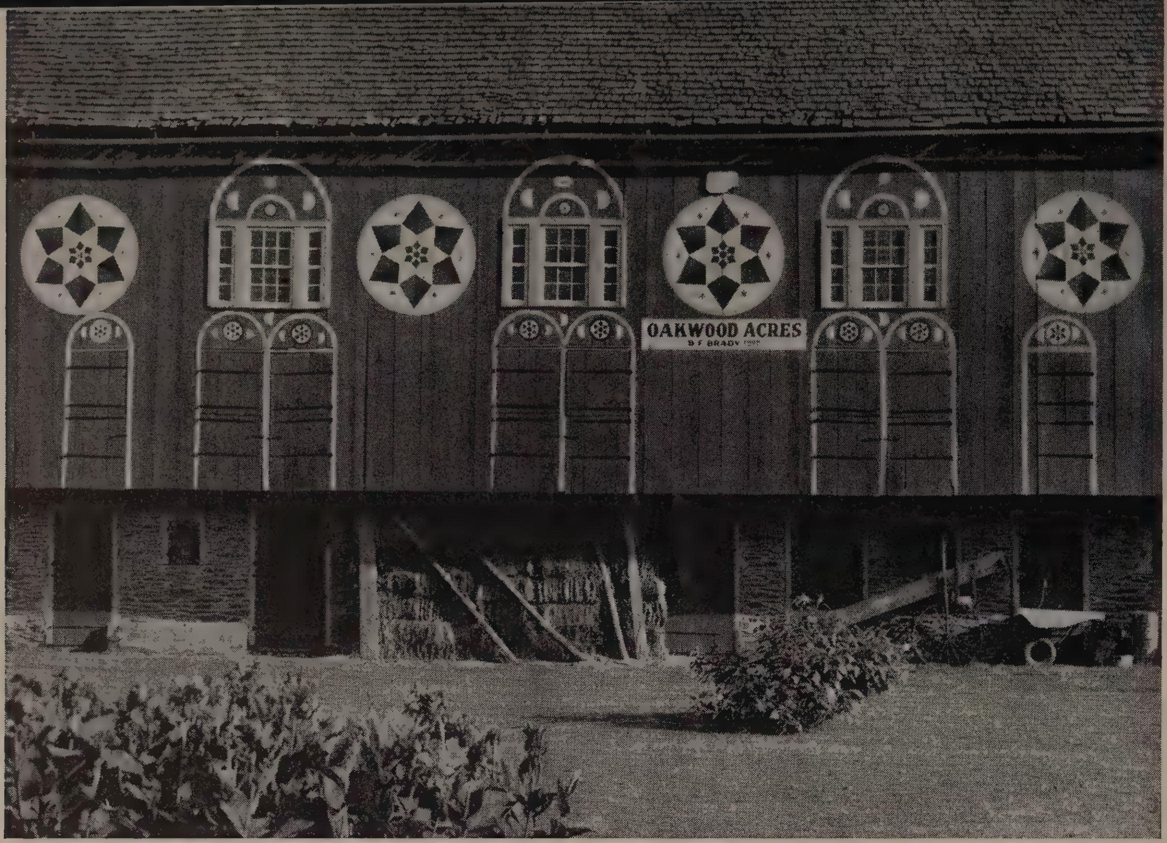
For we have improved means, but not improved ends. We have better ways of getting there, but we have no better places to go. We can save more time but are not making better use of the time we save.

We need Thy help to do something about the world's true problems—the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook which is baited with security.

Hear our prayers, O Lord, for the spiritual understanding which is better than political wisdom, that we may see our problems for what they are. This we ask in Jesus' name.

*(This prayer was made in the Chamber of the United States Senate by the late Peter Marshall, Chaplain of the Senate.)*

**Merle Kauffman of Hubbard, Oregon, is ready to feed one of his pet rabbits. His father is Chester D. Kauffman, a minister.**



**WHY THE DECORATED BARNS?** Like the hundreds of other barns in Southeastern Pennsylvania, this barn in Lehigh County was decorated by its owner simply because of his love for making beautiful the things that are useful. The truth about these barns is told in an attractive pamphlet by Alfred L. Shoemaker entitled "Pennsylvania Dutch Hex Marks." It costs .35 and can be bought from the Pennsylvania Dutch Folklore Center, Franklin and Marshall College, Lancaster, Pa.

# The Meaning of Folklore

## Alfred L. Shoemaker

Have you ever taken notice of the little, round, white spots some people have on their fingernails? I am sure you do not know the word for them. I, myself, came by their name, after a long search, through a rhyme that an Amish friend of mine in Arthur, Illinois, recited for me about the fingers of his hand. Beginning with the thumb and counting to the little finger, it went: A gift, a friend, a foe, a letter, a journey to go.

Actually, these white spots are called gifts. According to the rhyme just quoted, if you have a gift on your thumb, it portends a gift; if one on your forefinger, a friend, and so on. I have heard it said that a young girl will have as many boy friends as she has gifts on her fingernails. My grandmother used to say in Pennsylvania Dutch: "Wann mer weisse dubbe uff de fingerneggel hot, bedeit es ass em sei laedehols noch bliet." (If you have gifts on your fingernails, it is a sure sign that the wood of your coffin is still blooming.) What lore did you learn about gifts on fingernails from your own grandmother?

Is it necessary for me to explain that in this instance the lore connected with one's fingernails has yielded the word it is called by? But for the knowledge of this lore, we would eternally have remained ignorant of the source of the word "gift."

Do you see what I am driving at? A little, inconsequential bit of traditional knowledge has solved a word puzzle. Likewise, in order to solve the problems of life itself, we will need to have a very thorough knowledge of our traditional culture.

### Appreciation Is Growing

Up until a decade or two ago, academic minds were almost blind to the values residing in a knowledge of our customs and beliefs. Today that is not any longer the case. College and university professors, by the hundreds, are devoting themselves to the study of our traditional culture. Folklore archives, particularly in Ireland and the Scandinavian countries, are recording their countries' lore.

In America we too are slowly beginning the study of our own traditional culture. Two years ago Franklin and Marshall College, in Lancaster, Pa., established the first chair in folklore in an American institution of higher learning. I head this department.

Folklore I define as the study of the material and intellectual culture of tradition-bound elements in our contemporary, civilized societies. As an academic folklorist I am concerned with the historical, geographical, sociological, and psychological aspects of traditional culture.

At Lancaster, Pa., we have established the Pennsylvania Dutch Center. It is to become the repository or archives of our Pennsylvania Dutch folklore, of which the Mennonite part is an important element, of course. We will collect material on popular, oral literature, on popular beliefs and customs, folk art and crafts, folk medicine, sports and pastimes, settlements and dwelling, folk speech, mythological and historical tradition, livelihood and household support, communication and trade, and the festivals of the year.

What we desire is to find interested persons wherever Pennsylvania Dutch people live—and this includes most Mennonite communities—who will an-

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*Alfred L. Shoemaker has studied folklore in United States and foreign countries. He is now in the Folklore Department of Franklin and Marshall College, Lancaster, Pa. In 1940 he completed a Ph.D. thesis on the dialect of the Amish community at Authur, Illinois. He is an editor of the Folklore Center's paper "The Pennsylvania Dutchman."*

*"Look at your heritage . . . and you will gain understanding and appreciation."*

swer questionnaires and mail the answers to the Pennsylvania Dutch Folklore Center at Franklin and Marshall College.

We will, of course, want to collect rhymes like:

Schloof, Bobbeli, Schloof,
Der dawdi hiet die schoof.
Die mammi geet un holt die rooti kie,
Um kummt net heem bis mariye frie.

(Sleep, baby, sleep. Father is watching the sheep; mother has gone to fetch our red cows and won't be home before morning.)

A, B, C,
Die kats lawft im schnee;
Der schnee geet weck
Un die katz lawft im dreck.

(The cat is out walking in the snow; the snow melts and the cat is in the dirt.)

### Seen in Ireland

When I arrived in Dublin, Ireland, in July, several summers ago, the annual Gaelic Congress was in session. For their guests from Scotland and Wales and from Brittany in France, Trinity College, in collaboration with the Irish Folklore Commission, had arranged an exhibition called "Oral Tradition—A Hundred Pictures."

The hundred photographs fell into the following ten divisions: the landscape, houses, the farm, the people, work, craftsmen, transport and trade, custom, historical tradition and tradition bearers.

Not headliners these, admittedly. But what an incomparable introduction to the real Ireland! I wish only we might have similar exhibitions in our country. I should like to quote from the introduction of the eight-page guide to the exhibition. There is to the best of my knowledge no simpler, no more apt presentation of what folklorists are striving for. I quote: "Down through the ages the ordinary people learned almost everything by word of mouth. Denied formal education and cut off from the word of books, they turned for knowledge of the university of the hearth and received their information from the lips of the older people.

"Every age and generation has contributed to the great body of tradition thus handed on. The memories of the older people became treasure houses of fact and fancy, of custom and belief, of ritual and observance. These traditions covered every aspect of life from the cradle to the grave. In this way they learned methods of work, brightened their leisure hours and regulated their individual and social life.

"Thus there came into being a vast mass of wise counsel, practical instruction and flight of fancy, of prayers and proverbs, of anecdotes and legends, of poems, songs, and stories. This is what is meant by Oral Tradition. In it, as nowhere else, is mirrored the whole routine of our country's past. Without its evidence there can be no understanding of the history of our people.

"Now popular education and modern development are causing a great change. The old traditions no longer appear to have a practical value and they are being swept away. They are held in the frail vessel of the memory of the oldest generation—the tradition bearers. And day by day these old people die, each of them carrying some facet of our national tradition down into the silence from which it can never be recovered.

> *There is only one thing better than tradition, and that is the original and eternal life out of which all tradition takes its rise.*
>
> *—Lowell.*

"A country which has suffered such great cultural losses cannot afford to neglect this national body of tradition. The urgent task is to transfer it to a permanent medium and to preserve it for the future."

### No Room for the Word "Superstition"

folk belief with objectivity. He has no place in his vocabulary for the detestable word "superstition." The folklorist does not spend his time in poking fun at any set of beliefs. Rather, he collects widely all traditional materials with the purpose of determining their origin, their geographical distribution, and their psychological aspect.

We in America have begun to appreciate folk art and various other phases of folklore. *But we still lack in large part proper attitudes toward popular belief and practice.* The new science of folklore has no room for sneerers. It needs honest observers and intelligent students.

Folklore teaches you to see new values in things around you. It is an integrating force in present-day education.

Yesterday people laughed at the Pennsylvania Dutch dialect. They said it was no language; they said it had no grammar. Today we know that there is no difference, linguistically speaking, between a language and a dialect. Today there are a score of Pennsylvania Dutch grammars. Colleges have begun to teach it. Indeed, our Pennsylvania Dutch dialect has come into its own.

Yesterday people sneered at "braucherei" or powwowing. Today we understand the power of suggestion and autosuggestion. In this connection I should like to quote a statement, taken from a book on folk medicine written in 1936 by Dr. Fritz Heeger (Dr. Med.) and published in the heart of the region from which came many of the ancestors of the Pennsylvania Dutch. Dr. Heeger writes (free translation): "Whatever we may think of the origin of this popular method of healing (das Brauchen), the fact is that it still exists. Its present existence is only possible because cures have taken place. The beneficial effect of 'das Brauchen' consists in the suggestive influence upon the sick person. It is a popular psychic therapy by which nervous diseases are cured and patients suffering with chronic diseases are relieved of some of their suffering."

Yesterday we called the geometric signs on our barns in some sections of the Pennsylvania Dutch country "hex-signs." Today we trace these designs back to the sun-worship of our pre-Christian forebears.

Yesterday we spoke of Amish painting their gates blue to indicate the presence of a marriageable daughter. Yesterday we spoke of seven sours and seven sweets. Today we know these for what they are—fiction, unmitigated fiction! Yesterday we took our Pennsylvania Dutch barns for granted. Today we recognize them as one of the greatest contributions to regional American architecture.

[Continued on page 32]

# Community Life

## Mast Families Celebrate 200th Anniversary of the Pioneer Settler

Over three hundred descendants of the original Mast family gathered for their second official reunion on August 19, 1950, to celebrate the 200th anniversary of the arrival of Jacob Mast (1738-1808) in Philadelphia in 1750. Jacob Mast later became the father of twelve children as well as a leader and bishop in the Amish Mennonite Church.

The reunion was held on the farm of Harvey Mast Kurtz, a sixth-generation descendant of the early pioneer. Its location on the sunny side of the bountiful Conestoga Valley makes it a splendid lookout over the fine farms where the descendants founded homes.

For the occasion a fine program was arranged with time for fellowship and lunch. The meeting was conducted in a very fitting manner with the singing of several hymns, reading of appropriate Scriptures, and prayer. An address of welcome was given by the host after which addresses were given on the following subjects:

Achievements of the Past 200 Years
Revealing the Past
Our Future Responsibility

Our minds were taken back to the time of limited progress in the scientific and educational fields of the mid-eighteenth century. Then, in bold contrast, we were told of the conveniences and developments which have been discovered since then for our advantage and comfort. Together with these we were shown in part the religious philosophy of that same period, which, in date, was about midway between the height of the European Reformation and our present day. It was pointed out that the zeal of the early Anabaptists had been crushed and silenced by the fierce persecutions of the previous century, to the point where they had become only, "die Stille im Lande." But in more optimistic terms we were reminded that for fifty or more years there has been a revival of these dimmed visions of men like Menno Simons, but we have a long way to go in fully recapturing them.

On the lighter side of history we were given memories of the past by the family historian, C. Z. Mast, who brought with him and donned a vest of the pioneer Mast. The vest was first worn by the pioneer Mast at his wedding in 1762 and is still in good condition. Again we were reminded of the fortitude, the vision and success of these forefathers who through toil and perseverance had preserved for us a very practical faith in God, one to be lived every day and applicable to every phase of life.

We did not leave without being reminded, too, that we are in such an advantageous position today that we can either be swept off in the tide of materialism and worldliness, forgetting the faith in God so firmly implanted in the hearts of those before us; or we can (and this imperatively) *go on*, not in clearing more acres of ground, but in the more important fields of sowing faith for a needy world where the more important ideals are being trampled in the dust. This is our duty to our children and fellow citizens.

After good-bys were given, each turned toward his own place thinking in his heart, "It was good for us to be here."

—Omar Kurtz, Oley, Pennsylvania.

**ON REUNION DAY**

**Harvey Kurtz's farm near Elverson, Pa., was the scene of the 1950 Mast Family Reunion. The farmstead is one of the ancestral sites in this community. In the distance can be seen the Welsh Mountains, named for the original settlers who came from Wales and settled in the valley before the Masts, Hertzlers, Kurtzes, Zooks, and others arrived. The white streak running parallel with the mountains is the new extension of the Pennsylvania Turnpike.**

## Outlook for Agriculture in 1951

Economists think real world peace seems an unlikely development during 1951. National and international developments basically are inflationary. The course of prices is expected to be irregularly upward through influence of military, diplomatic, and economic developments. The President has the power to invoke price controls if the situation warrants it. Higher farm operating costs, including taxes, may leave farmers with less income.

Some curtailment in the production of durable goods appears inevitable due to the increased use of steel for armament production. There appears to be no economy in delaying necessary purchase of machinery items and household appliances.

Price ratios warrant the use of all lime and fertilizer needed for maximum production. Feed supplies appear to be plentiful through the 1950-51 feeding season but prices probably will be higher than a year earlier. Most grass and legume seeds will be abundant.

Prospective conditions point toward a corn-hog price ratio slightly more favorable than normal. Since hog prices are expected to average slightly higher during the coming year, a moderate increase in hog production appears justifiable for the reasonable efficient hog producer.

Except for the unprecedented high level of feeder cattle prices, most of the economic factors indicate a profitable year for beef cattle feeding. However, cattle feeding at best is a relatively high risk enterprise. The current high level of feeder cattle prices has some elements of danger which should not be considered lightly. Feeders should proceed with caution, giving careful attention to grades of cattle fed, feed requirements by grades, and seasonal price factors.

Sheep production appears to be in a favorable position for several years because of the record low level of numbers and expected strong demand for both meat and wool. Although the price of feeder lambs is at a record high level, profits seem to be practically assured for the experienced feeder. A demand for dairy products is expected to remain strong and prices are expected to remain relatively stable.

No sharp price rise in eggs is expected in the immediate future. Poultry ration prices are expected to work gradually upward during the next six months. Broiler producers may operate under a somewhat less favorable price-feed relationship.—S. J. S.

## Best Time to Buy a Farm

Buying land when it is cheap may not always be the best policy. During the 1930's land prices were low, but farm income, with which to acquire land, was lower. Many farmers simply did not have the money to buy land, regardless of how cheap it was.

Beginning in 1941, land prices rose sharply but farm income went up faster; so that more and more farmers had the money to buy land at substantially higher prices. Although land prices in 1944 and 1945 were up 40 or 50 per cent over those of 1940 and 1941, it was easier for a farmer to buy then than at almost any time during the 30's because the power of his produce to purchase land was high during the war and in the postwar years, while it was low before.

Another unrealistic aspect of advice to buy land only when prices are low is that it disregards the farm family cycle and the timing of a person's need for acquiring land. There may be some leeway in postponing land purchase a few years, by renting a suitable place or by working a little longer as a hired man or by setting up a partnership with a relative who has a farm. But usually the movement of land prices has phases which span more years than an individual can wait in order to buy just when the relation between land price and income is the most favorable. No suitable farm may be available to rent, but several may be for sale. An estate, offering property, must be settled when the owner dies or at a time when his heirs insist on liquidation. So, many individual farmers have little choice in timing their land purchases.

These conclusions, and others, about purchasing land are found in the North Dakota Agricultural Experiment Station Bulletin, No. 353, called "Land Values and the Land Market in North Dakota," written by Rainer Schickele and Reuben Engelking. —THE NORTHWEST.

## Medical News and Views

The first school for psychiatric aides in this country is the Menninger Foundation School at Topeka, Kansas, and its first class received their diplomas on October 1 after a year of special study. It is significant that while half the hospital beds in this country are occupied by the mentally ill, this is the first school giving training exclusively in this field. It is also significant that among the twenty-one graduates receiving diplomas there are seven Mennonites. It appears possible that with the present scarcity of land in Mennonite circles some young people will have to look to other needy fields where constructive service may be offered. We can think of no area of our national life where help is more sorely needed or where courageous and hard-working Christians make a greater contribution.

The President of the Assembly of the World Health Organization is Rajumari (Princess) Amrit Kaur, Minister of Health of India, formerly a co-worker of Mohandas Gandhi. In her address to the Assembly at Geneva, Switzerland, she said that though we live in different countries, speak different languages, and belong to different races, the language of the heart is one and human nature is the same the world over. She urged that this kinship be made stronger than the present-day artificial barriers that separate us.

The World Health Organization is an international health group under the sponsorship of the United Nations. It has conducted many health projects in especially needy areas. Especially gratifying results were obtained by dusting the island of Ceylon with DDT resulting in a reduction of the death rate from 21 to 14 per 1,000 people in a single year. Perhaps never before has such a large number of people had a 33% reduction in the death rate in so short a time. In Ceylon malaria, spread by mosquitoes, is one of the major health problems. A similar program in Greece resulted in a 98% reduction of malaria cases.

Having made rapid strides in the eradication of acute infectious diseases, the eyes of the medical world are now focused on the health problems of the aged and particularly on the chronic diseases usually looked upon as "inevitable." Accordingly, the American Medical Association, the American Hospital Association, the American Public Health Association, and the American Public Welfare Association have joined hands in forming a Commission on Chronic Illness to study the interrelated problems of the chronically ill. It is concerned about the generally accepted apathetic idea that nothing can be done for the chronically ill and is moving forward by mobilizing community resources and medical knowledge in solving this difficult problem. Chief on the list of problems of the aged are heart disease and cancer, at present topping the list of causes of death.

—DR. H. CLAIR AMSTUTZ.

## News Notes on Mental Health

The several mental hospitals in Mennonite communities report progress. New workers have arrived at Brook Lane Farm near Hagerstown, Maryland. They include psychiatric aides, volunteers, a director of patient activities, and a pastoral counselor.

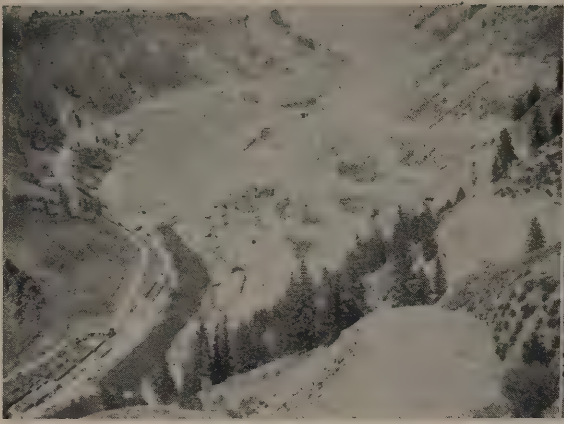
Recently a room was set aside for chapel services at Brook Lane. This has added to the devotional aspect of Brook Lane Farm life.

Volunteer help at Kings View Homes at Reedley, California, are helping to complete the building.

Delmar Stahly of M.C.C. writes: "We undergo an operation at the advice of our physician and accept recovery as a matter of course. How long will we deny ourselves the same normal acceptance of the forces that heal sick minds? . . . Let us remove this mote from our own eyes so that we can see more clearly to minister toward the ills of others."

Out of the C.P.S. experience grew the National Mental Health Foundation. From its beginning it has been located in Philadelphia. A recent news release points out that the Foundation has now merged with the National Committee for Mental Hygiene and the Psychiatric Foundation. These three organizations have combined their assets and workers to form the National Association for Mental Health with headquarters in New York. Former C.P.S. men who were in the National Mental Health Foundation continue in the new organization.

Richard Hunter, who was in a Mennonite C.P.S. unit, is assistant to the president of the new organization. Editorials in leading papers speak well for the new organization. The *New York Times* says that "we need a national organization which will do for the mind what the public health movement does for the body."



**THE LUMBER CAME FROM THE MOUNTAINS**

**The winding switchbacks, down or up—this was the road over which the truckloads of lumber for the church building were hauled, one by one.**

**SOON TO BE COMPLETED**

**The last of the asbestos siding is nailed into place. After this the work was suspended for the busy farming season of 1950. Plans are to resume work in 1951.**

## We Also Build at Indian Cove

In I Kings 6 we read of King Solomon, "And it came to pass . . . that he began to build the house of the Lord." We also have begun to build.

There are no beams and boards of the cedars of Lebanon. The doors are not to be of olive wood. The walls are not to be carved with figures of cherubims and palm trees and open flowers. The floors will not be overlaid with gold.

But the word of the Lord does come to us:

"Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake my people Israel."

This is a community of people poor in this world's goods. In the settlement of any new project it is very common that the first inducement is that of land within the price range of those who have limited means. Some people are also compelled by circumstances to buy in projects that offer easy-payment plans. To such people the church building is of secondary consideration.

The main problem here was: Could the cheap land and high-priced irrigation water be as economical as high-priced land and the cheaper irrigation water in other districts? This had to be proved before the community would become permanent to any degree.

There was already a school building in the district, and obtaining the use of it for Sunday school and preaching services was permissible. The first settlers in the valley were mostly members of various Protestant denominations and they had organized a union Sunday school and arranged for preaching once or twice a month upon invitation.

Since the organization of the Mennonite Church the old school building has continued to serve as our place of worship. However, our church family has outgrown its little home.

A building fund was established but grew slowly. In fact, it stagnated at the amount of $4.18 for a number of years. In the late 1940's the situation became acute. Appeals for aid were

**THE FOUNDATION**

**Cement is poured for the new church building. Note the bluff in the background. Farmers work on the church building during the open seasons of winter, early spring, and fall. This picture was taken by the Idaho Statesman of Boise, Idaho.**

made to the church in general and the people responded. The building committee that was appointed considered various plans. First, buying and remodeling the old schoolhouse; and second, building a temporary basement structure. Both of these were abandoned.

In 1948 lumber was found to be available from the construction of Anderson Ranch Dam, a dam being built in the mountains about 75 miles north. The government was building an earthen dam by conveying a special clay soil as much as two miles on a conveyor belt. This part of the construction was finished and the lumber that supported the belt was now available to be salvaged. This exceptionally good timber was purchased for $200.00 plus the trucking permit price. For this sum they were allowed to take all the lumber they could salvage.

The use of several cabins that construction workers had lived in could be arranged for. Living in them for several days at a time, a large majority of our folks contributed time and labor at tearing down and loading approximately 50,000 feet of lumber on trucks. It was hauled down over tortuous mountain roads to our valley. All labor thus far has been donated by church members and friends, except the trucking mentioned.

This lumber was all in large dimensions. A ripsaw and planer, obtained by Aaron S. Brubaker, were run by tractors to saw much of this into usable sizes for building.

No architect planned the building, no contractor was responsible, no construction foreman was hired. No individual in the congregation wished to be responsible for the work, but several brethren who had had experience at building were asked to work with the building committee. These drew up plans to which all agreed. This was done to forestall last-minute alterations that tend to confusion.

We feel that this is the work of the Lord, for we have seen His hand at many times. For instance, on one occasion when funds were almost exhausted the local bank unexpectedly contributed $100.00. Other gifts came at other times, too numerous to mention.

Some lumber has been purchased besides that obtained secondhand. Most of the work has been done during the slack season for farmers, which for us means fall, open seasons of winter, and early spring.

We look forward to the completion and dedication of our house for worship in the near future, conscious that "except the Lord build the house, they labour in vain that build it."—CAROL REEVES AND GEORGE B. HILTY.

## The Growth of a Community in New York

In the early nineteenth century Mennonites were an unknown group of people in Northeastern New York. In the late spring of 1833, Mennonites and Amish Mennonites of Alsace Lorraine were informed of a cheap piece of land in Lewis County, New York. The proposition sounded favorable and due to religious convictions and economic conditions an Amish Mennonite minister, Michael Zehr, and family sailed for America. A few months later two more families came from Alsace Lorraine to Croghan, New York. They settled along the banks of Beaver River which extended into the Adirondack Mountains. The Indians became close friends who welcomed themselves into their homes and rolled themselves in blankets and lay before the open fireplace.

These three families, the Zehr, Farney, and Virkler families, settled in the forest where trees were cut and made into log cabins. Trails had to be cut before they could proceed into the woods because of the closeness of the underbrush and trees.

During the first winter of their new surrounding they faced many hardships. The winter storms discouraged them as the snow piled deeper and deeper upon the ground. Their homes were cold, their small herds of cattle did not have adequate shelter, and their food supply was low. They struggled and continued to labor throughout these sub-zero weeks, cutting trees and extending their areas deeper in the forest.

The summer months approached with newcomers from their old home in Alsace Lorraine, France, until a number of approximately twelve families settled in this new colony.

Throughout the early years of settling wild animals from the forest annoyed them considerably. Panthers and other wild animals killed and feasted upon their cattle and other farm animals. Several panther hunts were made which at first only succeeded in driving them back into the deeper forest. At last a final and last hunt was made with twenty or more men who succeeded in bringing back to the settlement twelve fine panther skins.

Amid many trials and difficulties these early forefathers did not forget their religious obligations. In 1836, the Amish Mennonite Church was organized. This continued to grow as the settlement continued to increase its area.

Today there are several churches in this area and the people as a whole are dairy farmers with few working in the woods and some in factories or doing other types of work. The farm work today is done by large machines.

In the days of our forefathers the religious life was not neglected and it now continues in the hearts of those who are settled there. Today we have not one church, not one community, but three churches in three communities and one mission outpost. May our missionary activities continue to grow is the prayer desire of many.

—ARLETHA ZEHR

## The Lutheran Placement Service Helps Families and Communities

Lutherans of the Middle West are noted for their strong rural communities. These communities often have schools and hospitals operated by the church and in many respects have a solid community life that resembles Mennonite neighborhoods. One means of keeping these communities strong is the Lutheran Placement service. The *Rural Lutheran* has this to say about this Service: "The purpose of the Lutheran Placement Service is to assist in the location of Lutheran families in communities by our church. Local congregations are urged to bring Lutherans into the community for the strengthening of the church. Individuals desiring to move into communities served by our church are invited to make use of this service."

Typical "For Sale" advertisements are:

"80 acres cut over timberland. Good clover and grain soil. 15 acres cleared. Black top road, 4½ miles to village, Lutheran Church."

"Small country general merchan-

[Continued on page 32]

## Viewpoints on World News

# Internationalism or Isolationism?

### Carl Kreider

While American forces were retreating in Korea and while the American Secretary of State conferred with the foreign ministers of Britain and France on the rearming of Germany, the only living American ex-President made a speech which emphasized one of the great issues in American foreign policy during the past two decades. Shall the United States exert its influence in world affairs by military intervention in Asia and Europe, or shall the United States concentrate its attention primarily on its own territory? Ex-President Hoover said, in part, "The foundation of our national policies must be to preserve for the world this Western Hemisphere Gibraltar of Western Civilization. . . . We Americans alone with sea and air power can so control the Atlantic and Pacific oceans that there can be no possible invasion of the Western Hemisphere by Communist armies." Secretary of State Acheson replied: "We are rejecting any policy of sitting quivering in a storm cellar waiting for whatever fate others may wish to prepare for us. . . . We are firmly resolved to build our strength side by side with our allies."

During the nineteenth century Great Britain faced a problem which was very similar to the American problem of the past two decades. Because of its insular position it was relatively free from the danger of intervention by foreign land armies. Britain was, therefore, able to maintain an aloofness from Continental affairs which has sometimes been characterized by historians as the policy of "splendid isolation." With the development of air power, however, and with the experience of the successful intervention of American and British land armies in France in 1944, Britain was forced to recognize the necessity of co-operation with other powers. On the other hand, American isolationists have been quick to point out that twenty-five miles of water that separate England from the Continent of Europe is vastly different from the 3,000 miles which separates Europe from the United States.

**Isolation in the past**

During the nineteenth century the United States did not intervene in world affairs. Rather, the United States tended to regard with hostility any European intervention in Western Hemisphere affairs. The Monroe Doctrine was a concrete statement of this principle. The first example of American intervention in European affairs came in 1917 with the entry of the United States into the first World War. It is important to note, however, that this act came after the war had been in progress for almost three years. Woodrow Wilson had been reelected for his second term as President of the United States on the slogan, "He kept us out of war." A German submarine which ran the British blockade to bring to New York German optical goods in exchange for strategic American war materials was greeted in this country with great acclaim. American participation in World War I was primarily a temporary act of internationalism based essentially upon the foundation of a deep-seated isolationism.

Modern American isolationism springs primarily from American disillusionment concerning the results of World War I. President Wilson had informed the people that the war was being fought to "make the world safe for democracy." Within fifteen years a Communist dictatorship was established in Russia, a Fascist dictatorship in Japan, and a Nazi dictatorship in Germany. When at the same time a Congressional Committee under the chairmanship of Senator Nye revealed a close connection between the American munitions industry and banking interests and American participation in World War I, Congress was quick to pass the isolationist American Neutrality Law. This law, providing for an embargo on American shipment of military goods to nations at war, was still in effect when World War II began. American opinion, however, which had been divided at the outbreak of World War I, was strongly in favor of England and France in World War II, and as a result the "cash and carry" law soon replaced the old Neutrality Law. As a result of "cash and carry" any foreign power could get American military supplies by paying cash for them and by carrying them away from the United States in their own ships.

The "cash and carry" law was obviously designed to aid Britain and France rather than Germany because it was clear that only Britain and France had the cash to purchase military supplies or the ships to carry them. Large sections of America, however, were still fundamentally isolationist. The Chicago *Tribune* was an influential organ of isolationism in the Midwest. The American First Committee was another isolationist group of considerable power. Indeed, one is forced to wonder whether the United States would have participated actively in World War II were it not for the overt act of aggression of Japan in December, 1941, or some similar provoked or unprovoked attack.

**The Issue Re-appears**

The Hoover-Acheson controversy again brings into focus the issue between interventionism and isolationism. Although Secretary Acheson did not specifically call ex-President Hoover an isolationist, the implication was clear. Only a few weeks before the Secretary had called Senator Taft an isolationist because he had proposed to "re-examine" American foreign policy. Should the United States arm Nationalist China only to have

[Continued on page 32]

# TRADING POST

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**My God and I—Sergei**
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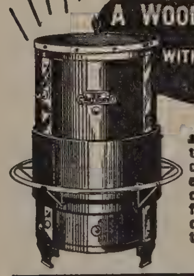

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Write for information and open dates on chicks.

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## THE MEANING OF FOLKLORE

[Continued from page 25]

### Commonplace but Important

May I close this article by citing a personal experience on this subject. Two summers ago, when I got off my plane just outside of Glasgow, I picked up the morning's newspaper. There, on page two, I found an article headed, "Hamburg, Berks County, Pennsylvania." With great glee my eye scanned the column. I learned that a special correspondent had been sent from Scotland to report on life as we live it in this country. His first article had been mailed from New York. The correspondent headed West. And in Hamburg he sat down to write his second contribution. The reason for it was that he was so impressed with the barns he saw while driving in the Pennsylvania Dutch counties of Northampton, Lehigh, and Berks.

A few days later, after having been to the Highlands and Western Islands of Scotland, I came down to Edinburgh to attend the International Festival of Drama and Music. Contemporaneously with it they had an exhibition of regional American architecture. I walked into the exhibition hall and the first things that struck one's eye on entering the building were five huge photographs of Pennsylvania Dutch barns—an important contribution to regional American architecture.

Perhaps you ought to have a look at your own traditional culture, after all!

---

## THE LUTHERAN PLACEMENT SERVICE

[Continued from page 29]

dise store in small Nebraska town. Good living quarters. Strong Lutheran community with good Lutheran Church."

Typical "Help Wanted" advertisement is:

"Excellent opening for Lutheran doctor and Lutheran dentist in NE Iowa. Town is 3,000 in size with strong Lutheran congregation, fine school system, and new hospital."

---

## INTERNATIONALISM OR ISOLATIONISM?

[Continued from page 30]

the equipment fall into the hands of the Communists? Will rearming Western Europe stave off Communist aggression, or will it provide material which will soon fall into Communist hands? Would it be "good sense" for America to seek to make herself strong, even though the rest of the world goes to ruin? Will American intervention allow the rest of the world to go to ruin anyway and in addition bring the United States into the abyss?

### The Christian Is an Internationalist

Does the Christian have an answer to these weighty questions? The true Christian likes to think of himself as the real internationalist, but he instinctively recoils from the thought that internationalism should become identified so exclusively with military intervention. When he opposes military intervention, he runs the risk of being labeled as a Communist sympathizer. He may also be called an "isolationist" with all of the selfishness which this word implies.

The Christian must be an internationalist. The Gospel of Jesus Christ was intended alike for the Jew and the Greek, for all nations, all races, all classes, and all conditions of mankind. How should such an internationalism function? Only the brief outline without supporting argument can be given within the limits of this article.

Barriers to foreign trade must be reduced gradually and eliminated ultimately. Since the United States was historically the worst offender in this connection, she should now be the leader in making restitution. The program of Point IV aid to undeveloped countries should be greatly expanded. Currently we are spending four times as much for military purposes each day as we are spending for Point IV aid in an entire year. More money should be appropriated to enable foreign students to come to the United States to study and to enable American students to go abroad.

These goals cannot be reached if the United States continues its mad race toward rearmament. In the face of the universal verdict of history that militarism leads to war we persist in rearming ourselves and thereby giving foreign powers an excuse for retaliating. Evidence is abundant that the

WORLD'S CHAMPIONS OF THE CROSSBRED DIVISION

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The Sex-Linked Hallcross Pen at Maine Egg Laying Contests 1949-1950 set a new world's record for the crossbred division. They laid 3438 eggs, scored 3682 points and averaged 264.4 eggs per bird.

Pick a real winner . . . a winner in performance and a winner on the record! That's the best formula for MAXIMUM PROFITS! And that's why Hall Brothers' Sex-Linked Hallcross Pullets are today considered the leading birds for commercial egg production!

Look at it this way! Here's a bird that has bettered the National Contest Average for 1948-1949 and by 52.8 eggs per bird. And it has topped its own outstanding record of five years ago by nearly 18 eggs per bird! So, the record proves they're way out front and getting more profitable every year!

Non-trapnested, non-pedigreed Sex-Linked Hallcross Pullets made these records so Hall Brothers customers can honestly expect and get substantial extra profits. What's more Sex-Linked Hallcross Pullets are carefully bred for those PLUS Crossbred characteristics of extra hardiness and vigor.

SEND FOR OUR BRAND NEW CATALOG NOW!

It's a beautiful and interesting booklet that helps to explain why 10,000 Hall customers realize extra profits every year! To be sure of deliveries when you want them ORDER EARLY! We hatch chicks from 6 PUREBREEDS and 4 HALLCROSS . . . every chick with a bred-in-profit record . . . hatched from proven layers on both sides. CONNECTICUT PULLORUM CLEAN.

HALL BROTHERS HATCHERY INC., Box 6, Wallingford, Connecticut

WELL BRED from WELL BREEDERS

masses of people in Soviet Russia are restive under the crushing burden of arms expenditure. Recovery in Western Europe has not progressed far enough to enable them to rearm without a severe reduction in their standard of living. If their standards of living are reduced below the austere levels of the past decade, they will be ripe for the Communist philosophy they are being armed to resist.

Christian internationalism is almost universally regarded today as an idle dream. The Greeks were the smartest people in Paul's day, but they thought that the Gospel of Jesus Christ which he preached was "foolishness." Is it not still possible that Christian internationalism may be "foolish" today in the same way?

## FARMERS MARKET THEIR OWN PRODUCE

[Continued from page 15]

to-date poultry-dressing plant with a capacity of 1400 birds per hour was added. This plant is a two-story, 50 x 100 building with the latest type of equipment.

1942 saw the beginning of O.P.A. and the ending of egg auctions as such, but certainly not the end of co-operative egg marketing. Recent years have seen many changes in egg marketing. It is not unusual now to sell and deliver eggs daily at the Producers Co-operative. This is another feature that insures the buyer will get his eggs in a shorter period of time from the farm and naturally this improves the quality. In order to insure the consumer highest possible quality, the co-operative became interested in packing consumer grades, that is, to candle the eggs and pack in one dozen cartons. This cartoning program has grown rapidly during the past several years, until now about 30 to 35 per cent of the eggs handled are candled and cartoned. These eggs are picked up at the farm one day, candled the next day, and delivered the following day to direct retailer buyers such as super markets and dairies. The co-operative handles at the present time about 6,000 cases of eggs per week.

The markets served by the co-operative are from Boston to the Panama Canal Zone. The eggs going to the Canal Zone are shell-treated in mineral oil. This preserves them for shipping or storing and retains their original quality to a greater degree.

Potatoes are graded and packed in consumers' packs of ten-, fifteen- and fifty-pound packs. Some of the potatoes are also packed in 100-pound bags. Several years ago storage facilities for 20,000 bushels were provided at the co-operative. These bins are filled in digging season and enable the co-operative to provide a continuous supply to its markets.

Apples are graded and sold to the farm producers' accounts. A large number of the local apples are made into cider. During the autumn months the co-operative sells from 350 to 500 gallons of cider per week.

The co-operative also maintains in its locker, potato and fresh vegetable building a retail market where the housewife may come and buy any of the farm produce of the area. This retail market has grown in size as well as popularity in recent years.

The counties served by the Producers Co-operative Exchange are Chester, Lancaster, York, Lebanon, and Southern Dauphin.

### To Keep Members Informed

With a scattered, large membership it is necessary for special efforts to be put forth to keep the membership well informed of the co-operative of which they are a part. Membership meetings, news letters, and personal contacts have been the usual way of keeping the members informed about the operation of their co-operative, market situations, changes in consumer demand, etc.

During the last several winters at Coatesville the Co-operative Exchange used another method of member contact. Each director selected about ten men in his locality, men who can think for themselves, give suggestions, and ask questions. These men met at Coatesville in the morning and usually spent until about 3:30 P.M. visiting the various departments and discussing marketing problems. Each director brought his group on separate days, so that with the president and manager the group was small enough that each one could and did have his questions answered, and expressed his opinions and suggestions.

The attendance at these meetings was good, the interest keen, and the suggestions helpful. Members would return to their farms having a better understanding of the operation and problems of the co-operative, and management having a better understanding of the thinking and problems of the producers.

The Producers Co-operative Exchange is located at the eastern end of Coatesville, one block north of Route 30 or the Lincoln Highway. There are three large block buildings housing the equipment, storage and offices of the exchange. The first building built is now used for offices, egg candling and cartoning, egg processing in oil, egg receiving, services to members, and storage of egg cases. The second building erected houses the locker plant, the retail market, the apple grader, the potato grader, and storage bins, the fruit and vegetable department with office for the same. From this second building it is possible to enter the third building through a tunnel built under a driveway.

This third building houses the poultry department with equipment to dress chickens. Eviscerating and quick-freezing of poultry is part of the activities of this poultry building.

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"THE NEBRASKANS" ARE HERE

**TRUE BROAD-BREASTS.** Developed through mutation with no cross-breeding. Hens weigh up to 22 lbs. and toms up to 40 lbs.

**DISTINCTIVE TYPE AND COLOR.** Natural station with weight distributed evenly over entire carcass. Black ticked surface plumage with solid white under color and white shanks.

**IDEAL MARKET BIRD.** A full meated carcass that will dress clean at any age from 8 weeks to maturity . . . at any weight from 5 lbs. to 40 lbs.

● *THE NEBRASKANS were on Display During Penna. Farm Show Week*

BOLTON FARMS HATCHERY
**Schaefferstown, Pennsylvania**

**We are FRANCHISED BREEDERS for "THE NEBRASKANS" in PENNSYLVANIA, NEW YORK, NEW JERSEY, AND MASSACHUSETTS.**

*Headquarters*

**FOR FARM and GARDEN SEEDS**

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### SUMMER PASCAL CELERY

Boston Market Gardeners Strain. An early green celery of superior quality. Stems are thick and tender. Flavor equal to Houser. Postpaid. Pkt. 10¢, oz. 80¢, ¼ ℔ $2.75, ℔ $9.00.

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This beet is very deep red and tops are green. Will stay tender and sweet all summer and winter. Postpaid. Pkt. 10¢, oz. 25¢, ¼ ℔ 70¢, ℔ $2.00.

### FREEZONIAN PEAS

Used especially for freezing and market gardens. 63 days. Vines 30 inches tall. Pods 3½" long, blunt, dark green. Wilt resistant. Postpaid. ½ ℔ 25¢, ℔ 40¢, 5 ℔ $1.75, 10 ℔ $3.20, 25 ℔ $7.25.

### GOLD RUSH SWEET CORN

A new early yellow hybrid for the early market. 75 days. Stalks 6 feet tall. Large percentage of stalks produce 2 ears. Ears 8½" long, 12 to 14 rowed, slightly tapered. Well filled to tip, tender and sweet. Yellow, fine quality and flavor. Postpaid. Pkt. 10¢, ℔ 50¢, 5 ℔ $2.25, 10 ℔ $4.20.

Free . . . ROHRER'S NEW 1951
SEED ANNUAL
*Illustrations . . . Instructions*
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SMOKETOWN Box 50 LANCASTER CO., PA.

## Advertisers for the Month of February, 1951

Beacon Milling Co., Cayuga, New York .......... 34
Bolton, Ralph, Schaefferstown, Pennsylvania .......... 33
Brunnerville Iron Foundry, Brunnerville, Lancaster County, Pennsylvania .......... 31
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio .......... 31
Friendly Book Store, 234 West Broad, Quakertown, Pa. .......... 31
Gascho, Jacob, Imlay City, Michigan .......... 31
Hall Brothers Hatchery, Inc., Wallingford, Conn. .......... 32
Hess, Mrs. N. H., Lederach, Pennsylvania .......... 31
Hilltop Hatchery, Broadway, Virginia .......... 29
Horst, Elam S., Bareville, Pennsylvania .......... 31
Hubbard Farms, Box 32, Lancaster, Pennsylvania .......... 31
Leaman, George W., Mount Joy, Pennsylvania .......... 2
Martin, D. H., Elizabethtown, Pennsylvania .......... 31
Mennonite Publishing House, Scottdale, Pennsylvania .......... 35
Musser Leghorn Farms, Route 1, Mount Joy, Pennsylvania .......... 31
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania .......... 35
Ranck, David H., Route 1, Lancaster, Pennsylvania .......... 31
Riteway Products Co., Box 6-A, Harrisonburg, Virginia .......... 31
Rohrer, P. L., and Bro., Smoketown, Pennsylvania .......... 34
Shenk Hatchery, The, Harrisonburg, Virginia .......... 2
Voice of Youth Records .......... 31
Witmer Implement Service, Route 3, Shippensburg, Pa. .......... 31
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Avenue, Kitchener, Ontario .......... 31
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pa. .......... 31

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Home grains have a high carbohydrate content but are low in protein, minerals and vitamins. With the exception of oats, all are heavy and lack bulk.

To obtain a well balanced ration with all the essential ingredients supplement your home grains with Beacon Feeds. Tell us what home grains you intend to use and we'll help you work out milking rations of different protein levels, as well as rations for heifers and fitting rations. Come see us today.

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Just as water always has been basic to physical life, so the Word of God has been basic to spiritual life. He who wishes to develop a real community must understand the tenets of God, the rules of spiritual living which teem with the vibrant message of Jesus Christ. It is true that the central message of the Word of God is redemption, and it is also true that that redemption involves a way of life.

Communities and nations fall because of failure or a refusal to honor the Word of God. Biblical knowledge is basic to the farmer or community worker. "Doctrines of the Bible" has been compiled especially to help you grasp the way of life which expresses no oppression, no prejudice, no unfairness, but instead demonstrates a life of commitment to God. If you know God, you will learn to know man; and if you know man, you will treat your possessions as belonging to God.

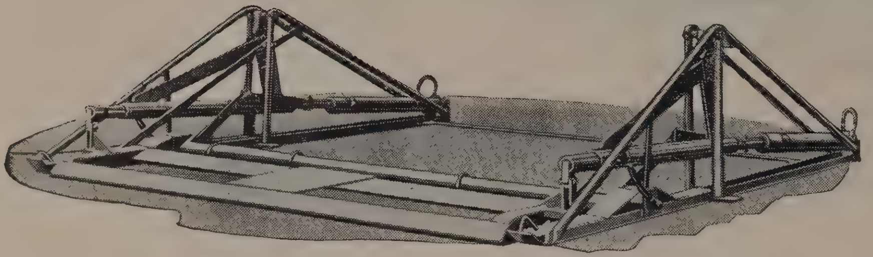
**Doctrines of the Bible; 639 pp.; $3.00**

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

# DOMOR

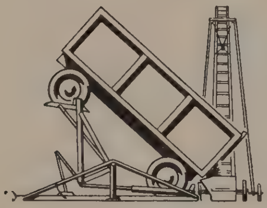
TRADEMARK

## *Hydraulic* TRUCK AND WAGON HOIST



### The only COMPLETELY Hydraulic hoist on the market!

**EXCLUSIVE NEW DESIGN.** Only the DOMOR Hoist gives you 100% smooth, safe, powerful HYDRAULIC power. No chains, cables, or pulleys to give you trouble. Compact—no part of hoist rises above cradle. Ruggedly built with extra-heavy parts . . . all-steel welded construction.



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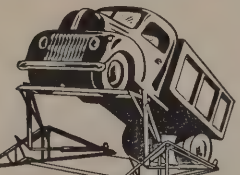
Adjustable height gives extra high lift for dumping. Will not pull rear wheels forward . . . will not pull wagon off cradle if rear wheels are blocked.



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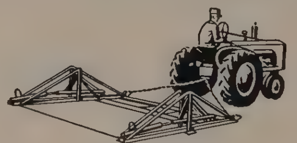
Two cylinders double the power for lifting heavy loads. Self-equalizing, they easily handle unbalanced loads.



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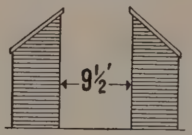

**FITS 9½ FT. DRIVEWAYS**

Standard model. Built-to-order models available for even narrower driveways.

**CLEARS WIDE WAGON BEDS**

Hoist has clearance actually lower than wagon wheels.

## DOMOR *Hydraulic* TRACTOR LOADER

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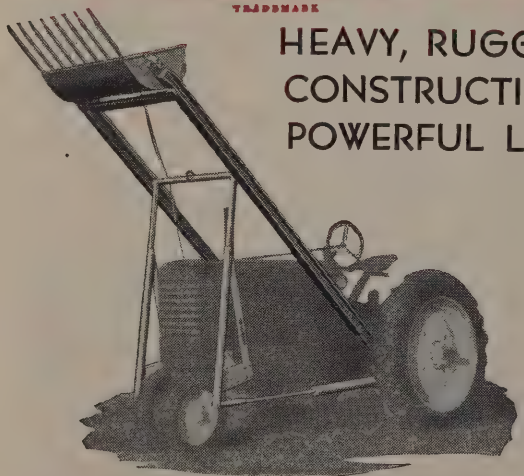

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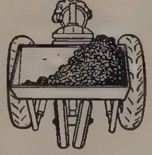
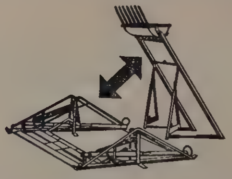
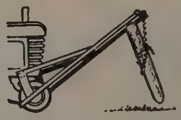


Handles Unbalanced Loads—two big cylinders are equalized to receive even distribution of power as required. Makes it easy to lift rocks and bulky materials . . . a cinch to work slopes!



Interchangeable Parts With Truck and Wagon Hoist—Lifting arms and hydraulic cylinders can be used on both. This economy of equipment requirement is a tremendous money-saving advantage! Equipped with ULRIX Quick Couplers.



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THE MENNONITE

# Community

MARCH 1951

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*—Letter from an advertising agency, 1951.*

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Write us for our advertising rates.

The Mennonite Community

Scottdale, Pa.

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*Paraguayan Interlude*

**Again Available**

Copies of "Paraguayan Interlude," out of print for about two months, are again available. This account of Mennonite refugees, from Canada and from Russia, gives a firsthand report of their settlement and development in the forests of the Paraguayan Chaco, their struggles to establish church, home, and family life, and their persistent efforts to eke out an existence.

Many have been giving liberally to help these refugees. Here, then, is your privilege to know and understand for what purpose the funds have been used. "Paraguayan Interlude" portrays the results of perseverance, hard toil, and determination. It portrays your faith and blood.

$2.25 postpaid.

**Mennonite Publishing House,**
**Scottdale, Pa.**

# Our Churches

**The Sonnenberg Mennonite** congregation was founded in the 1820's when over a dozen families settled in Wayne County, Ohio. A 30 x 30 hewn log church was the first church building to be erected and the year of its building was 1834.

Today almost every one of the 260 members that attend this church speaks fluently the Swiss dialect that their forebears brought to this country. Louis Amstutz is the bishop of the congregation and the ministers are Jacob Neuenschwander and Lester T. Amstutz.

Most of the members are farmers. The congregation has a senior sewing circle, and an active Christian day school is located directly across the road from the church. A chorus has been organized in recent years and is led by Paul Hilty.

Mennonite Community

MARCH 1951

Volume 5 Number 3

**Editor**
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Guy F. Hershberger, Goshen, Indiana

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Page 7 (lower): Supplied by Robert Bixler
Page 11: Picture of church supplied by Reuben Hofstetter
Pages 17, 18, 19, 20, 21: Guy F. Hershberger
Pages 22, 27: Paul W. Hertzler
Page 25: Lois Yake
Page 31: Swiss National Tourist Office. Photo by Theo Frey

**Note:** By an oversight the February issue failed to mention that the Willow Street Church is located near Willow Street, Pa.

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25c for single copy

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## Contents

Good and Bad Children ........ 4
*Robert Louis Stevenson*

The Story of the Community at Kidron, Ohio ........ 6
*John Bixler*

The Kidron Community's Summer Camp ........ 12
*Ellis Gerber*

Diseases Common at Calving Time ........ 14
*Dr. V. W. Zuercher*

Editorial—As Communities Change ........ 16

Mennonite Life in the Swiss Jura of Today ........ 17
*Guy F. Hershberger*

Of Course There Is Time! ........ 22
*Frieda Amstutz*

Young Community ........ 24
*Lois Yake*

Community Life ........ 26

Viewpoints on World News ........ 28
*Carl Kreider*

# *Good and Bad Children*

Children, you are very little,
And your bones are very brittle;
If you would grow great and stately,
You must try to walk sedately.

You must still be bright and quiet,
And content with simple diet;
And remain, through all bewild'ring,
Innocent and honest children.

Happy hearts and happy faces,
Happy play in grassy places—
That was how, in ancient ages,
Children grew to kings and sages.

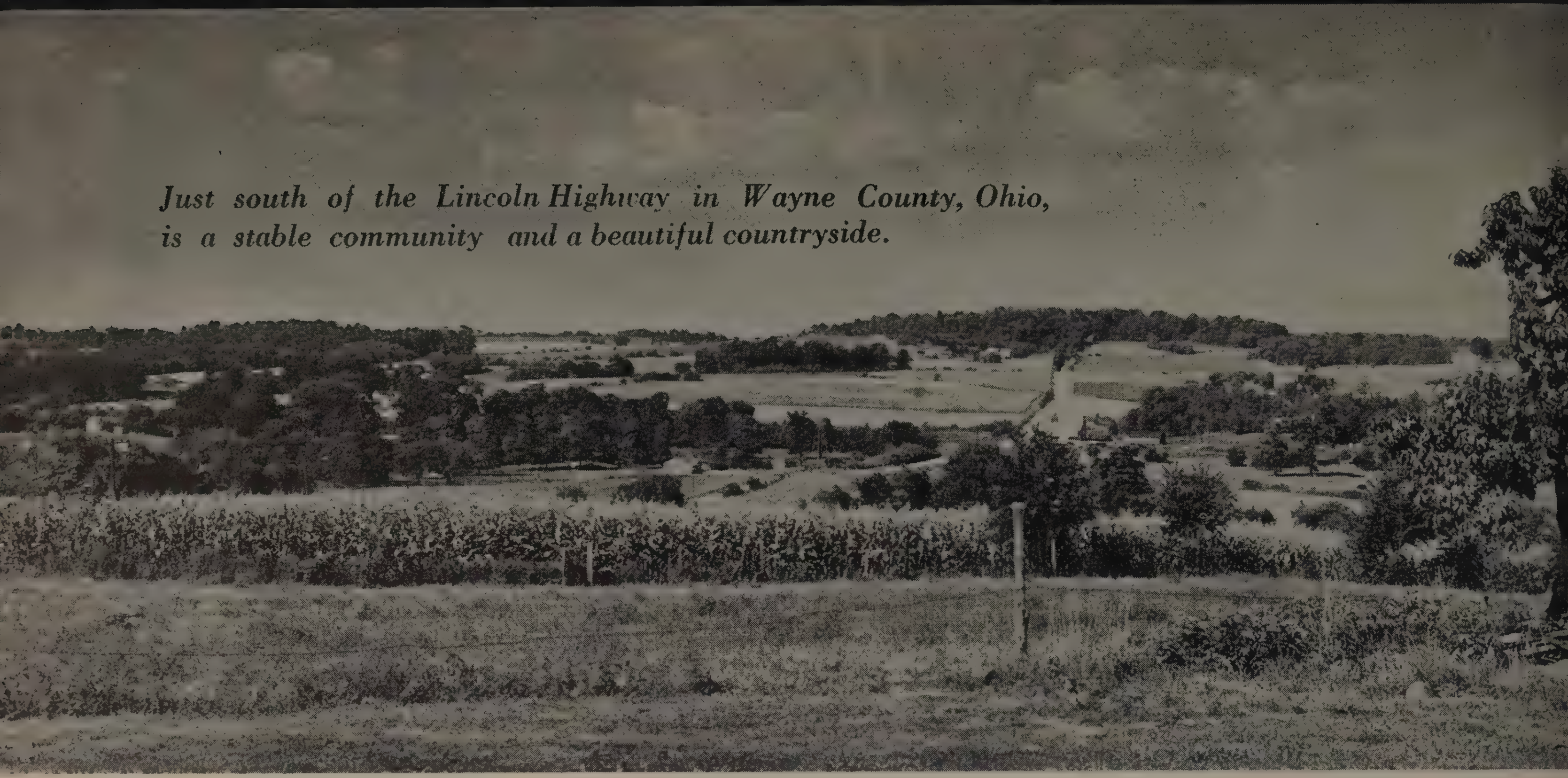
But the unkind and the unruly,
And the sort who eat unduly,
They must never hope for glory—
Theirs is quite a different story!

Cruel children, crying babies,
All grow up as geese and gabies,
Hated, as their age increases,
By their nephews and their nieces.

—ROBERT LOUIS STEVENSON.

CHILDREN OF THE SYLVESTER LEHMAN FAMILY

Boys and girls of the Sylvester Lehman family of Apple Creek, Ohio, posed for this picture on the family farm west of Kidron. Left to right they are: David 11, Carol 3, Jenelle 5, Lawrence 8, James McPherson 10, and Donald 7. James McPherson is from the West Liberty Children's Home and was temporarily with the Lehman family in the summer of 1950 while the Home was being repaired. There are 7 girls and 5 boys in the family and they live on a dairy and poultry farm.



*Just south of the Lincoln Highway in Wayne County, Ohio, is a stable community and a beautiful countryside.*

**THE VALLEY OF SONNENBERG**

**When the first Swiss settlers visited this part of Ohio during James Monroe's administration they found a beautiful valley with a clear stream. They named it Sonnenberg after their home in Switzerland. Land that cost fifty cents per acre was cleared and the community founded.**

# The Story of the Community at Kidron, Ohio

## John Bixler

WHEN REFERENCE is made in our Mennonite circles to a certain Mennonite church, we take for granted that this includes a large section of surrounding farming country. If, for example, we read of Kalona, Iowa, we think seldom of the town but of the several churches and farms which make up this community. Kidron is no exception.

The county engineer, when asked where Kidron is located, might answer that it is in Ohio, Wayne County, in the southwest corner of Sugarcreek Township, and the intersection of two county roads that seem in constant need of repair. Of course, he would be right as far as geography is concerned. But to the people who live in the approximate twenty square miles of the community Kidron is the center and not the community itself. Although the town means much in a business way, it means more in that here are located three Mennonite churches within a half mile of each other. At these three churches over seventy-five per cent of the people can be found on Sunday mornings.

Largest of these churches is the Kidron Mennonite with a membership of 470, meeting in a large, new brick church house north of Kidron. The bishop is Reuben Hofstetter and the two ministers are Allen Bixler and Isaac Zuercher. The other two churches are equal in membership, with 220 members each. One is the original pioneer church called the Sonnenberg Mennonite Church (named for the valley where it is located), meeting in a frame building built in 1907. The present bishop is Louis Amstutz; the deacon is Ben Geiser and ministers are Lester Amstutz and Jacob Neuenschwander. The other church is the Salem Mennonite of the General Conference of Mennonites of North America. The membership here is also 220, with Irvin Richert as minister. Worship is in a newly remodeled frame building.

### Beginnings in Europe

The history of these churches provides a history of the community because the two are so nearly inseparable. Emperor Napoleon of France, interestingly enough, was one of the greatest factors in the beginning of these churches. He was at the height of his power in the early years of the nineteenth century. Under him militarization was becoming the accepted part of European governments. Switzerland also fell in with his theories. Plans were made for military training of all eligible men. Many of the Mennonites of the canton Bern decided to migrate to lands where they would be allowed freedom from participation in war. When word came that cheap land was available in the new state of Ohio, four families decided to leave at once for America.

And so in the fall of the year 1818, Peter and Ulrich Lehman, Isaac Sommer, and David Kirchhofer and their families boarded a sailing ship at Havre, France, and made the trip across the ocean to New York. At New York passage was secured on a boat which took them through the Great Lakes and down to Cleveland where they first set foot on Ohio soil.

Ohio was then only seven years old and James Monroe was in his second term of office as President of the United States when these four families began the long trek on foot sixty miles south to the new settlement of Wooster. There the men left their families in a log cabin south of Wooster while they tramped for miles

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*John Bixler is a native of the Kidron, Ohio, community. He wrote this history of his community as an assignment for a course at Goshen College.*

around in search of a future home. By spring they had returned with news of a beautiful valley to the southeast with a clear stream flowing through the bottom land. They named it Sonnenberg in honor of their home in Switzerland and began to clear the land which they had purchased for fifty cents an acre.

The first homes were only shacks with stumps for tables and chairs. Money was extremely scarce, with little or no market for produce. Sometimes they walked the fifteen miles through uncleared woods to Massillon with produce, only to be told to "dump the stuff into the river."

### The Settlement Grows

In spite of all the privations which are the lot of pioneers, letters were sent back to Switzerland encouraging new settlers to come and join them in America. And they came! By 1820, over a dozen families had arrived and the Sonnenberg Mennonite Church was founded. The first minister was John Lehman and in 1822 Michael Gerber was ordained as deacon. Services were held in private homes, alternating among members and held every two weeks.

By 1834, the homes were not sufficiently large to seat all the members at church services and a 30 x 30 hewn log church house was built. The small attic was used either for storage of benches or as a council room for future members. During the winter the church served as a schoolhouse for the community.

In 1861 need was seen for a larger building and a 40 x 50 frame church house was built costing about $1300. The ministers of this church were Ulrich and Christian Sommers and the deacon was Abe Tschantz. The bishop was Peter Schneck.

The Salem Mennonite congregation was the first major division from the Sonnenberg Church. In 1886, a group who had views similar to those of the Oberholtzers of Pennsylvania in demands for Sunday schools and higher education withdrew and formed their own church. They later joined with the General Conference of the Mennonites of North America and by 1897 had a congregation of 115 and a new frame church.

The last major division of the Sonnenberg Church occurred in 1936 when a large group of members decided to build their own meetinghouse on a site north of Kidron and call it the Kidron Mennonite Church.

**SWISS LANDSCAPE IN ORRVILLE, OHIO**

**In the salesroom of the Smith Dairy in Orrville is a mural that depicts a Swiss landscape. Dorothy Hershberger is the waitress behind the counter.**

**CENTER OF THE KIDRON COMMUNITY**

**The thriving town of Kidron is surrounded by well-tilled family farms. Feed stores, hardware stores, a cheese factory, a body works, and an auction pavilion are the main businesses of this town in southern Wayne County, Ohio.**

### How Local Business Grew in a Small Town

The town of Kidron is only a little more than one half as old as the community itself. The first signs of a town were seen around the turn of the century at a crossroad about a mile south of the Sonnenberg settlement. The first buildings were erected as a cheese factory by a cheese maker from Switzerland. A few houses were built and new businesses started. Expansion came quickly in 1900 when the Pennsylvania Railroad constructed a branch line through Kidron to haul coal from fields to the southeast. With a ready market for produce, businesses sprang up. A lumber mill and feed mill were founded. In the wake of these came the small business establishments that accompany industry: the groceries and hardwares and blacksmith shop. When the railroad was abandoned in 1926 the truck had taken over as the chief heavy hauler.

The present-day town proper has a population nearing 300. The majority of the breadwinners are employed in local industry, but a few work in neighboring cities of Wooster and Orrville. The Smucker Apple Butter Company of Orrville is the chief outside employer.

Most of the businesses are those to be found in any busy agricultural district; some are peculiar only to certain locales. The oldest, of course, is the Kidron Cheese Company, the first factory erected. The present-day factory stands across the street from the original site in a new yellow brick building. Every weekday morning will find trucks, cars, pony carts, and Amish buggies lined up waiting to dispose of their milk. Most of those waiting have a personal interest in the quality of the milk and cheese, for the company is run on a co-operative basis. A board of directors is chosen by the stockholders and given responsibility for management. The board then hires a cheese maker who is placed in charge of the plant and its employees. The company has been fortunate in being able to get cheese makers from Switzerland, experienced and able in the art. The present cheese maker is Mr. Fieni, replacing Ernest Gross who retired to farming.

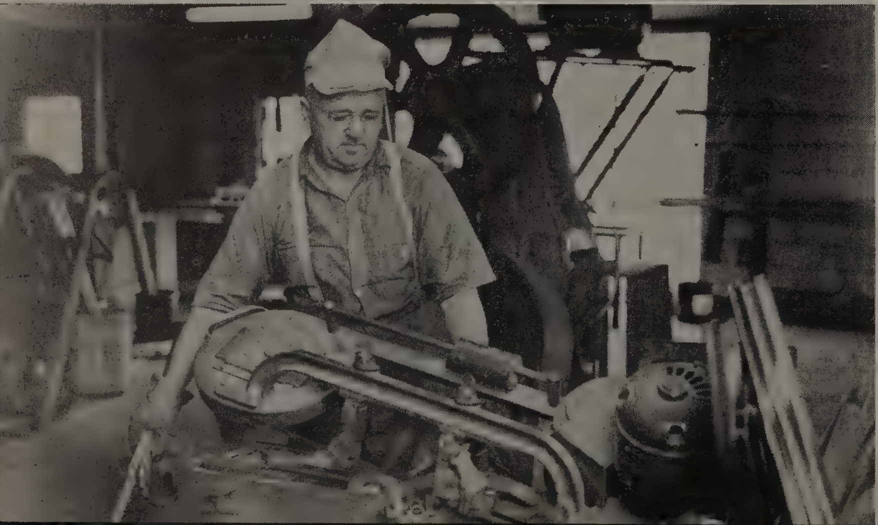
Cheese making is, as one cheese maker put it, "just a matter of time and hard work." The Kidron factory makes approximately 250,000 pounds a year. This is in the form of wheels thirty-six inches in diameter, seven inches thick, and weighing 200 pounds. Into each has gone 340 gallons of milk and has aged ten weeks. Most of the cheese goes to the city markets through large distributors such as the Kraft Company.

The largest business at present and one which put Kidron on the map is the Kidron Auction Sales Company. To the acres of clean white stables and pens are brought all manner of live-

KIDRON BODY
COMPANY

**A RECENT INDUSTRY**

**The Kidron Body Company was founded in 1944 by Lester (left) and George Bixler of the community. It now employs eighteen persons to manufacture and repair truck bodies, and to do metal work on cabs as a subcontractor to larger firms.**



**INSIDE THE KIDRON BODY COMPANY**

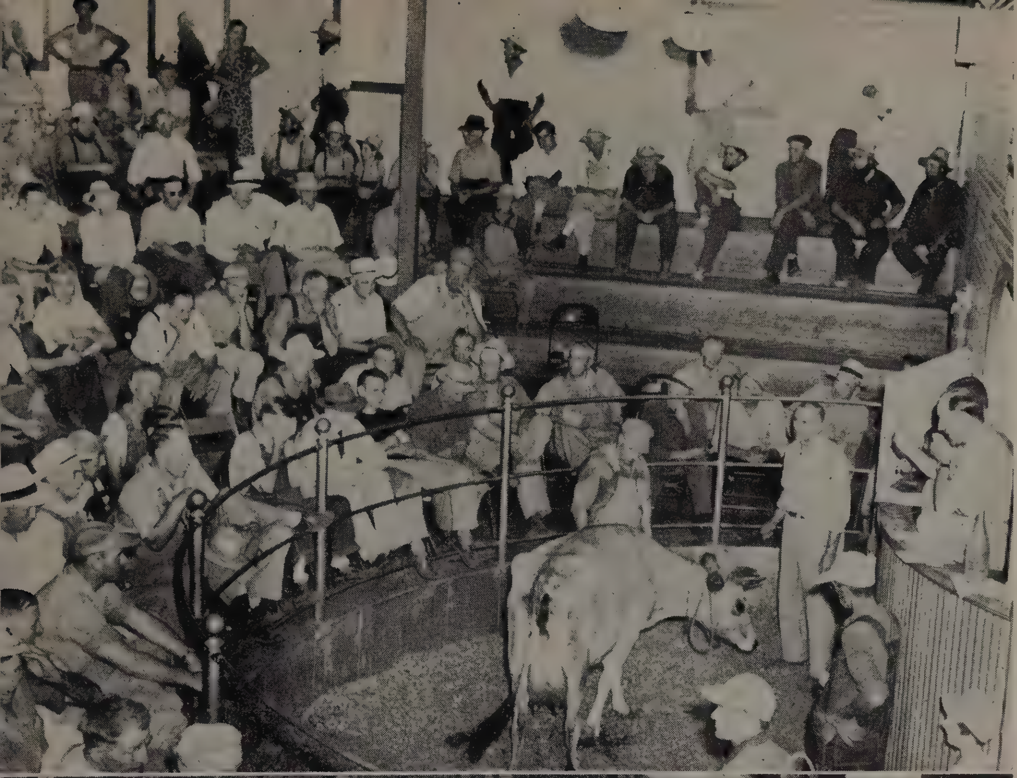
**Reuben Hofstetter, minister in the Kidron Mennonite Church, operates an automatic metal saw. He is cutting parts for road-grading machinery.**

**A BUSY FEED MILL**

**L. E. Sommer buys feed from farmers and mixes feed for local dairymen and poultrymen. He also sells fertilizer, lime, and cement. Feed and supplies are transported to Kidron from the Sonnenberg supply depot along the main line of the Wheeling and Lake Erie Railroad.**

**INSIDE THE CHEESE FACTORY**

**Kidron is known for its Swiss cheese. Irvin Fiene, a recent immigrant from Switzerland, works in the factory and is shown here removing a cheese from the racks in the curing room. Mr. Fieni learned the art of cheese making in his native country.**



**AT THE KIDRON AUCTION**

**In 1923 a monthly auction was started at Kidron that has grown to be one of the largest of its kind in the country. When this picture was taken Auctioneer S. C. Sprunger was selling a Guernsey cow. Auctions are now held weekly.**

**HORSES FOR SALE**

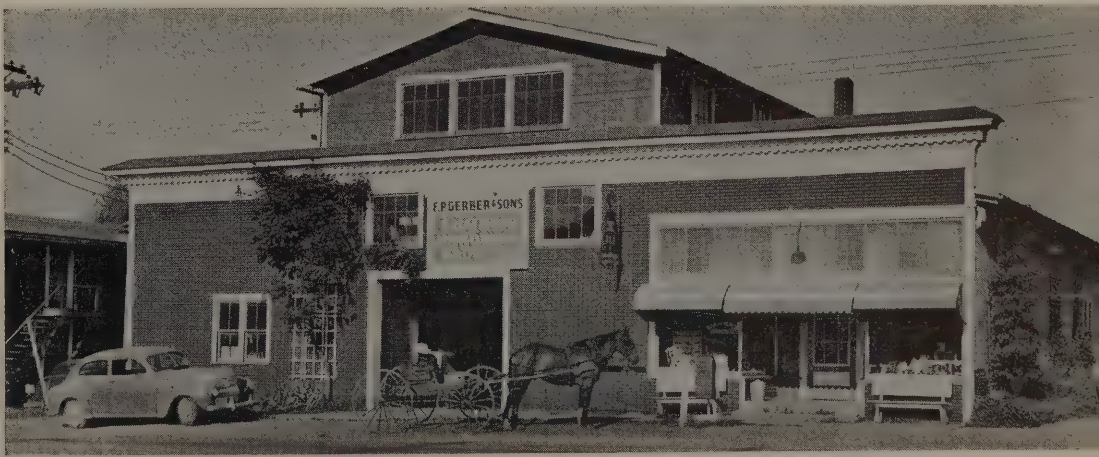
**Many fine horses are sold at the Kidron Auction as well as sheep, pigs, and cows. Here is a boy who helps drive the stock from one pen to another.**

stock, horses, pigs, and sheep to be bought and sold in the auction pavilion under the hammer of the founder and owner, S. C. Sprunger. The auction, which meets every Thursday, was founded in 1920 by a young man of the community. The auction was organized by Sprunger in 1923 after previous efforts to organize an auction sales company had failed. Sales were held monthly and then biweekly until 1932, when regular weekly sales were begun. The original sales pavilion has expanded on all sides into the rows of pen sheds and loading docks and is now doing over $5,000,000 of business a year. Kidron sale days often resemble the scene of a country fair with its additional business activities, such as fruit vendors and refreshment stands, tinware and pottery dealers, and, of course, the inevitable patent medicine sellers.

As in every agricultural district, the feed elevator is important, for a market must be assured if anything is to be produced. The L. E. Sommer elevator occupies a central position in the heart of town and community. The yellow and black buildings and trucks are a familiar landmark. Eight employees keep the Master Mix products rolling. The shipping station is located in a new modern building located at the Sonnenberg depot station along the main line of the Wheeling and Lake Erie Railroad. The feed and supplies are transported to Kidron by truck.

The E. P. Gerber and Sons Lumber Company, next door to Sommers, is another of the original business places. In its fine set of buildings are a complete hardware store, sawmill, planing mill, lumber yard, and tool shop. Mr. Gerber has retired from active business but his two sons, Glenford and Oren, with four other employees prove capable of handling the large volume of business.

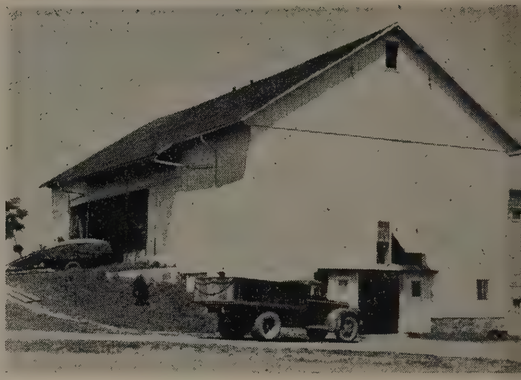
Located in Kidron is one major construction company employing about thirty men. It is a young company founded just after the war by Millen Nussbaum, a young man of the community. Recently it was in-



**HARDWARE, LUMBER, AND ROOFING**

**E. P. Gerber and Sons operate a hardware store in Kidron. The store is across the street from the Kidron Auction.**

**A TYPICAL FARM**
**West of Kidron is the 123-acre farm of Willis Lehman. Milk from the herd of 20 Holstein cows is sent to the Kidron Cheese Factory. Maurice Lehman, a son, is on the tractor.**



**BANK BARNS ARE COMMON**
**Jacob Neuenschwander's farm has 115 acres and produces oats, wheat, corn, clover, and alfalfa. Twenty-five dairy cows are on the farm. Recently this barn was equipped with a hay drier.**

corporated as the Nussbaum Construction Company and the Nussbaum Steel Building Company. Several churches, many homes, factories, steel quonsets, and miscellaneous buildings have been erected by the company.

A major employer and a postwar industry is the Kidron Body Company. Founded in 1944 by George and Lester Bixler, the company has expanded from an old threshing machine shed and two employees to a large modern block building and eighteen employees. The company manufactures new truck bodies of all kinds, repairs old, and does metal work on cabs as subcontractor to larger firms.

Besides these major industries there are numerous smaller businesses operated by individuals or employing less than five men. Largest is Neuenschwander Electric Company, electrical contractors, and Amstutz Hatchery, one of the several hatcheries operated by Ezra Amstutz and his brothers.

### Farming Has Always Been Important

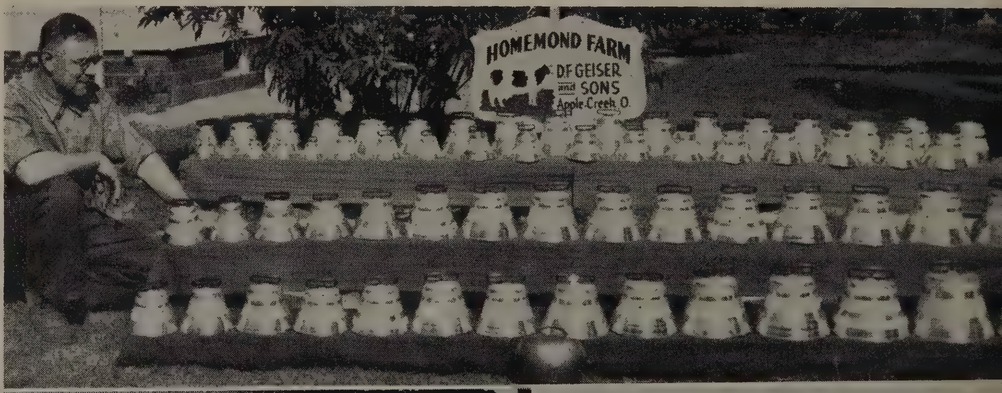
Agriculturally, Wayne County ranks as about the third highest in yield in the United States. No small part of this is the representation of Kidron. The terrain is broken by rolling hills, a hint of what to expect a few miles to the south in Holmes County. The land is divided into farms of an average of about 100 acres devoted to mixed farming. A few fruit farms can be seen on an occasional hillside. The largest of these is the Sommer Fruit Farm, which operates a large vending establishment on Route 30, north of Kidron.

Many of the farmers are becoming

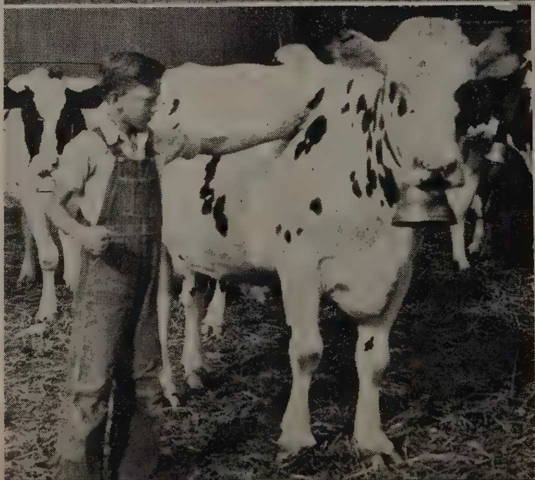
**A NEW BUSINESS PLACE**
**When Paul Neuenschwander returned from Civilian Public Service he opened an electric store which sells appliances and also services the community. Paul is shown leaving the store with a repair kit in his hand.**

KIDRON ELECTRIC

**COWBELLS FROM THE OLD COUNTRY**
**When David F. Geiser returned from a visit to his relatives in Switzerland he brought with him fifty bells that were made at La Chaudefonds. He is shown here with the bells which are made of six kinds of metal, the combination being a professional secret.**



**THESE BELLS ARE IN THE KEY OF G**
**Lower left**
**David Lehman, 11, son of Sylvester Lehman, stands in the barnyard with some of the 13 head of Holstein cows which his father owns. Note the bells on the cows.**



**BELLS ON GEISER'S COWS**
**Lower right**
**The bells which David F. Geiser put on his cows were cast in the chromatic scale in the key of G. The name of the maker and the date is cast in the bells along with Swiss peasant art.**

more and more conscious of the advantages of a fine registered dairy herd. Outstanding in this line is the fine herd owned by David F. Geiser which consistently places first or near the top of the testing program of the county.

Modern farm machinery has touched this community as it has many other progressive ones over the country. Threshing machines are seldom seen, having been replaced by the combines. Horses are almost completly gone except on the farms of the Amish folk, who occupy a few farms in the community and are making a strong bid for others. At least one farmer has a share in an airplane.

FARMER AND HIS WAGON

**Amos Amstutz is shown here with one of the two hay wagons which he built. A canvas on the bed of the wagon winds on a shaft and unloads hay or silage. A one-third horsepower motor furnishes the power. The Amstutz farm is 165 acres and has 40 head of Holstein cattle on it.**

### Church and Social Life

Away from jobs, business, and industry, the community turns to various activities for relaxation and self-improvement. At the head of the list are the many church activities. A typical week at the Kidron Mennonite Church would begin with the regular church services in the morning and young people's meeting in the evening followed by a hymn sing at one of the churches in the county. During the day the tract band was delivering tracts in a near-by town or a group of young people traveled the eighty miles to the church-owned mission station at Dillonvale, Ohio, to bring the Gospel to this small mining town along the Ohio River and help the full-time workers, Ellis and Edna Gerber, in their work of visitation and teaching. On Tuesday night the mixed chorus of forty voices meets in the school or church and sings together the songs of the faith under the direction of Mrs. Frieda Amstutz. On Wednesday Bible Study class meets in the auditorium of the church under the leadership of one of the ministers. At the same time a teachers' meeting is being held in the basement. The Golden Rule Literary Society meets on Thursday evening once a month.

Aside from the regularly scheduled meetings are the Bible schools conducted at Dillonvale and the small Negro town of Emerson, jail, services, and summer camp for the Dillonvale Mission children.

For recreation there is a ball field atop the hill north of town and here regularly scheduled games are played every summer night except Wednesday, Saturday, and Sunday. Built in 1948 as a community project, the field is lighted with twenty-four lights.

Culturally, Kidron is ideally situated. In the near-by, progressive city of Wooster is located a Presbyterian college; a symphony orchestra and a fine series of musical events and lectures are sponsored here. To the many churches come some of the best-known figures in the Christian

[Continued on page 15]

BIRDHOUSE AND BUILDER

**Donovan Lehman looks at martins as they fly in and out of the large house which he built in 1949. Donovan is the son of Willis Lehman.**

TELESCOPE AND BUILDER

**John Bixler, author of the article that accompanies these pictures, is the builder of a telescope. He is shown looking through his telescope on an August night of 1950.**

THE COMMUNITY'S NEWEST CHURCH

**The Kidron Mennonite Church has a seating capacity of nearly 700 and was built in 1937. The membership is over 400. Its activities include: sewing circle, youth chorus, summer Bible schools, and youth mission projects. The congregation sponsors the Dillonvale Mission.**

A CHURCH DAY SCHOOL

**The Sonnenberg Mennonite School is a day school located across the road from the Sonnenberg Church. It is surrounded by groves of trees and is an attractive brick building on neatly kept ground.**

# The Kidron Community's Summer Camp

## Ellis Gerber

***How a church worked together to make possible a summer camp for mission children.***

THE KIDRON Mennonite Church sponsored a summer camp during the month of August for the children and young people of the Dillonvale Mission. Forty-nine children and young people attended. When we came back one boy said, "We went to church seven times a day." In reality this was not an exaggeration if we include morning and bedtime devotions. This may sound like too much church, but our aim for the camp program was a spiritual emphasis.

The site of our camp was the Camp Kidron grounds which is owned by the Cleveland Hebrew Mission located in the small village of Kidron. The buildings on the grounds include a girls' dormitory, two bunk houses with double-deck beds for the boys, a tabernacle, a shower room, the office, and a dining hall with kitchen. A stream flows through the one and one-half acre plot. There are a few swings, a croquet court, a horseshoe pit, a volleyball court, room for softball, and benches for outdoor worship services.

### Food Donated by Community

This camp is eighty miles from Dillonvale. Our problem of transportation was solved when the Fairpoint Mennonite Church let us use their church bus. Since the camp is in the Kidron community it was easier to take care of the food bill, for most of the food was actually donated by members of the Kidron Church. Each enrollee at camp was charged fifty cents a day. Several interested people from Kidron and one from Dillonvale made liberal contributions for special expenses. The public was invited to all of our evening meetings. An offering was taken each evening to help with camp expenses.

The camp was planned for three days including time for the trip. We asked the parents to decide for their children which of them were able to stay away from home this length of time.

The personnel was also drawn from the Kidron Church. Mrs. Leland Hofstetter, Mrs. Lillie Gerber, Mrs. Esther Gerber, and Miss Pearl Geiser were our efficient cooks. They did a noble job of keeping everyone well fed during our camp. The camp counselors included our staff of mission Sunday-school teachers: Pearl Nussbaum, Mildred Zuercher, Ruth Gerber, Carl Gerber, and Harvey Schrock. These helped teach classes, conduct bedtime devotions, and supervise recreation.

Each camper needed to bring his own towel, soap, toothbrush, and whatever clothes he needed. Also, each camper brought his own Bible. The girls' dormitory has rooms with a double bed in each. Each room has a basin and water pitcher. One unforgettable piece of equipment was an old-fashioned dinner bell on a post near the dining hall. No matter how interesting the activities were, there was always a rush at the ring of the mealtime bell. Mealtime was the occasion of informing the campers who was to wash and dry dishes. Each camper, including the counselors, had a turn at this chore. Even in performing this task there was usually an atmosphere of merriment.

### A Theme for Each Day

A special theme was emphasized each day of camp. The first day we had the theme, "The Works of God." The second day had an evangelistic emphasis, "Personal Salvation." The last day's emphasis was, "Christian Service."

Our day began with a counselors' prayer meeting at 6:30, rising bell followed at 7:30, then breakfast at 8:00. After breakfast was camp clean-up time when the beds were made. The 9:00 chapel included singing, Bible memory work, prayer, and a story. At 9:45 the group divided into four classes for Bible study. The last morning period was a crafts activity.

After dinner we had an hour rest period during which time everyone was expected to be quiet. Each one wrote a post card home on the first day. Those who were too small to write got someone older to help them.

### Play with Each Day

Each afternoon there was some supervised activity. The first afternoon we stopped at the historic Schoenbrunn, a state memorial of log cabins in which early Ohio settlers lived. The second afternoon we walked through the village of Kidron, stopping to see the blacksmith pound red-hot iron to shape. We also saw the

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*Ellis Gerber of Dillonvale, Ohio, was the 1950 director of the summer camp about which he writes. He is engaged in mission work at Dillonvale and is a native of the Kidron community.*

**PLAYTIME AT CAMP**

**Beautiful grounds, shade trees, and a stream help to make the time spent at Camp Kidron enjoyable. Here a group of the children play a lively game of volleyball. Pearl Nussbaum, a counselor, is playing with the group.**

**CLASS UNDER THE TREE**

Ellis Gerber, director of the camp program, teaches a class under the willow tree. This class is of high-school age and the theme is Christian Service.

**CHAPEL TIME**

The Mennonite Church at Kidron has a mission station at Dillonvale, Ohio, and in August of 1950 brought children from this station to Camp Kidron for a vacation. Each day chapel service was held. Harvey Schrock (not on picture) leads the singing.

**THEY VISIT A FARM**

A hay wagon drawn by a tractor brings a load of camp children on a visit to the Amos Amstutz farm. Food for the camp was generously supplied by the church people in the community.

cheese factory, the auction barns, and the sawmill.

The last afternoon two tractors with wagons took the group for a hay ride. The object of this ride was to visit the homes of the Sunday-school teachers, finishing the afternoon with a wiener roast supper at one of the farm homes.

Seven o'clock was vesper time, when all of us assembled under the willow tree. Folks from the Kidron community supplied us with talks and special music.

The message of the evening followed at eight o'clock. Our speakers came from neighboring churches. Miss Orpha Troyer and Paul R. Miller from Walnut Creek, and Wm. G. Detweiler from Pleasant Grove filled these places. A number of individuals responded to the invitations and asked God for forgiveness of sins and His help in living a Christian life. The results made us keenly aware of the fact that God's Spirit deals with persons in a marvelous way inexplicable by human reason. Yet this was our aim and we believe that our efforts and expenses have been well justified.

Since one of our stipulations was that no one bring spending money along to camp, we had a snack time each evening after the services. This seemed to be quite satisfactory, for there was really no opportunity to spend the money and there was much chance of losing it.

### Plan with a Vision!

We believe that careful planning of all details many months in advance is imperative in order to run a camp program smoothly. There are many details that can be anticipated in advance and problems that can imaginarily be solved before they arise. In other words, an important part of the camp's success is in the unostentatious work of planning, organizing, and scheduling the program and activities.

Perhaps you do not know of an available campground, perhaps you do not know how to furnish transportation for so many, perhaps you do not know whom to get for speakers, perhaps you have no vision of this kind of evangelism. "Where there is no vision, the people perish."

May we ever remember the words of our Lord Jesus when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me."

*Your Farm*

# Diseases Common at Calving Time

### V. W. Zuercher

*The dairyman must be on guard against a number of diseases at this critical time.*

THERE IS probably no other type of farming with which Mennonite communities have had such universal experience than that of dairying. The size of the herd may vary from the one or two cow herds, to supply family needs, to the large commercial and purebred dairy enterprise. In recent years the trend has been toward the larger sized herds with either the enlargement of the small herd or its elimination in favor of some other type of farming. Hence, many who live on the farm today, due to the inconvenience of home processing of milk, do not keep a cow to supply their own needs but buy their milk from the "milkman."

From a business viewpoint, however, the returns from the dairy herd have perhaps been more consistently good than from any other farming venture. Seasonal fluctuations in price have not been as great and disease hazards less than with probably any other type of livestock farming. However, anyone who has had very much experience with dairy cattle is aware of the fact that there are a number of disease conditions against which he must be constantly on guard. It is the purpose of this discussion to offer a few practical suggestions relative to some of the conditions one may encounter at or near calving time.

**Dystocia (Difficult Birth)**

Due to variations in individuals it is sometimes difficult for the farmer to determine whether the birth is normal or not. Dr. Williams (Cornell) studied in detail the duration of labor in twenty cows, and found the average time to be 3.2 hours, with a minimum of twenty minutes and a maximum of thirty-five hours. Thus it sometimes becomes a question whether to call the veterinarian or not, and when assistance is necessary.

As birth approaches, the ligaments of the pelvic region relax so that one notes an external "sinking in." The mucous glands secrete an abundance of thin lubricant mucus, which escapes in stringy masses. The vulva becomes enlarged, soft, and yielding. The udder is distended with colostral milk. It is well at this point to put the animal in a box stall of ample size to facilitate the care of the animal and to prevent possible injuries by other animals about her.

As the fetus begins to enter the pelvis there may be some evidence of pain or discomfort expressed by alternately lying down and getting up, switching the tail, or by moving about uneasily. About 95 per cent of the fetuses are presented front feet first with the head resting extended on the upper surface of the feet. With this presentation nature usually needs no assistance. Williams' view is that no traction should be applied in any physiological birth. An eagerness to help traction may hasten unduly the dilation of the birth canal and may result in laceration of the vulva. If, however, the hind feet of the fetus are presented first, traction should be applied without delay. Due to the compression of the navel cord, or the possibility of its tearing, the life of the fetus is always in danger of asphyxiation. Sometimes with this presentation the feet do not enter the canal, and on close observation one may see only the tip of the tail of the fetus. There may be an absence of hard labor, but it is important that the fetus be delivered as soon as possible. Usually spinal anesthesia is used to repel and deliver the fetus. Thus if a bloody watery discharge is noticed and not much labor is shown within two or three hours, assistance is usually necessary. While writing this article we were called to attend a case as just described. Some discharge was noticed for several days but since the animal showed practically no expulsive efforts we were not called until the fetus had become very emphysematous and was about three times normal size. It was impossible to take this fetus except via Caesarean and this was not advisable with the uterus in this state of putrefaction.

Quite frequently one may find merely one front foot turned back. With the observance of cleanliness and the free use of "Ivory soap," the herdsman may readily bring it into place, providing the fetus has not advanced too far into the pelvis. It is always futile and usually harmful to apply traction when both feet and head are not all presented.

**Prolapse of the Uterus (Expulsion of the Calfbed)**

This may follow shortly after or within a few hours of the birth of the calf. It occurs more often in first calf heifers and in cows that have had an unusually large calf. Occasionally it will be associated with the straining and lack of tone accompanying milk fever. It is a sight never to be forgotten. The protruding mass may fill a bushel basket. The cow should be kept as quiet as possible and a clean moist cloth may be wrapped around the prolapse to protect it from injury and excessive drying until the veterinarian arrives. Having the cow freshen in a clean box stall is of special value at this time and is an important factor in saving the life of the cow. Chances for recovery are good, depending on the condition of the prolapse when replaced.

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*Dr. Zuercher serves the community in which he grew up. He is active in church work and activities. He trained for the field of veterinary at the Ohio State University.*

**Dr. Zuercher's Home**

**Located in the heart of Kidron's dairying community is the home of Dr. V. W. Zuercher. Like the typical home of the neighborhood it has flower beds and a well-kept lawn. Dr. Zuercher, as is often the case, was not at home when the picture was taken.**

### Retained Placenta (Afterbirth)

There is a widespread, yet unfounded opinion among dairymen that the afterbirth must be removed as soon as possible after the birth of a calf. It is true that if the placenta is not dropped within two or three hours it will usually be retained indefinitely. But it will be expelled in time and usually with not too serious effect on the cow.

The cotyledon (button) attachment of the placenta is such that several days are necessary sometimes for nature to loosen the interlocking villi. In some instances it would be less injurious to the cow not to attempt its removal, but it is believed that the chances for subsequent conception are better, and the cow may be bred earlier if the retained placenta is removed. Certainly there is no hurry in its removal. The veterinarian ought to be permitted to use his own judgment in this matter. His experience in seeing hundreds of similar cases is a better guide than the few isolated cases with which the herdsman comes in contact. As a general rule, retained placentae should not be removed before forty-eight to seventy-two hours. In some cases the insertion of uterine capsules will aid nature in the loosening process. The uterus is a rather delicate organ and the operation is more severe and fraught with more danger than most people are aware of. To give the organ time to recuperate and to prevent a recurrence of the retention, it is advisable not to breed the animal for about three months.

### Hypocalcemia (Milk fever)

The term "milk fever" is a misnomer, because animals usually do not have any fever. In fact, the temperature is often subnormal. It is a condition found more commonly in high-producing herds, usually within the first three days after calving, rarely a few hours before or even during calving, in which case expulsive efforts become weak or absent.

Symptoms commonly noticed are: general dullness and refusal to eat, staggering unsteady gait, lying down with head turned around toward flank and with a "kink" in the neck. The udder may be flabby and not filled up. The mortality if not treated is almost 100%. Treatment is often quite spectacular in effecting recovery. Animals in a comatose state may be on their feet in fifteen to thirty minutes after treatment. However, it is important that treatment be instituted promptly. Cows that are seen to stagger in the evening should not be left till morning. The course may be less than twelve hours. Our attention has been called to cows that were turned out to pasture in the morning in apparent good health and were found dead in the evening as a result of milk fever. Treatment if given while the animal is still breathing is practically 100% effective. Those which fail are usually the result of complications such as foreign body (nail, wire) penetration resulting from struggling, udder infection resulting from injury, or womb infection from calving, or paralysis resulting from nerve injury during delivery of the fetus.

### Acetonemia

This condition is also observed more frequently in high producers with "heavy feeding." It usually follows ten to fourteen days after calving, very seldom on pasture, and not often where good green legume hay is fed. Sometimes it is associated with milk fever.

The symptoms of acetonemia are more variable than with probably any other disease we encounter. They may appear suddenly, the cow dropping on her feet as if shot. She may push against the manger; lick away at a certain object or part of her body. On two occasions we were called to treat a "choke." Others have thought the animals "mad." Or it may come on gradually as evidenced by diminished or depraved appetite—eating straw in preference to good alfalfa; or the cow may show staggering and become gaunt and appear to lose much weight in two or three days' time. The mortality is low. However, repeated treatments are sometimes necessary for recovery. It seems the condition is often associated with high production feeding, and might oftentimes be avoided if dairymen were willing to sacrifice a little production by feeding less concentrates with lower protein. That suggestion, however, is usually not appreciated by one who is interested in production records. Hence we have an abundance of acetonemia cases during the winter months, and they seem to increase from year to year.

We have not discussed all the diseases one observes at calving time. For example, brucellosis and mastitis are often seen at this time, but are not particularly limited to this period. We trust some may benefit from the few suggestions given and perhaps some may have been enlightened on "when to call the doctor."

## THE STORY OF THE COMMUNITY AT KIDRON, OHIO

[Continued from page 11]

Church. Also close are Massillon, Canton, and Cleveland. Certainly the opportunities of intellectual advancement are not lacking if one would avail himself of them.

The community has been slow to send its young people to college and universities in the past, but a change can be seen in the present enrollment of more than fifteen of the community's young people in the Mennonite or affiliated colleges. Not too many for so large a community, but yet encouraging. Some are also furthering their education through the valuable experience to be gained in a service unit or in the church's relief program.

Certainly, perfection is far from a description of Kidron. Here can be found most of the faults that man is prone to succumb to, but it is constantly striving to attain to the ideals of Christ on which it was founded.

# Editorial

## As Communities Change

When the church's annual Conference on Industrial Relations and Community Life meets one thing is sure to be said: We live in a shrinking and rapidly changing world. We are also told that we, too, change and that change is not the same as progress.

Every community has its own story of change. Sometimes the story is a good one. Often the story is not a good one but is rather an account of how Christian believers have entered into the life and spirit of the times to such an extent that there is no longer any real difference between the fellowship of believers and the ways of the world. Sometimes this is called secularization.

Every Mennonite community must be aware of secular influences. Everyone who is concerned about his Christian witness in the community must be open and humble on what direction he should go on such questions as these: membership in organizations that have a profit motive, education for "success," relations to government, commercialized recreation, and conformity to the spirit of the times.

Ten years ago Karl Baehr made a study of secularization in Mennonite communities of northern Indiana. See the July, 1942, issue of the *Mennonite Quarterly Review* for a summary of this important study. Anyone who knows the life of present-day Mennonite communities will see that this study does not really report anything so new or different. It merely describes what we have seen going on in our own communities.

### The Road We Have Traveled

In another of Baehr's writings he traces the steps of secularization. Here is a brief summary of these steps which may be a help to understand where "we are going."

1. The stage of conflict. Because of the practiced unpopular religious principles the early Mennonites were persecuted and driven into isolation. Farming supplied their needs and made for few contacts with the "outside world." At this stage there was no noticeable class distinction among them.

2. The stage of toleration. The conflict subsided as the larger society changed its policy or decided that there is no longer any need to persecute the "dangerous" sect. According to Baehr at this stage "the Mennonites and the larger society moved closer together." The Mennonites still remained self-sufficient, however, and kept away from class distinctions.

3. The stage of interaction. After being tolerated the Mennonites began to associate more and more freely and to adopt the ways of the larger society. Some members approved of this association while others did not. This caused conflicts in the Mennonite communities and "splits" took place. Different social levels began to appear.

Two things can be said about some of the secularization, e.g., the changing of language from the German to English. First, it made for more effective witnessing and it was necessary if mission work of a certain type was to be done. Second, secularization even of a change in language opened the way to many new and different influences. It seemed to start a series of adaptations to the "world" that still goes on. Today in every Mennonite community there are many examples of persons or churches that have conformed to environment to such an extent that little if anything in their faith and life is different from the "world."

### Where Are We in 1951?

Most people would agree that we are now in the third stage of secularization (that of interaction with the world), though there may be some traces, too, of the first and second stages. One thing to note is that the rate of interaction is now much greater than ever before. Airplanes, television, radio, newspapers, education, business, and professions—all these bring secular influence into isolated Mennonite communities. Often the communities are unprepared spiritually to withstand the impact. Much less are they prepared to use modern inventions for the good and so each generation suffers loss in members and spiritual life.

**COVER SCENE**

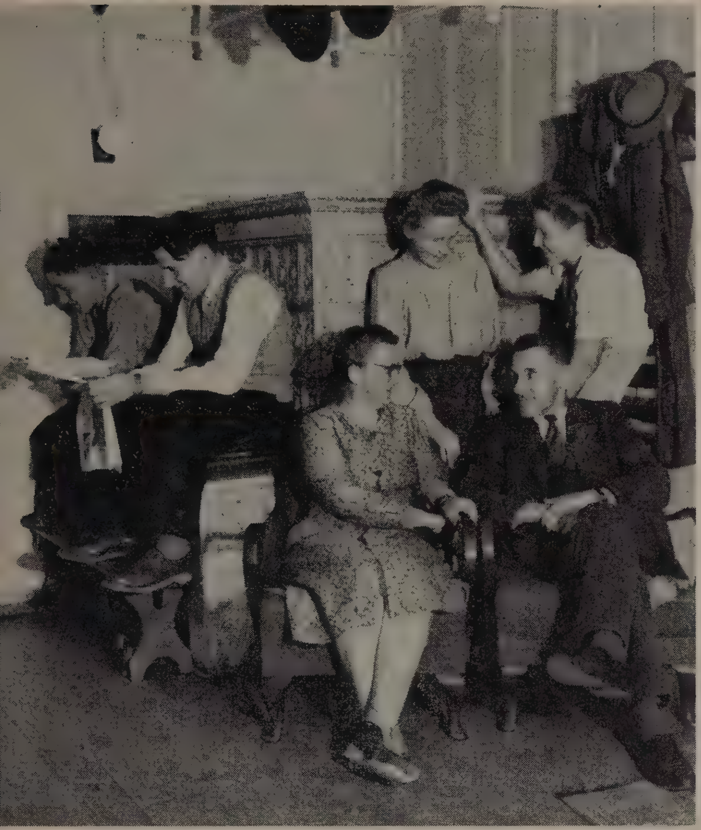
**For an issue that features Swiss communities we selected for the cover a delightful pastoral scene near Murren in the Bernese Oberland, Switzerland. In the foreground rises the famous Alpine trio: the Eiger, Monch, and Jungfrau.**

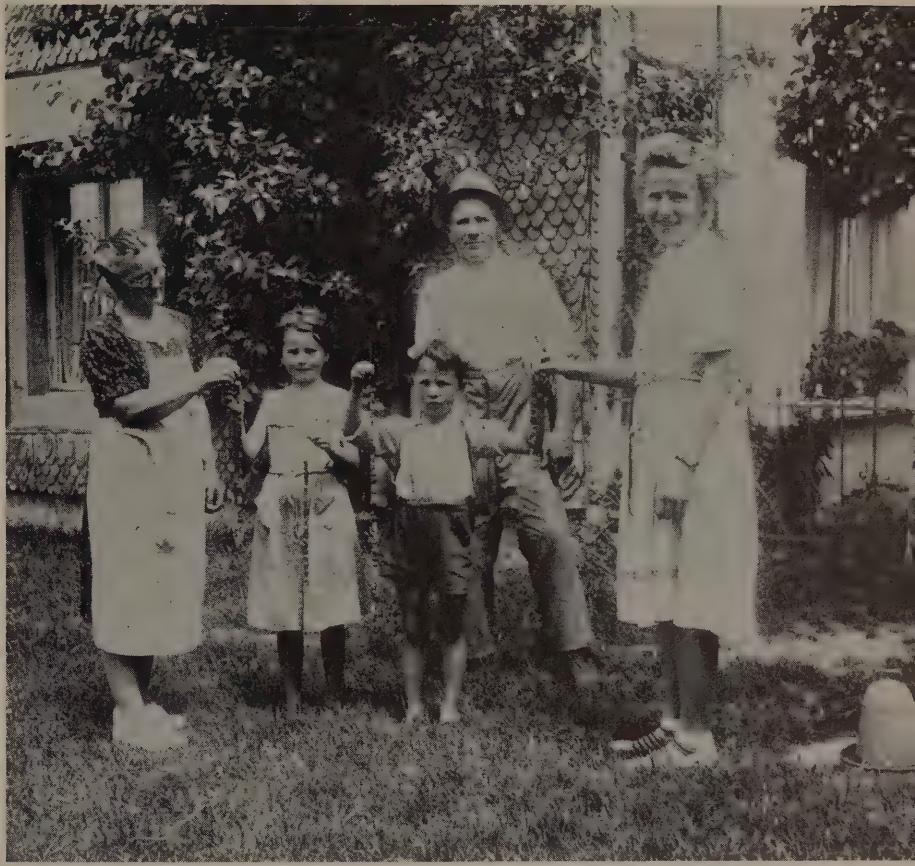
## Coming in future issues

| | |
|---|---|
| Syrup Making in Northern New York | *Arletha Zehr* |
| Mennonite Funerals—Are They Christian | *Lee Kanagy* |
| A Funeral Director Speaks | *Elmo Hooley* |
| The Purpose of a Community Chorus | *Hiram Hershey* |
| Conservation of Soil—A Christian Responsibility | *Silas J. Smucker* |
| Our Adopted Family | *Ray Allen and Vada Stutzman* |
| Young Community | |
| Selecting Kitchen Utensils | *Jocele Thut* |
| Viewpoints on World News | *Carl Kreider* |

# Mennonite Life in the Swiss Jura of Today

Guy F. Hershberger





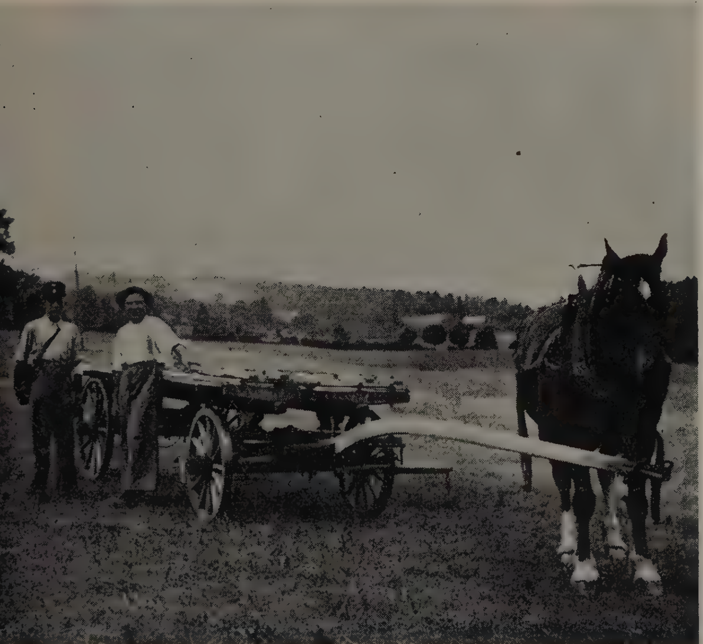
**SPENDING THE EVENING AT HOME**

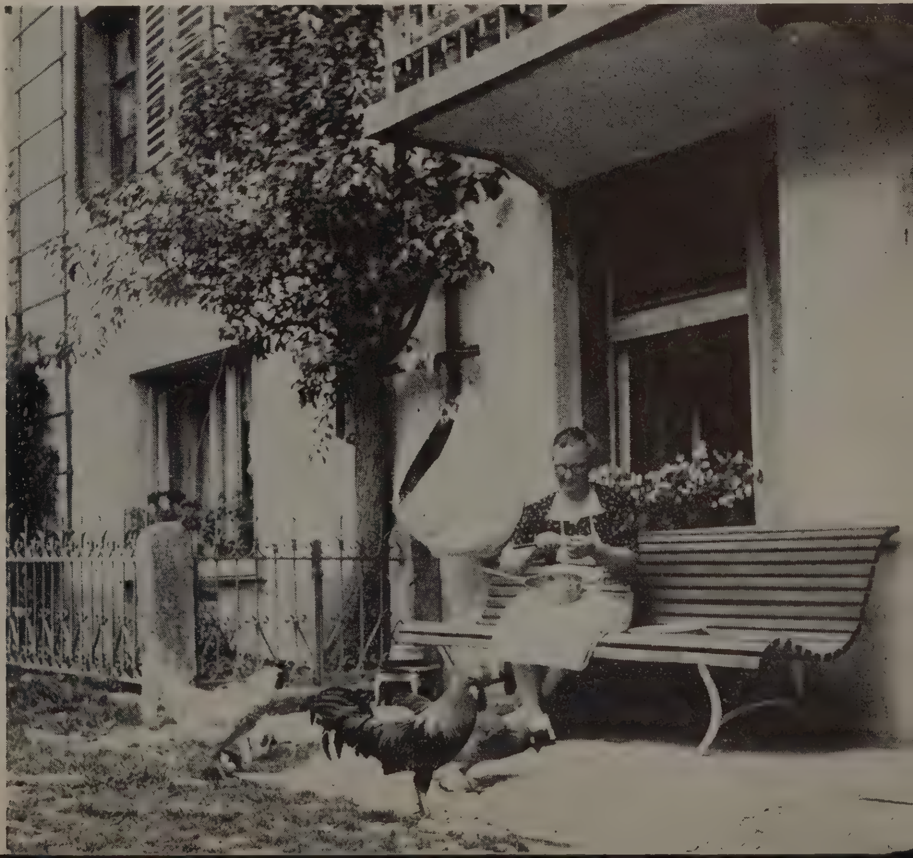
Samuel and Melca Geiser are shown here with their two sons, Erwin and Philip, and daughters, Beatrice and Priscilla. The family is seated around the stove which extends from the kitchen into the living room.

**THREE SCENES FROM WORKADAY LIFE**

Samuel, Melca, and Priscilla Geiser enjoy a visit from two little French-speaking neighbors, Nellie and Roland Charmillot. The children are holding strings of wild strawberries which they gathered on the mountain side.

Samuel Geiser chats with the youthful postman who walks many miles from Tramelan daily as he delivers the mail to the mountain homes. Melca Geiser sits in front of the house as she peels potatoes for dinner.





*An intimate account of the Mennonite communities in the Jura Mountains of Switzerland.*

THE SWISS Mennonite community in Wayne County, Ohio, described elsewhere in this issue, includes the Kidron congregation of the Ohio and Eastern A.M. Conference, the Salem congregation affiliated with the General Conference Mennonite Church, and the independent Sonnenberg congregation near Dalton. Sonnenberg was the first congregation of this community, founded in 1824. This Wayne County community is closely related to the Swiss Mennonite group at Berne, Indiana, and Bluffton, Ohio, as well as to the Crown Hill congregation in Wayne County. All of these settlements were formed during the first half of the nineteenth century by immigrants who came directly from Switzerland. Berne, Indiana, received its name from the Canton Bern in Switzerland from whence the settlers came, and from the Swiss national capital which is also called Bern. The Sonnenberg congregation near Dalton received its name from the original Sonnenberg congregation, which in 1951 is still a thriving German-speaking congregation of 400 members, located near the town of Tramelan, in the Jura Mountains, in the French-speaking portion of Canton Bern, in the northwestern part of Switzerland.

The Jura Mountains are not the original home of the Swiss Mennonites, however. For two centuries they had lived, suffered persecution, died as martyrs, and migrated to the Palatinate, and some eventually to America, from regions farther east in the German-speaking portion of Switzerland, in Zurich, Bern, Solothurn, and Basel. Then in the eighteenth century, some of them, especially from the Emme Valley near Bern, began to find a refuge in the rugged Jura region which was then ruled by the Bishop of Basel, and where they were welcomed by the French-speaking landholding nobility because of their economic worth as industrious farmers. The middle part of the Jura is a series of chains running in a northeasterly-southwesterly direction, and reaching an elevation of from 3000 to 5000 feet. In the valleys are French-speaking villages where the watchmaking industry has thrived for a hundred years. The mountainsides are covered with pine and beech forests. The Mennonite homes are scattered in the forests, and high on the mountain ridges. The climate is raw, the winters are long and cold, and the soil is stony. But through two hundred years of hard work and patient endeavor the Mennonite farmers of the Jura have been able to make a living for themselves.

Even here, however, until near the end of the eighteenth century, the Mennonites and their religious views were none too secure. They were not permitted to have meetinghouses. They often had to conduct their meetings in secret. Even today the Mennonites of the Jura will point out to the visitor the site of well-known hiding places, such as *Täuferbrücke* (Anabaptist Bridge), *Täufergraben* or *Täuferschlucht* (Anabaptist Ravine), or a cave known as *Giesskirchli.* Even today their oldest meetinghouses are only about fifty years old.

By the end of the Napoleonic Wars, however, aggressive persecution had ceased, and the Swiss constitution of 1848, in theory at least, guaranteed freedom of conscience, although the rigid program of conscription for military service continued to cause many of the Jura Mennonites to migrate to America. This was one of the chief reasons for the nineteenth-century immigrations to Wayne County, to Bluffton, Ohio, and to Berne, Indiana.

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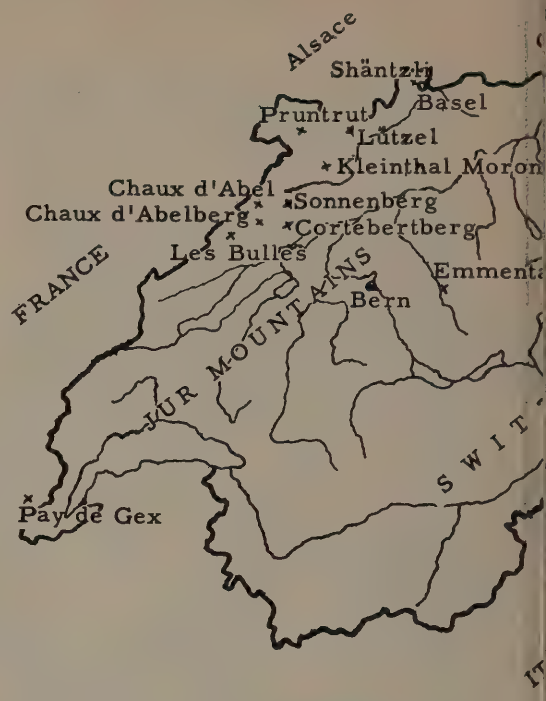
*Guy F. Hershberger of Goshen, Indiana, writes on Switzerland from first-hand observations of a year's time spent in Europe. While in Europe his headquarters were at Basel, Switzerland.*



**The Swiss Mennonite Congregations**

Today there are eight Mennonite congregations in the Jura which in 1948 had a baptized membership of over 1200. The very names of these congregations reflect the fact that they are little German cultural islands in the midst of a general French culture. Two of them have German names: Lützel and Sonnenberg. Three have French names: Pruntrut, Les Bulles, and Chaux d'Abel. The names of the remaining three are a combination of French and German: Kleinthal-Moron, Chaux d'Abelberg, and Cortebertberg. The largest congregation is Sonnenberg, with 400 members and

**ONE OF THE SONNENBERG MEETINGHOUSES**

**The Les Mottes Meetinghouse is located near La Paturette. The church sanctuary is upstairs and Samuel Gerber, the teacher, lives downstairs. The automobile in the foreground is an M.C.C. car.**

RMANY
Zurich
RLAND
ALPS MOUNTAINS
25
50
75

three meetinghouses. The names of these three meetinghouses have the same mixed German-French characteristics as do the congregational names. One is Les Mottes (French); one is Fürstenberg (German); and the other is Jeangisboden (French-German). The Swiss Mennonite Conference consists of these eight congregations, plus three others outside the Jura. They are: Pay de Gex, actually located in France, just west of Geneva, Switzerland; Emmental, near Bern; and Shäntzli in Basel. There is one more congregation located in Switzerland. This is the Holee Street congregation in Basel, which belongs, however, to the Alsatian Conference. A large portion of its members live across the border in France. The total baptized membership of all the Swiss Mennonite churches is about 1,900.

**THE PRESENT ELDER AND FAMILY**

**Present elder of the Sonnenberg congregation is another Samuel Gerber who is shown here with his wife and three of his four sons. Gerber is also president of the Swiss Mennonite Conference and in 1949 visited America. This view was taken on the south side of their home which, like most Mennonite homes in the Jura, connects directly with the barn.**

### Gathering for the Sunday Services

The Jura Mennonites have a very simple church life. A few of the ministers receive partial support, but none receive full support. Most of the ministers are also farmers. A few are teachers in the Mennonite schools. The people are not well-to-do, and very few of them own automobiles. Many live a considerable distance from the meetinghouse, making it difficult to have evening services. Neither do they have Sunday morning services, as a rule. On Sunday morning they do their chores, eat an early dinner, then start out for the meetinghouse on foot, by the most direct route across the mountain. A few ride bicycles if they live along a suitable road leading to the church. A few come on horseback or perhaps ride a two-wheeled horse-drawn cart. In winter many come on skis.

I remember attending the semiannual conference at Jeangisboden in the spring of 1950. The meetinghouse is located in a little clearing on the plateau high on the mountain ridge. One lonely road—some people would call it a path—leads up the mountainside and ends at the church. A half hour before the Sunday afternoon session was scheduled to begin, no one was in sight, except a few ministers and guests who had slept at the farm home located at the side of the church. A few minutes later, however, the entire clearing on the plateau was teeming with life as the people began to emerge in little groups, seemingly from nowhere, out of the pine woods on every side. By two o'clock an entire houseful of people had gathered on the grounds, even if not all of them had found their way inside the church! Very few had come by way of any visible road. There were a few horse-drawn vehicles. Perhaps a few bicycles or motorcycles. I do not believe there were any automobiles ex-

**FROM THE TOP OF SONNENBERG**

**This is a view of a town on the south side of Sonnenberg. Not far away, in a ravine on the mountain on the opposite side, is the site of an eighteenth-century Anabaptist hiding place, the "Taufer-Schlucht."**

**A SUNDAY SCHOOL CONFERENCE CONVENES**

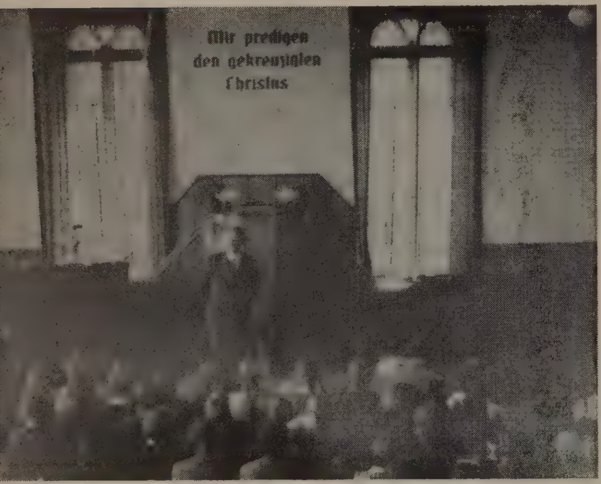
On May 14, 1950, a Sunday-school conference convened at the Moron Meetinghouse. Many arrived on bicycles. In the basement of the church is one of the seven Mennonite schools of the Jura.

**CHILDREN AT PLAY**

Following an afternoon session of the conference the children play on a lawn near the church.

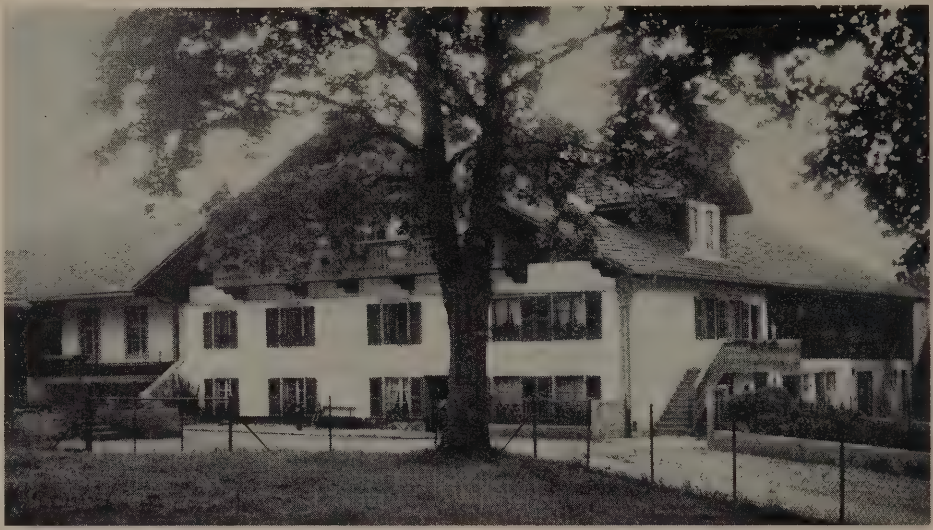
**GOING HOME**

T. Klay of Montagne du Droit, Tramelan, prepares to go home after the Sunday-school conference.



**INSIDE THE CHURCH**

Minister-teacher Gottlieb Loosli addresses the children. "We preach the crucified Christ" is the translation of the motto above the pulpit.



**HOME OF THE ELDER SAMUEL GERBER FAMILY**

La Paturette, home of the late Elder Samuel Gerber, has a school attached to the left of the house. This is another of the seven Jura Mennonite schools and was built years ago. The present teacher is Samuel Gerber, son of the late Elder Samuel Gerber. Below is Samuel Gerber and his wife Irma and sons Christian and Michael. They are standing at the entrance of their home, Les Mottes.

cept those driven by M.C.C. workers from America.

### Other Church Activities

Although assembling in meetings is not so easy in Switzerland as it is in America, the Jura Mennonites do have more in the way of public meetings than their regular Sunday services. Each year most of the congregations have a "Bible Course" consisting of expository preaching, usually by a visiting minister, extending over a period of days, and ending on a Sunday afternoon. A few congregations have a weekday Bible hour or prayer meeting. Most of the congregations also have mixed choruses for the young people, and in spite of transportation difficulties, the youth attend their practice regularly and do good work under the leadership of Samuel Gerber, the teacher and chorus director. Sometimes there is also Bible study in connection with the chorus practice. One or more of the choruses usually sing at special meetings or conferences. An important feature of the young people's work is the Youth Day usually held at Tramelan on a Sunday in June when the young people (as well as the old) gather for an all-day spiritual life conference. Here there are addresses, sermons, testimonies, and singing by the choruses. Once a year the choruses have an all-day outing somewhere in the mountains. Recently, Samuel Gerber, the music leader, has acquired a motorcycle which enables him to travel to and from his work more easily than before.

Most of the congregations also have a Sunday school or several of them, but not conducted as we know them in America. These Sunday schools are for children only, and are not held in connection with the Sunday morning service. Some are held in private homes, others in the school; and often the teacher of the day school is also the Sunday-school teacher. Once a year there is a general Sunday-school meeting or conference, held on a Sunday. In the forenoon the teachers of the various schools meet with some of the ministers, for inspiration and to discuss their work and problems. In the afternoon the children from the various schools are present to share in the program with singing, recitation of Scriptures memorized, and other similar features.

The Jura Mennonites have also contributed to the support of the Mennonite mission in Java, and Daniel Amstutz, one of their members, has given a term of service as a missionary in that field. While the Jura churches do have a missionary interest, and some variety of spiritual activities, there is a definite feeling on the part of the younger leadership that the work is too limited in scope and in quality and they are seeking for a deepening of the spiritual life of the brotherhood and for a greater outreach in aggressive Christian work.

### Problems of a Changing Language

The life of the Jura Mennonites cannot be understood without understanding their language problems and their schools. Switzerland is divided into four distinct language areas. The southern part is Italian, the southeastern part is Romansch, the eastern part German, and the western part French. All sections are loyal to the Swiss nation as a whole, but each section zealously holds on to its own language, considering it essential to good citizenship in that section. When the persecuted Mennonites moved from eastern Switzerland into the Jura two hundred years ago they were German settlers in French territory. While the landlords welcomed them as good farmers, they nevertheless suffered a mild form of persecution for a long time at the hands of their French-speaking neighbors who disliked their language, and perhaps also their thrifty ways which made them better farmers than the French. The result was an isolated type of community life in which they retained the German language. Religious services were held in German.

In later time, as French public schools spread throughout the Jura, the Mennonites developed their own German schools. About 1900 there were over a dozen such schools. Today, however, there are only seven. The Les Bulles congregation is in the Canton of Neuchatel where the government does not permit any German schools. As a result, the young people of Les Bulles do not understand the German language. They desire French services, and very likely it is only a matter of time till this congregation will be entirely French. The Pruntrut congregation also has no German school. In religious services both languages are used, but this congregation is definitely moving in the direction of Les Bulles.

The seven German schools which remain are in Chaux d'Abel, Sonnenberg, and Kleinthal-Moron where the Mennonite families are settled more thickly. The Mennonites own all of these schools. Some are housed in the same building as the church. Others, or at least one is conducted in a large room of a farm house. While even the state refers to all of them as Mennonite schools, nevertheless four have become state schools in the sense that practically all of their support comes from public taxation. The other three receive only a small portion of state support, and are therefore known as private schools.

In recent years there has been increasing opposition to the German schools in the Jura. This is due in part to the influence of the recent war. French neighbors say the Mennonites are trying to Germanize the Jura, and some have petitioned the government to stop this Germanization program. To meet this demand the state now requires one hour of French instruction daily in all of the German schools, and the teachers are taking special university short courses to qualify for the task. It is uncertain how long the present arrangement will continue. If in the near future the Mennonite schools should become entirely French, it would be only a matter of years until the Jura Mennonite congregations would also be entirely French.

### Thrifty Farmers

In their economic life the Jura Mennonites have always had a reputation for industry, thrift, and dependability. The landlords found them valuable tenants, and in a short time the land was producing more than it ever had before. This may have been one of the causes for the opposition of their less prosperous French-speaking neighbors. Toward the end of the nineteenth century the Mennonites began

[Continued on page 31]

**COWBELLS IN THE JURA**

**Every Jura herd has cowbells which keep the mountains ringing with melodious music. According to Samuel Geiser (on picture) cowbells are necessary even when the farm is fenced. They are necessary, not to locate the cattle, but to satisfy the farmer's pride!**

**HAYMAKING TIME**

**Three men bring in a load of hay on the Geiser farm. The Swiss have beautiful and sturdy horses on their farms. Geiser's farm has several colts.**

## Homemaking News and Views

*"We can decide it is more important to live simply and save time for each other and heavenly things. . . ."*

# Of Course There Is Time

## Frieda Amstutz

READ ME a story, Mother," says little Dickie. "Let's have a picnic tonight," coaxes Susie. "Mother, it is so hot today, couldn't you take us to the lake for a swim?" so queries twelve-year-old Lom. We wonder what the answers were. If you are an average mother you probably said, "Yes, dear, sometime. But not today. I simply haven't time." And months later we realized that summer had slipped by and the picnics and outings with swimming and reading just had not materialized. We did not mean to deprive the children of their fun and our companionship, but if we honestly face it, I presume we need to admit that it happens too often, because we say we do not have the time.

It was an indictment when our twelve-year-old son recently said, after a wisecrack and some joking (at his expense, too), "Mother, you have been more fun this evening than you have for a *long* time." And I thought I had at least honestly faced the problem of spending too much time keeping house and not enough at homemaking!

It seems paradoxical that with our streamlined kitchens, our ready mixed, prepared, canned, and frozen foods, as well as electrical mechanisms, now we have less time than ever for the things that are eternal. There are the same number of hours in a day for each of us. There seems no justifiable reason for trying to "find time," neither for "making time." Rather it is a matter of "taking time" and using it. To make the hours count for us rather than we frantically trying to catch them is, of course, what we want. But how? "Aye, there's the rub."

With a great deal of satisfaction I once read a prominent physician's statement that one of the reasons for women's physical and nervous exhaustions is simply their slavery to their houses. He declared that for reasons of health no room in the whole house needs to be cleaned more than twice a week! If our cleaning goes beyond hygienic standards, then could we deduct that the rest of it could be pride that keeps up with—well, whoever sets the housekeeping patterns in our community.

### "Pity the Child Who Cannot Sometime Clutter a Room"

Disorder and uncleanliness do not foster good family living and training, nor do they contribute to ultimate happiness. But we can draw a limit. And pity the child who cannot sometimes clutter a room with snips of paper and toys; or draw a clumsy picture on a steamy window or dusty table top; or whatever contributes to happy play life without our restraining bonds.

Another area might be touched here. The family washing must be done, but must we do all that ironing? Clothes carefully put through the wringer, smoothed when brought from the line, and laid in a drawer, smell sweeter, are softer, and very nearly have that ironed look. That ironing time could perhaps have been given to whip up a cake for Susie's picnic. She would remember the picnic but not the carefully ironed pinafore.

### We Can Save Time on Meals

Then there is the time we use for cooking. Nutrition is of the very essence of life, and cannot be shirked with little bodies to feed and build. But is all of it used in the name of good nutrition? What of the time

---

*Frieda Amstutz of Dalton, Ohio, is mother of two sons. She teaches a class of high-school girls and directs a sixty-voice chorus of young people. She writes: "After reading and music study, if there is any time left, I enjoy doing decorative painting."*

**ROOM FOR CHILDREN TO PLAY**

**Even busy parents can find time to provide a playhouse and a sandbox. Here are children of Daniel M. Glick of Smoketown, Pa., enjoying themselves under a tree on the lawn. Rhoda Joy, 6, is in the playhouse and Daniel Marvin, 4, and Carolyn Louise, 2, are in the sandbox.**

it takes to wash stacks of dishes and put away the leftovers? I have found that the "basic seven" foods need not be served on seven platters. In fact the "one dish" and oven meals are usually nutritionally sound. They are an excellent way to keep dishes out of our hands and put books into them, not only for Dickie's favorite stories, but for our own enrichment. Here we can take some time out of the day to prepare a lesson for a Sunday-school class, or private devotions, or just some relaxing reading so that there may be interesting table conversation.

To be thoroughly practical, may I give you some tasty and wholesome cookery, minus the burden—plus the pleasure? This meal is based on chicken.

### A ONE-DISH CHICKEN DINNER

(Serves eight)

1 large chicken
1 box spaghetti
1 large can tomatoes
1 large onion
2 tablespoons shortening
3 tablespoons flour
1 pint chicken broth
1 cup celery
3 good-sized carrots
1 green pepper

Stew the chicken, season well, having plenty of broth. Keep out one pint of broth and cook the spaghetti in what remains (If not enough, add hot water). Saute onion, celery, and green pepper, which have been cut fine, in the shortening. Add flour, then broth and tomatoes. Season well and cook slowly about twenty minutes. Add carrots cut in ½ inch pieces and add this mixture to the spaghetti and chicken which has been cut into pieces.

Get out your turkey platter, heap on this food, stick a pert sprig of parsley in the middle of it. Have bread or rolls, a lettuce salad or slaw, some raw fruit in season, or a bit of candy for dessert. Serve this to your loving family or your severest critic without any apologies for the handful of dishes to wash!

In our family of four, the chicken is first fried and choice pieces eaten, and the remaining used for this meal with the recipe cut down accordingly.

### An Easy Meal for Four

Here is another easy meal for four people. Scrub and lightly oil four large potatoes. Put them into a 375° oven. Fifteen minutes later put in this casserole. Have two cups of corn (fresh, canned, or frozen) in the bottom of the dish. Season to taste with sugar and salt. On this place one to one and one-half pounds of bulk sausage you have shaped into patties. Bake for forty-five minutes. Bring on your best pickle relish, and have your favorite dish of baked apples or a cherry cobbler for dessert. While the dinner is cooking, play that game with the youngsters. When Father comes home he will find a happy family.

If this sounds too easy to be true, and there is still too much work for one, perhaps we have not successfully enlisted the co-operation of the family members. Perhaps they do not want to help because we are too exacting about results.

I recall one evening, when friends dropped in, our ten-year-old son was icing a chocolate cake with white icing he had made. He wanted to try out a candy thermometer that was his gift to me. The visiting mother expressed great surprise that I should permit him this experience. She had never thought that her daughter (who was a little younger than our son) could possibly be capable of such intricate work. To be sure, he had pulled some dark crumbs on top of the icing but he had the joy of creating something the whole family could enjoy. Someday he may ice a cake for a tired wife or just to be good company in the kitchen with her.

**PLAN TO WORK TOGETHER**

**Irvin Wenger, his wife, and daughter pick red raspberries together at their home near Duchess, Alberta. The family that combines work and pleasure has found a source of joy.**

### "The Problem Is a Matter of Decision and Conviction"

Some of us may have tried all this and there still doesn't seem to be enough time for the things we want to do. Our sick friends get well before we visit them; our loved ones return before that letter reaches them; and lonely ones listen in vain for our footsteps and voices to cheer them. The problem is a matter of decision and conviction. We can decide it is more important to live simply and have time for each other and the heavenly things, or we can go on as we have been, rushed, frustrated, feeling cheated by life, with our families and friends feeling the same way about us. We can be slaves of things or free to live, as we choose.

There are some days that are perfect to "smell lilacs in the rain," while the mending basket remains full. Some afternoons were meant for service to our community and our church, while the weeds wait for the hoe until tomorrow. Some evenings are just right to renew that friendship with our husband and God, when the moon is high and the petunias sweet on the evening breeze, while those dishes stay right on the cupboard. Of course there is time!

# Young Community

## A Week at Priscilla's Home in the Jura Mountains

### Lois Yake

*About 125 years ago people left their home in the Jura Mountains of Switzerland and came to America where they settled around Kidron, Ohio. Our story goes back to these Jura Mountains where other Mennonites are still living. Lois Yake, who was a relief worker, tells of a real visit she made there.*

Did you ever visit your best friend just on Sunday? And then one summer she invited you to spend a whole week with her on their farm? That week was much different from any Sunday you had ever known, because you lived just as they did, and you did things with the whole family together, and you really felt at home.

That's the way I felt last winter when I spent a week with a Swiss Mennonite family. It was December, not very cold, but there was just enough snow to make the whole world seem like a fairyland. I had traveled by train from a large city, Basel, to a little mountain village. I always like to travel that way, and it was fun going alone, too, because then I could talk to more Swiss people, and watch the scenery. The first train from Basel was a very fast one—electric of course, because practically every train in Switzerland is electric—and the miles were covered swiftly, even though they were over bridges and through tunnels, with rocky hills to our right, and little Swiss farm homes perched all over the hills to our left. At another smaller city, I changed trains, this time boarding a train that traveled a bit slower, but still a good train. Then at Tavannes I got on a slow local train which took me to Tramelan, the little Swiss mountain village where my friends would meet me. I loved this train ride—so slow, with curves so sharp, that looking out the window, you could see both ends of the train, which wasn't very long, and each curve brought a more beautiful sight than the one before, until I thought it was so beautiful I couldn't hold it all within me.

At Tramelan everyone tumbled out of the train—because that was the last stop, and I looked for my friends. Sure enough, there was Priscilla, with horse and sleigh! I can still see Priscilla's face—freckled and beaming under her golden red curls. She's a young thing about fifteen, and as pretty as you've seen a girl. When we rode through the town, and out into a winding snowy steep road, I knew why Priscilla had come for me with a sleigh. We drove and drove—again around one curve after another, and up the beautiful lane through snow-covered pine woods. It was a perfect day. Higher and higher, until finally the farmhouse was in sight, and then we were there.

You would have enjoyed seeing this house—because it was house and barn all together, with only a small hall separating the two. We went in the kitchen door—and the kitchen was typically Swiss, huge and roomy, with a large table in the middle, lots of wooden cupboards, and a large wood stove. In the corner was the wood pile.

Priscilla's parents were away for a few days; so Priscilla was cook, and her brother Peter took care of the farm chores. About four o'clock Peter and the hired man came in from the barn for afternoon coffee with hot rolls, homemade bread, and marmalade. I was hungry and it really tasted good. For supper that evening we had fried potatoes, a green salad, and *cafe au lait,* which is strong coffee, diluted with boiling hot milk. Of course there was delicious homemade bread again, and the creamiest homemade butter you ever tasted, with fruit marmalade. Family devotions were always held immediately after supper, and because his father was not there to read and pray, Peter read their daily devotional reading from a calendar, and led in prayer. They didn't eat supper at those farm homes until almost seven, after chores were done. After the dishes were done, Priscilla got out her knitting, and we all sat in the living room and chatted until bedtime.

That first evening I remember well, because we played the little organ and sang Swiss folk songs. Peter could yodel just like a regular Swiss yodeler, and so I played and we all sang, as fast and as merrily as Swiss folk songs can be played and sung.

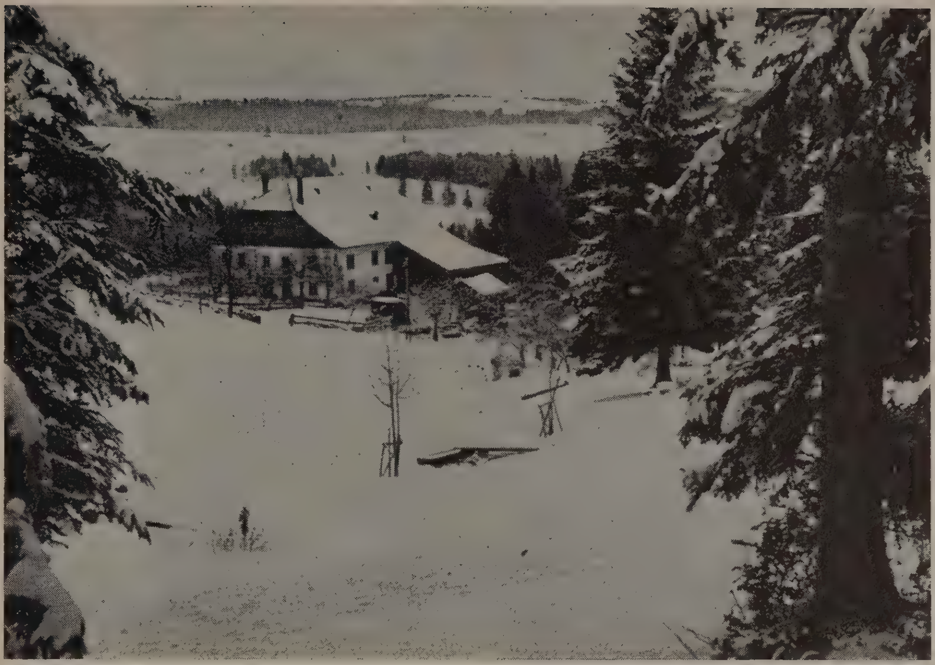
Going to bed was fun—Priscilla and I slept in huge twin beds, covered with a large feather tick instead of blankets to keep us warm. It's almost like playing hide-and-seek to sleep under the feather tick, it's so high and fluffy. Of course the bedroom was not heated, and the beds would be cold. So the Geisers had a clever way of warming their beds. When they went upstairs, they took with them "bean bags" (only these weren't filled with beans; they were filled with cherry seeds!) which had been in a compartment of the *Kachelofen* all day. (The *Kachelofen* is a beautiful tile heater, which is usually located in the living room-dining room, and uses wood as fuel. The same fire also serves as a regular bake oven, and is fired from the kitchen side.) Our "bean bags" were so nice and warm; we'd put them in our beds before we got in, and it was so much fun to warm your toes on them.

The rest of the family was up early to do chores, and eat an early breakfast. Because I was on vacation, I slept late, and got up when I awoke. Usually that was just in time for our midmorning coffee with delicious homemade bread, butter, and marmalade. Sometimes, too, we had cold meat and cheese with our midmorning coffee. Peter and the hired man came in from their morning work hungry, and did they eat!

Priscilla was a very good housekeeper, and she did her work early in the day, so that she could knit and have some free time during the afternoon.

A few days after I came to visit the Geiser family, Mr. and Mrs. Geiser came home. Mr. Geiser is a Mennonite preacher in one of the small Mennonite churches in this mountain area. And Mrs. Geiser! You would enjoy learning to know her too. She loves to have guests, and she was very happy to find me at her home. During the days I was with them after that, we talked about many things. We talked about M.C.C., and the work that we were doing all over Europe; we talked about Swiss Mennonites and American Mennonites; we talked about our homes here and homes there. And they always say then—"Ah, someday I will visit you in America too."

One afternoon, when snow covered every branch and twig, every fence post and rail, Priscilla and I decided to climb toward the top of the mountain on which they live. The pine trees stood straight and beautiful against a gray sky. And as we walked up the winding path, every turn brought a new view of mountains and woods and snow. We stopped long enough to build a snowman, using holly berries for the mouth, and winding greens for a laurel wreath on its head, and then we climbed on. The sky was cloudy but the horizon was clear, and the higher we climbed the further we could see. Suddenly, Priscilla gave a little cry of joy—the Alps! We could see them in the distance, snowy white peaks rising high into the clouds. We were almost fifty miles away from those peaks, and yet they were clearly visible. Priscilla told me how in summertime they take their cattle to the top of this mountain to graze, even further than we went that day. They have a little hut there for protection at night or in bad weather, and every day they climb to the top of the mountain to milk them, and bring the milk back to the farm house. Often during the summer the days are so clear that they can see the Alps all the time. It was something I had never quite known before, looking at the snowy white Alps to my right, at the deep purple Vosges Mountains in France to my left, and being right in the middle of the Jura Mountains.



**The Samuel Geiser home in Tramelan, Switzerland.**
**The house and the barn are combined into one building.**

Priscilla told me too that day why their own home was located so far up the mountain, and away from the village. Several hundred years ago, when the Mennonites were being persecuted for what they believed, they had fled to the mountains to hide in caves, and to build huts, hidden by trees and forests, far from those who would seek to kill them. Later, they built their homes high in the mountains, so that they would not be disturbed. And so if you visit the Mennonites in Tramelan today, you will find large beautiful farms, not located in rich fertile valleys, but high in the mountains.

Because I came to visit the Geiser family on Monday and left again for Basel on Saturday, I could not go to church with them.

---

*Anna Ruth won a "third" with this poem in our poetry contest of a year ago.*

## SPRING

By Anna Ruth Smoker

Beautiful springtime will soon be here,
It is the loveliest time of the year,
The birds come back from their home in the south,
Beautiful, beautiful springtime.

We'll gather the crocus and daffodils too,
The bluebells and buttercups and violets so blue,
The blossoms on all the fruit trees will appear,
Beautiful, beautiful springtime.
The birds will be singing up in the trees,
The robins and bluebirds and all of these,
The cows in the meadow and swarms of bees,
Beautiful, beautiful springtime.

# *Community Life*

## Winter Stirs in Nebraska

For the Nebraska farmer, the time of the winter months is largely consumed in menial tasks. The indoor care of livestock increases the amount of time for chores. Many farmers feed cattle and hogs for the markets in the spring. As the farmer comes inside from his morning chores and warms up by the fire, he wishes for the warmth of the summer. The thought of summer causes him to suddenly realize that plowshares need sharpening, the tractor needs overhauling, and the combine must be fixed. In addition to chores and repair work, the average farmer takes out time to attend community sales. This he does to show respect to his neighbor who may be retiring or moving to town. Then, too, it offers opportunity to discuss local and national affairs with the neighbors.

The greatest asset to our community since the telephone is electricity. Late this fall, rural electrification was extended through this section. Various modern conveniences of electric irons, mixers, house lamps, shavers, and shop tools provided excellent Christmas gifts for members of the family. With improvements of electricity and better roads, the value of land has leaped upwards. Better road conditions have also encouraged consolidation of country schools.

This year the Mennonite churches of Nebraska sponsored a Winter Bible School. This was held during Christmas vacation for two weeks at the Salem Church near Shickley. The instructors were Maurice Yoder from Hesston, Kansas, and Milo Stutzman from Tofield, Alberta, Canada. The enrollment in this school numbered almost a hundred students. Many more attended from the different churches in the evening sessions.

A high light in activities is a recent service rendered by the men's chorus. During the first part of December, the choral group under the direction of Henry Lauber went to Lincoln, Nebraska, and gave a morning church service in song at the State Reform School for Men.

There seems to be concern of possible future developments. The uncertainty of the future is in contrast to the peaceful year just enjoyed. It may be the cloudy horizon of war is God's necessary tool to ward off any indifference and complacency which can arise. The prosperous times and excellent crops of this past year are conducive to the development of this sin. Even as the wheat shall receive new life in the spring, we are also in constant need of awakening into a vital life with our Lord and His service.

—Le Roy Kennel

### A GOOD SUGGESTION

Kutztown, Pa.
January 30, 1951

Dear Editor:

. . . I think samples should be served with cheese articles.

Alliene De Chant, *Editor*
Kutztown Patriot

**CONFERENCE ON INDUSTRIAL RELATIONS AND MENNONITE COMMUNITY LIFE**

**First Mennonite Church, Kitchener, Ontario**

**March 30, 31, 1951**

**Friday, 9:00 A.M.**

Chairman: H. Ralph Hernley

Devotions
Why a Conference on Industrial Relations and Mennonite Community Life . . . . . . . . Paul Erb
Reports on Mennonite Community Trends:
Franconia Conference . . . . . . . . David Nyce
Lancaster Conference . . . . . . . . Donald Lauver
Virginia Conference . . . . . . . . Linden Wenger
Southwestern Pennsylvania . . . . . . . . Sanford G. Shetler
Ohio and Eastern A.M. . . . . . . . . Paul Kauffman and Ivan Miller

**Friday, 1:30 P.M.**

Chairman: J. Howard Kauffman

Devotions
Reports on Mennonite Community Trends (continued)
Indiana-Michigan . . . . . . . . Ora Troyer
Illinois . . . . . . . . Richard Yordy
Iowa-Nebraska . . . . . . . . Harry J. Wenger
Ontario . . . . . . . . John Snyder
Others
The Church and the Land . . . . . . . . Silas Smucker
Discussion

**Friday, 7:30 P.M.**

Chairman: P. L. Frey

Devotions
Forces Working Against Social and Economic Equality in Our Brotherhood . . . . . . . . Grant M. Stoltzfus
Meeting This Challenge with a Positive Program . . . . . . . . Millard C. Lind

**Saturday, 9:00 A.M.**

Observation Tour of Farms and Industries in Waterloo County

**Saturday, 1:30 P.M.**

Chairman: John L. Yoder

Devotions
The Nonresistant Christian in Agriculture, Business, and Industry . . . . . . . . Guy F. Hershberger
Discussion
Closing Remarks . . . . . . . . P. L. Frey

* * *

This conference is sponsored by the Committee on Industrial Relations of the Mennonite General Conference and the Mennonite Community Association in co-operation with the Ontario brotherhood.

## Blooming Glen Community

The Blooming Glen community near Perkasie, Pennsylvania, looks back to another well-attended Winter Bible School. Junior worship service in the Sunday school seems to bring folks to church on good time.

A letter to THE COMMUNITY by Mrs. William H. Lewis of Perkasie tells of a busy community but also of a neighborhood that is touched by the church's outreaching program. She writes: "We welcome home Edwin and Helen Alderfer and children Erie and Anne after more than four years of service in the Philippine Islands in relief work. We also welcome Mr. and Mrs. Gerald Carr into our church fellowship. They worshiped with us for several years prior to uniting with us. May God bless them.

"Of late we have had very few farm sales and not many properties are changing hands. Chickens are selling well on auction. Feed prices stay high regardless of everything else.

"Our guest, Elsia Maria from Puerto Rico, became homesick for her native La Plata. The cold wintry weather was too much of a change from the mild climate in Puerto Rico; so after a month's stay she left for her home by plane from New York. She made many friends in her short stay here and we liked her very much. She was quiet, gentle, and an ardent reader of her Bible. May God use her in her native land to His honor and glory."

—MRS. WILLIAM M. LEWIS

## Life in the Howard-Miami Community in Winter

Winter has come and will soon be gone for the farmers of central Indiana. With the snow and cold weather came a shift of activities. Some people changed their places of living to the regions of warmer climate. But to the majority of people in the Mennonite community near Kokomo, Indiana, the shift of activities is not this obvious. The factory worker continues his summer job at the same pace. The schoolteacher and the student are both busy with their books. In the kitchen the dishes must be washed and the meals cooked. And in the barn there are cows to milk and pigs to feed. But to the Christian these common things of life never become an end in themselves. They become the tools of God in making established men and women. With this in mind, I would like to review briefly the activities of this community.

Here the farmers spend much of their time caring for their farm animals—feeding them, bedding them, and cleaning the stables. Morning and evening the chores must be done. The chicken farmer is busy with his broilers. Periodically grain must be ground for feed. Most of the Mennonite farmers of this community get their grinding done at the new feed mill in Wawpecong, a near-by town. The feed mill is owned and operated by Robert Mast, a member of the local church. Some farmers still have corn in the fields which must be shucked when the snowdrifts melt. All of these things make the farmers busy people during the winter months.

And this winter the farmers are extra busy because they donate much of their time to aid in the building program of the church. This congregation decided not to enlarge but to remodel with a new roof, indoor toilets, a minister's room, and some interior decorating. This congregation of nearly 400 members has a mission church in Kokomo, and many of them attend the mission church regularly. Despite this fact, the local rural church is outgrowing its facilities. The congregation decided not to enlarge the building, but they appointed a committee to study the possibilities of outreaching in the community. This committee has already presented some suggestions; however, to date no action has been taken. This plan seems to be a positive approach to a more evangelistic outreach in our established communities.

During this winter the women's activities consist of the regular sewing circle meetings, preparing clothing for relief, and fellowshiping across the quilt frames, around the dinner tables, and in their Sunday-school class fellowships. The Homemakers Fellowship is especially active. In recent months these young mothers have sponsored special lectures on child psychology, interior decorating, and first aid in the home, plus the family night Christmas meditation.

—EMMA SOMMERS
Kokomo, Indiana

**NEAR VERSAILLES, MISSOURI**

**Sons of Jesse Wenger operate a pick-up baler on their father"s farm in Morgan County, Missouri. In recent years the farmers in this community have shifted more to dairying and the production of Grade A milk.**

## Are You Looking for a Farm?

Letters from Jesse Wenger of Versailles, Missouri, describes farming opportunities in his community. He states: "We have quite a few farms for sale in our community that are well improved at $75 to $125 per acre. Dairying is a good business and also poultry raising is good. There is a Grade A milk plant in Versailles.

"We raise corn, oats, wheat, beans, and all kinds of grass. Lespedeza does quite well and is next to clover for hay for dairy cows. Beef cattle do well on the grass of the area. We are 125 miles east of Kansas City and 175 miles west of St. Louis. The Rock Island Railroad runs through Versailles and the Missouri Pacific runs through Tipton, which is 14 miles from our church.

"Our church is not very large in number and we would be very glad to have some families come to help us spread the Gospel in our community. We have several outstations where we hold Sunday schools, preaching, and Bible schools."

Anyone interested in learning more of this community should write to Jesse Wenger, Versailles, Missouri.

## Viewpoints on World News

# Tax or Borrow?

### Carl Kreider

This is the time of the year when we think about taxes. In the November MENNONITE COMMUNITY, the recent increase in taxes was described. Since the November article was written the corporation tax has been changed so as to provide for an excess profits tax and President Truman has called for total expenditures of approximately $70 billion each year for the next two years. To finance this enormous expenditure on a pay-as-you-go basis he suggested that taxes be increased by about $20 billion each year. After filling out our income tax return most of us undoubtedly wonder why it would not be possible to care for this enormous increase in expenditure by borrowing rather than by taxing. This article will discuss why it is better to tax than to borrow.

**Borrowing Is Easy**

As every individual knows in his personal finance, it is always easy to finance an expenditure by borrowing. An individual may want to purchase a new car. Almost certainly he can find some way to borrow money so that he can have the car without having made previous savings. Similarly, nations have long found that it is easy to borrow money to finance wars. As a matter of fact, if we recall the history of major wars we can see that in the past a large segment of this cost was financed by borrowing. In the American Revolutionary War the Continental Congress did not have adequate powers to tax. For that reason practically one hundred per cent of the cost of that struggle was financed by the printing of Continental currency, in effect a form of borrowing. During the War of 1812 and the Civil War the power to tax was present but our government found that it was much easier to borrow. As a result approximately 85 per cent of the cost of these struggles was financed by borrowing. During the first World War we financed approximately 72 per cent of the expenditure by borrowing and during the second World War, approximately 58 per cent.

The old-fashioned way of borrowing was simply to debase the currency. During the Middle Ages the King who borrowed money needed actual gold or silver. If he found it difficult to pay it back he would simply give back coins containing a smaller amount of the precious metal than he had actually received. If his subject did not like this procedure it was always possible for the king to chop off the lender's head. Frequently the lender was a Jew and popular antipathy to the Jews by Christians made it doubly easy to resort to such tactics. The method used by the United States in our early wars was simply that of printing paper money. Since this procedure also causes inflation it is essentially the same as the method of debasing the currency which the medieval kings used.

In our modern society we have a still more refined method but basically the system is precisely the same. Today we finance great wars by having the government sell bonds. These bonds are purchased in part by private citizens but to a very considerable extent they are purchased by banks. Although the bank may in the first instance buy them by the use of actual cash, it is much more probable that in the final analysis the banking system will have purchased the bonds simply by issuing deposit credits. Since about nine times as much money changes hands by check as by actual cash, deposit credits really represent an increase in the amount of money in circulation. There is a theoretical limit to the extent to which these deposit credits can be granted. This limit is determined by what the banker calls the reserve requirement. For the past thirty-five years these reserve requirements have been determined primarily by federal law. During a period of emergency the government can change these reserve requirements. Consequently, it is possible to sell bonds to the banks in, for all practical purposes, unlimited amounts and the price level will increase correspondingly.

This is the explanation of why it has been possible for the United States to borrow so much money in recent years. Many people could not understand why a country could be in debt to the extent of approximately $40 billion at the beginning of a great war, borrow more than $200 billion during the war, and still seemingly have relatively little difficulty in selling the bonds. It is easy to sell bonds to banks if the banks are not penalized for buying them.

**Placing the Burden of Expenditure on Future Generations**

Since borrowing was so easy, some people have felt that that is the desirable way to finance current expenditure. Especially is this view held during the period of national emergency such as a war. If the war is being fought "to make the world safe for democracy," then our sons and our grandchildren will also benefit by the conflict. Why shouldn't they help to pay? There are several answers to this question. In the first place, future generations may also have problems of their own to solve. Why then should we burden them with our problems as well as with the problems which they themselves must face? In the second place, and this is a far more important answer, it is not possible to shift the financial burden of war to future generations.

In one sense war spending burdens future generations. During a period of war raw materials of a country are used in a very profligate fashion. During the past war, for example, the great Mesabi Iron Range in Minnesota was practically exhausted. Future generations will bear the burden of this profligate use of our resources. This type of burden on the future

[Continued on page 32]

# TRADING POST

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- **Were You There?**—Arr. Burleigh Mixed Chorus
- **Praise to the Lord**—Arr. Walter E. Yoder Male Chorus

The total profits from the sale of these records will be used for some church mission fund.

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**Friendly Book Store, Quakertown, Pa.**

### OMITTED IN THE STORY ON

## Guernsey Saskatchewan

Ezra Stauffer, of Tofield, Alberta, comments on the January issue in which we featured the Guernsey, Saskatchewan, community.

He writes: "While the coverage was so good we almost hesitate to add a few words of criticism, yet in fairness we probably should. Nothing was in the coverage concerning the Clemens H. Snider family, who have contributed so much to both the spiritual and material welfare of the district, nor was any mention made of the many years of quiet yet so efficient service given by the former deacon, Edwin Bowman, now of Kitchener, Ontario. These, I know, were not intentional oversights. However, in recognition of their valuable and outstanding contributions to the Guernsey community it might be well to place a brief note about them in one of the future issues of The Mennonite Community."

We are always glad to receive letters such as this one and want to assure our readers that in telling the stories of communities every effort is made to give credit to whom credit is due. We appreciate hearing from readers when errors are made or important persons are unintentionally omitted in the stories.

## Farm Outlook

Price-wage controls have been invoked by the government in an attempt to halt the flight of dollars. Beef, veal, and lamb are among the few food items firmly frozen at this time. Further increases can be expected in such items as poultry, fresh fruits, vegetables, cotton, wool, corn, wheat, milk, and eggs. Price controls will not go into effect on these items until they reach the parity price set by the government.

Severe and early winter caused rapid use of hay. Cattle and sheep are too valuable to run short of hay. Buy now what is needed until pasture is available.

Fertilizer is cheap compared to crop prices. It may be short of spring needs. When in doubt whether to pay out more for fertilizer, seed, feed, laborsaving machinery, and supplies—*buy*. Stretch your feed by balancing rations, making full use of pastures, keeping livestock healthy, and killing rats. Carry rapid gaining hogs to 250 pounds or more; sell slow gainers at about 200 pounds for feed efficiency and most profit. Cull laying flocks constantly.

Hogs—Higher prices expected, with a spring peak above $21.00. Hogs appear to be quite profitable in 1951.

Cattle—No major price change expected for most grades. Finish all cattle for their grade.

Sheep—Fed lambs for late winter probably will sell high.

Dairy—Prices steady. Breed cows and heifers now to get expected higher milk prices next fall.

Eggs—Steady to lower trend now but prospects for fall appear favorable. Order chicks for early pullets.

Broilers—Higher price trend expected. Buy feed ahead and manage efficiently.

Corn—Price trend is upward. Hold surplus corn. Corn is being fed rapidly.

Wheat—Price trend is upward.

Oats—Is being fed rapidly. Price trend is upward.

Soybeans—Price trend is upward.

Grain Sorghums—For western feeders is cheaper than corn.

Farm Supplies—General price trend is upward. Buy and store all feed, fertilizers, supplies, repairs, and other nonperishable items needed for 1951. It is not hoarding when you buy for production purposes. When in doubt, BUY what is needed to produce in 1951. Do not stock items you may not need. Boosts in taxes and wages will soon be reflected in higher retail prices. —S. J. S.

### NOTICE!

Now and then someone asks us if we know of farms or land that can be bought for young couples and others who want to farm and build new communities. Where possible, information is passed on to such persons. Anyone who knows of farms and communities where land is available should pass on such information to the editors. Please give some details about soil, markets, and climate. We shall be glad to place such information in The Mennonite Community or pass it on to the interested persons.

Here is your chance to be of help to the brotherhood.

## MENNONITE LIFE IN THE SWISS JURA OF TODAY

[Continued from page 21]

to buy their farms, thus owning their own homes; and the prosperous times in the period of the first World War furthered this tendency. Earlier, however, some had preferred tenancy to ownership, since this would make it easier to migrate in case persecution should be renewed.

Because of the high elevation, the Jura climate is not well suited for grain and other cultivated crops. Hence a typical Jura Mennonite farm grows only enough wheat and potatoes to supply the family needs, and oats to feed the horses. There is, of course, a vegetable garden and a little fruit. The remainder is meadow and pasture. The wheat crop is ground into flour in the village mill, after which it is baked into homemade bread. One well-known Sonnenberg farm is La Paturette (Little Pasture), home of the late elder Samuel Gerber, father of the present teacher Samuel Gerber, and father-in-law of the present elder Samuel Gerber. La Paturette consists of about ninety acres, seven or eight of which are planted in wheat, oats, and potatoes. One half of the remainder is meadow, and the other half pasture and woodland. The farm has twelve cows, twelve calves and heifers, four brood mares and four to six young horses and colts, twenty hogs, and thirty hens. There are no sheep, although a neighboring farm does have sixty to seventy sheep. Another Sonnenberg farm, that of minister Samuel Geiser, has eighty-two acres, divided as follows: cultivated crops, five acres; meadow, thirty arces; pasture, forty acres; and woodland, seven acres. The livestock consists of twelve milch cows, four two-year-old heifers, two yearling heifers, three mares, two colts, a few hogs, several dozen hens, and a few geese. The Geisers usually raise two litters of pigs yearly. Their farm is located in a little mountaintop valley called Les Fontaines (the Springs), located on the top of Sonnenberg (Sun Mountain). Les Fontaines has six farms. One belongs to a non-Mennonite, French-speaking family. The remaining five are Mennonite families, as follows: Herman Gyger, Walter Boegli, Verner Gyger, Hans Hofstetter, and Samuel Geiser.

**PROSPEROUS FARM COMMUNITIES IN SWITZERLAND**

**Ruderswil, a prosperous farming village in the Emmental, Canton of Bern.**

### The Shift from Farm to Factory Brings Problems

Today the economic life of the Jura Mennonites is in process of change. The depression of the 1930's played havoc with Swiss agriculture. Farming costs and taxes of every kind are high. Because of increased mechanization, the price of young horses, one of the more important sources of farm income, has declined. As a result, ownership of some Mennonite farms has passed into the hands of industrialists and businessmen. Some of the young people go to the towns in the valley to work in the watch factories, or to find other employment. From the Sonnenberg congregation alone, in recent years, twenty or more families have moved into valley towns. The children of these homes are attending French-speaking schools; and in many ways they find their new social environment different from that of the simple rural life on the mountain ridges. All of this means new problems for the Jura Mennonite churches.

### Home Life Is Worthy of Imitation

While the religious life of the Jura Mennonite churches has less vitality than is desirable, and the organized program of work would be considered inadequate as judged by American Mennonite standards, there is another area of life in which the Swiss Mennonites—in fact, many other Europeans—are far superior to their American brethren. Here I refer to their home life. It has been said that Americans are mostly away from home. It is true that when American Mennonites are away from home they are in church more frequently than are many of their neighbors. But they are away from home, nevertheless. And there are too many American Mennonite families, even, who do not know how to spend a profitable quiet evening together at home. It is common for a European Mennonite family to sit at the supper table for several hours in pleasant homely conversation long after the meal has been finished. Why hurry away? We eat to live. Why not live a while after finishing our meal, instead of dashing off here and there, and shortening our lives in the process? Then as the *gemütlicher Abend* (pleasant evening) draws to a close it is climaxed with Scripture reading and prayer. Thus the family devotions are made to fit into a natural setting of genuine family life, with everyone relaxed, and in a frame of mind and heart where a spirit of devotion is really possible. Why must we hurry away to our work —to the dishes, a meeting, a game, or what have you? Life is the best game, the best work. And in real life the family comes first. Here we need to learn from our Swiss Mennonite brethren.

The manner in which the home, rather than the school or the church, is the center of social life of the Jura Mennonites, is illustrated by the Mennonite school at La Paturette, farm home of the late elder, Samuel Gerber. At La Paturette, as in most Swiss Mennonite farm homes, the house and barn are two sections of the same building. Then many years ago Samuel Gerber added a schoolroom, so that La Paturette is a combination of house, barn, and school. The house is the north part of the building, facing east. The school is south of the house. The barn is to the back. Years ago Samuel Gerber built the school and financed it, and for forty years the teacher of the school lived in the Gerber home. He ate at the Gerber family table, and slept in the room adjoining the schoolroom. Today the teacher is the elder's son, Samuel, who lives at Les Mottes, less than a half mile across the field from La Paturette. Les Mottes consists of two buildings. One is a combination house and barn which houses another Mennonite family with its horses, cattle, and hay. The other is a two-story building, with a meetinghouse (one of the Sonnenberg churches) upstairs, and the home of the teacher and family downstairs.

## Burning Trash is Wasting Fertilizer

You wouldn't think of leaving a bag of nitrogen fertilizer out in the rain to be wasted would you?

Well, you're wasting nitrogen just as badly when you burn straw, cornstalks or cobs, soybean trash, clover, or even weeds, according to L. B. Miller, University of Illinois soils man.

Burning one ton of cornstalks wastes as much nitrogen as there is in 15-18 bushels of corn. It's especially wasteful to burn legume trash, because it is rich in nitrogen. And on most soils repeated burnings reduce the yields. In fact, the poorer the soil, the greater is your gain from plowing under crop residues.

Besides, burning is a poor way to kill weed seeds or insects; instead it sometimes kills or seriously injures legume seedings. To top off all these drawbacks, the extra work of burning trash is often more than the work needed to cut this same trash for plowing under.

## TAX OR BORROW

[Continued from page 28]

generation, however, is the same whether the government finances the expenditure by taxation or by borrowing.

It is financially impossible to shift the burden of expenditure to future generations unless the country is willing and able to borrow abroad. The reason for this is that during a period of wartime every resource within the country is used to the limit. If part of the productive resources of the country are put into destructive purposes, it means in simple terms that this part of the resources will not be able to be used for the production of normal civilian peacetime goods. If, however, taxation has not taken place and if the government has resorted to the easy method of borrowing from the banks or of printing paper money, then there is as much money in the country as there had been before for the purchase of civilian goods but there are considerably less civilian goods available. The result will inevitably be an enormous increase in the price of the civilian goods. In other words, the war has actually been financed by inflation. This is a form of taxation which is the least scientific in its method of application because it bears most heavily upon the individuals whose incomes are so low that all of the income must be used to purchase goods. Such persons are not as able to bear the burden of the war as some other members of society. In addition, inflation destroys the value of savings.

### Conclusion

One of the things which has made the United States a great country has been the predominance of savings and thrift. The enormous savings by American citizens over the past 150 years have given our nation the finest capital equipment that exists anywhere in the world. Savings by private citizens are, as a matter of fact, the very basis for the whole capitalistic system. The worst enemy of savings is inflation. If prices double, the real value of the dollar has been cut in half. People who have worked hard to save money over a long period of time find this depreciation in the value of their savings to be a great deterrent to further saving. If we are to avoid price increases of this kind, it is going to be necessary to face the problem in a realistic fashion. We can do either one of two things. We can stop spending on the scale which we have been during the past few years, or we can pay for our spending by taxation. Borrowing is not the way out of our difficulty.

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With the last drop of the gavel at the end of the year, S. C. Sprunger, founder and owner of the large community auction at Kidron in the heart of the Swiss settlement in Wayne County, Ohio, draws to a close a yearly continuous sales program that has had a healthy growth. Kidron is in a rich agricultural area, largely produced by the integrity and conscientious work of a people who believe that a full day's work is the responsibility of every able-bodied person. The livestock produced in this area is of the best.

Highly rated for sanitation and other factors basic to the success in the field of community sales, the Kidron Auction is known not only for its large sales but also for the fine treatment of employees and the revolution in farm livestock selling in the area. The farmers in the Kidron area no longer need to send their livestock by truck or rail to Cleveland and other large packing centers. Employment for one day or more to supplement the farm income has been created for several dozen farmers.

*On the auction grounds at Kidron, Ohio, are three such artesian wells. Combined, they have a capacity of 250 gal. per minute. This one is rightfully called "Kidron's Fountain of Youth."*

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Kidron, Ohio

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## Advertisers for the Month of March, 1951

Beacon Milling Co., Cayuga, New York .... 34
Bolton, Ralph, Schaefferstown, Pennsylvania .... 29, 30
Brunnerville Iron Foundry, Brunnerville, Lancaster County, Pennsylvania .... 29
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio .... 29
Diller, John and Emily, The Book and Bible Room, Hesston, Kansas. .... 29
Friendly Book Store, 234 West Broad, Quakertown, Pa. .... 29
Gascho, Jacob, Imlay City, Michigan .... 29
Gerber, E. P., Kidron, Ohio .... 35
Hall Brothers Hatchery, Inc., Wallingford, Conn. .... 32
Hess, Mrs. N. H., Lederach, Pennsylvania .... 29
Horst, Elam S., Bareville, Pennsylvania .... 29
Hubbard Farms, Box 32, Lancaster, Pennsylvania .... 29
Kidron Auction, Kidron, Ohio .... 33
Leaman, George W., Mount Joy, Pennsylvania .... 35
Martin, D. H., Elizabethtown, Pennsylvania .... 29
Martin and Lehman, Orrville, Ohio .... 29
Mennonite Publishing House, Scottdale, Pennsylvania .... 2, 36
Musser Leghorn Farms, Route 1, Mount Joy, Pennsylvania .... 29
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania .... 29
Rohrer's Mills, R. No. 2, Lancaster Pennsylvania .... 29
Rohrer, P. L., and Bro. Smoketown, Pennsylvania .... 34
Shenk Hatchery, The, Harrisonburg, Virginia .... 35
Voice of Youth Records .... 30
Witmer Implement Service, Route 3, Shippensburg, Pa. .... 30
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pa. .... 29

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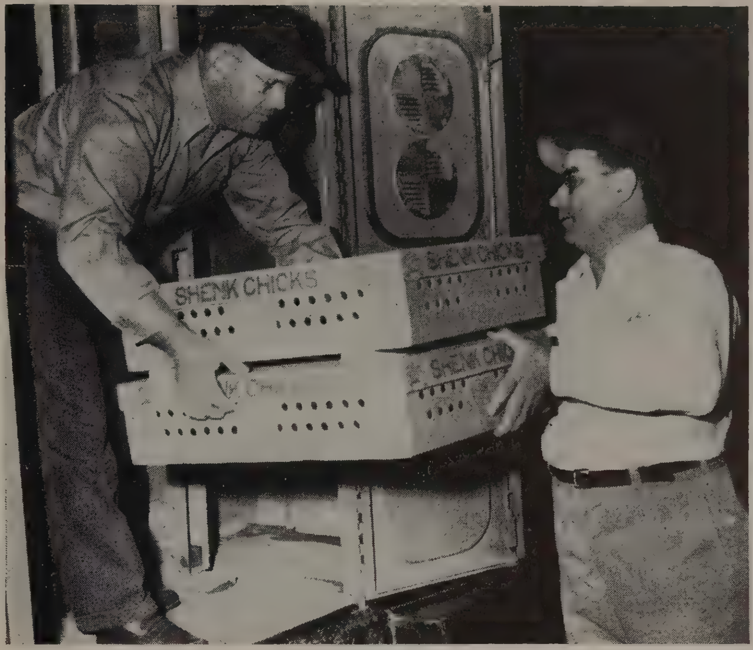

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# The Christian Nurture of Children

By Alta Mae Erb

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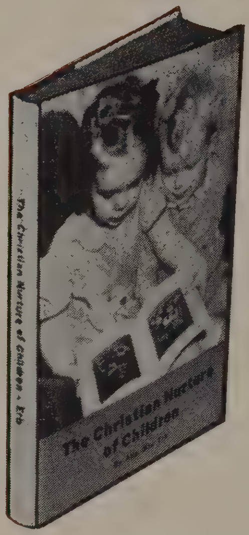
The Christian Nurture of Children · Erb
The Christian Nurture of Children

Written with the conviction that the child's nurture must be Christian. Interprets the spiritual nature and needs of childhood and presents clearly the methods by which we can co-operate with the Holy Spirit in awakening and nurturing Christian faith.

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MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

THE MENNONITE
Community

APRIL 1951

TWENTY-FIVE CENTS

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## Our Churches

The church building in this picture once belonged to the United Church of Canada. As its members died or moved away, the members of the 16th Line East Zorra Amish Church moved into the area and bought farms. In 1940 they organized a congregation and began using this church building which they now own. It has a seating capacity of 200 and so accommodates rather well its membership of 125 persons.

The congregation is known as the 17th Line East Zorra Amish Church. Its ministers serve it on a rotation basis with the other churches in the district. A summer Bible school, youth conference, sewing circle, and youth missionary project are among the numerous activities of this young and newly planted congregation.

The address of the church is Tavistock, Ontario.

# Mennonite Community

APRIL 1951

Volume 5 Number 4

**Editor**
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Silas J. Smucker ........ Agriculture
Winifred Paul ........ Young Community

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## Contents

April ........ 4
*May Baker Allred*

Syrup Making in Northern New York ........ 6
*Arletha Zehr*

Mennonite Funerals—Are They Christian? ........ 8
*Lee Kanagy*

A Funeral Director Speaks ........ 10
*Elmo Hooley*

The Purpose of a Community Chorus ........ 12
*Hiram Hershey*

Our Adopted Family ........ 14
*Ray Allen and Vada Stutzman*

Editorials— ........ 16
Is There Anything to Do About the High Cost of Dying
The Future of Rural Life

Conservation of Soil—A Christian Responsibility 17
*Silas J. Smucker*

How to Buy Cooking Utensils ........ 20
*Jocele Thut*

Young Community ........ 22

Community Life ........ 24

Viewpoints on World News ........ 28
*Carl Kreider*

# *April*

Now, everywhere, the touch of April's fingers
  Is visible on trees and hedge and branches.
While grass grows green in places where she lingers,
  She coaxes violets out with tender glances.

She's fond of sudden showers with sunshine after;
  And, in the sky the vivid rainbow arches.
With wily ways, and warm, persuasive laughter
  She brightens up the somber spruce and larches,

Hangs tassels gay on alders by the river,
  Brings redbud bloom to lavender perfection.
Soon, on the fields, young grain will lift and quiver—
  Fair April, symbol of the resurrection!

—MAY ALLREAD BAKER.

Quiet waters of an Arizona stream reflect the sky and trees.

# Syrup Making in Northern New York

## Arletha Zehr

**TO THE BOILING SHED**

**Large horses and a caterpillar tractor bring the sap to the boiling shed. Here it is boiled into syrup, poured into a filtering tank, and then poured into fifty-five gallon barrels.**

WHEN THE winter storms begin to lessen and the sun becomes a little warmer the syrup makers begin preparing for the hard labor ahead. Buckets are taken from their storage places, evaporators are set up, storage tanks are scrubbed and cleaned, gathering tubs are placed on sleighs, and horses and caterpillars are brought to the sugar bush to help with the process of making syrup.

During the opening days of preparation buckets are placed on sleighs and then drawn into the woods where the men toil hour after hour, walking on snowshoes, scattering the buckets from one maple tree to another, providing the tree is no smaller than nine inches in diameter. If the tree is extra large, it is given two buckets. As these men continue scattering buckets other men are busy tapping trees. Two men work together. One man taps the tree, that is, drills a hole three inches deep into the tree with a bit, and the other man hammers a spout into the hole and hangs the bucket on the hook of the spout. The sap from the tree runs through the spout and into the bucket. Covers are placed on the buckets so that rain water and snow cannot help fill the buckets on stormy or rainy days.

A tree sometimes drips sap enough in twenty-four hours to fill a fifteen-quart bucket. This requires suitable weather, weather that has warmed considerably immediately after a frost. Rain and snow also help give moisture to the tree, causing it to drip. An average tree drips approximately forty quarts of sap in one season. Some trees drip seventy quarts of sap and some drip only thirty quarts of sap.

The health and size of the tree have an important part in the amount of sap it will drain.

### The Day's Work

Each morning at seven o'clock the men are ready to begin their day's labor ahead. Men who are hired for this work leave their home and move into the camp in the woods. Here they sleep, eat, and enjoy their evenings together. A cook is provided to prepare the meals and keep the camp

**TAPPING A TREE**

**Leon Moser drills a three-inch hole into a tree. A spout will be put into the hole and a bucket suspended from it to "catch" the sap. Note the snowshoes Moser is wearing.**

**HANGING THE BUCKET**

**Bob Turk hangs a bucket on the spout which was hammered into the tree. The day's work begins after 6:30 breakfast.**

**GATHERING THE SAP**

**Each man has a twenty-quart gathering pail. Sap is taken from each tree and poured into the gathering pail. Ira Yousey is shown here as he gathers sap.**

**INTO THE GATHERING TUB**

**Horse-drawn sleighs carry large tubs into which the maple syrup maker pours the sap from the trees. Stuart Yorney is pouring the sap into the gathering tub.**

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*Arletha Zehr comes from Croghan, New York, and is now a senior at Eastern Mennonite College. She grew up on a farm and in the spring served as cook for men who lived in a camp and gathered sap from maple trees in her father's woods.*

*Here are some of the things that take place before maple syrup reaches your table.*

clean. Living in the woods, they are away from regular home conveniences, such as electricity, telephone, running water, etc. The evenings are spent by visiting, playing games, doing tricks, entertaining company, eating maple syrup wax, and enjoying the friendship of each other. This is one of the high spots of the year because everyone enjoys camp life during these short months of March and April. By 6:30 A.M. breakfast is already prepared by the early-rising cook and everyone is gathered around the table enjoying the breakfast food, including johnnycake and maple syrup and other cereals. As the men finish their breakfast they are ready to start into another day's work. Teams are hitched to the large sleighs which have two fifty-gallon gathering tubs on. Each man is supplied with a twenty-quart gathering pail and a pair of snowshoes. Snowshoes are used during the first weeks of the syrup season, but when the sun becomes warmer, causing the snow to thaw, the snowshoes are laid aside and placed in the attic until the next winter's season. The men gather the sap from each tree and pour it into their gathering pail. From the gathering pail they pour it into their gathering tubs. When the gathering tubs are full the sap is brought to the boiling shed. Here it is drained into a huge storage tank. From this tank it flows slowly through a pipe into the evaporator where it is boiled into syrup. Approximately 25,000 quarts of sap can be boiled in a ten- to twelve-hour day.

**WHEN THE SEASON IS OVER**

**Floyd Zehr and Leon Moser gather buckets from the woods and haul them to the storage shed. When all the utensils are washed and stored the camp breaks up and the men return to their homes again.**

**In recent years certain owners of woods have combined small woods into large ones and have cut down many trees. The syrup industry is not as common among Mennonite people of this area as it once was.**

### Boiling the Sap

The evaporator has two main sections or pans, the front pan and the back pan. Each pan is the same size and is used as one evaporator five feet wide and fourteen feet long. These pans are partitioned into four compartments, each going lengthwise of the pans. There are small openings at the opposite end of each partition, allowing the sap to flow from one compartment into the other. The sap flows into the back pan's outer compartment first and continues moving until it has flowed in and out of all the compartments going lengthwise of each. From the back pan it flows into the front pan and here the same procedure is followed. By the time it has flowed through the entire evaporator and has reached the outer compartment in the front pan it is much evaporated and is almost syrup. There is a constant fire under the front pan causing the sap to boil and evaporate into syrup. The longer the sap boils the sweeter it becomes, thus causing it to move forward continually. The less sweet pushes the sweeter sap. The watching eye of the boiler is continually watching and waiting for syrup to appear. When he sees syrup and after testing it he opens a spout and allows the syrup to run into his pail, which may be seven quarts, twelve quarts, or twenty quarts at the most. Perhaps ten minutes later there will be another batch of syrup ready. The syrup is then poured into a filtering tank and after it is filtered it is poured into fifty-five gallon barrels.

Sap does not drip every day throughout the syrup season. There are many days when the weather is too cold or when it is too warm for the sap to drip. During these days when the gathering pails and tubs are left idle the men are busy cutting trees and making wood for the next year's syrup season. This wood is cut four and five feet long and is chopped to a firewood used to boil the sap. After it is cut and chopped it is placed on piles in the woods until the syrup making is completed; then it is drawn into the boiling shed by horses and trucks. Here it is neatly piled in rows. Wood is cut for the camp too, for the cook stove and the heating stove.

### When the Season Is Over

When the trees begin budding, the last of April or the first of May, the sap becomes very bitter—too bitter for use, and the men busy themselves by taking the covers from the buckets, cleaning them, and putting them back into the shed where they are stored during the summer and winter months. Buckets are washed and dried and put into the shed. Gathering tubs are again stored, sleighs are put away, storage tanks are cleaned, and evaporators are scrubbed, taken apart, and set on ends to keep them free from as much dirt as possible. After the syrup utensils are washed and stored and the shed is filled with wood the workers move back into their homes again. The syrup is shipped as soon as possible after the syrup season, to Vermont and New York City, where it is made into candy, sold by the quart, and used for hundreds of other purposes.

In this particular sugar bush or syrup woods where the writer helped with the process of making maple syrup there are 5600 trees tapped. From eight to ten men labored daily in the woods, first tapping trees and then gathering sap, and when the sap didn't drip they cut wood. The teams and one caterpillar hauled the sap from the various corners of the woods to the boiling shed. Two evaporators each seven feet wide and fourteen feet long were used to boil the syrup with two men taking care of these evaporators. There are two storage tanks in the boiling shed providing space for approximately 4470 gallons of sap. When the weather was suitable for good sap dripping these storage tanks were filled to capacity. With such a large amount of sap it was necessary to continue boiling after the regular day's work until ten or eleven o'clock in the evening, giving space for the next day's sap which was brought in. One hundred and fifty gallons of syrup were made in twelve hours when there was good sap dripping. Some days only fifty gallons of syrup are made and some days there is none made.

There are some years when the syrup crop is very good and some years when it is very poor. This again is due to the weather, especially the frost and moisture.

# Mennonite Funerals Are They Christian?

*A writer studies the high cost of dying and makes a few suggestions.*

## Lee Kanagy

"It is appointed unto men once to die, but after that the judgment" (Heb. 9:27).

"Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, let them rest from their labours; for what they have done goes with them" (Rev. 14:13, Weymouth).

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*Lee Kanagy is formerly from Mifflin County, Pennsylvania, and now lives at Goshen, Indiana. He has traveled in the Canadian Northwest in the interests of rural missions. This article is the result of a special study he has made on funeral practices.*

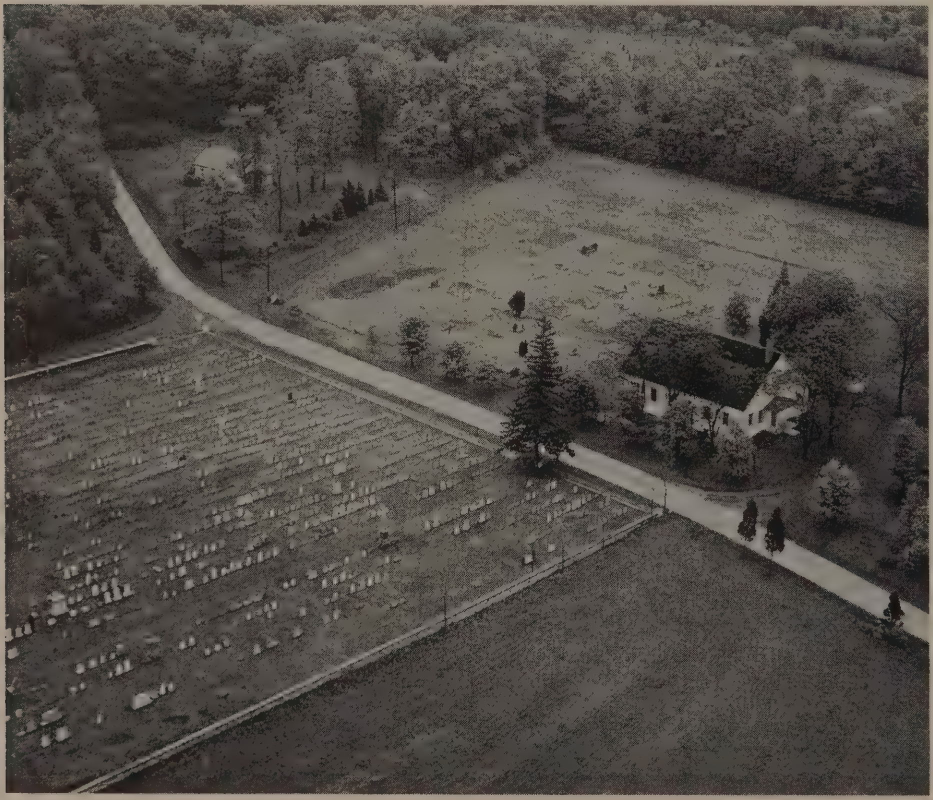
HISTORICALLY the Mennonite Church stands for nonconformity to the world, in attire, in nonswearing of oaths, in nonresistance, and in living a clean, honest, happy Christian life. But how does the Mennonite tradition of nonconformity and simplicity apply to funerals and burials? What has happened to the funeral practices of the Mennonite Church in the last fifty years in this respect? Approximately how much does it cost the Mennonite Church to bury her dead in one year? Who gets the profits? What can be done to make Mennonite funerals more simple and Christlike?

We all agree that each one of us will die sometime if the Lord tarries. Further, we agree that it is far better to die in the Lord and to rest there from our labor, than to die outside of the Lord and suffer eternal unrest and torment. How peaceful and reassuring are these words: *"Blessed* are the dead who die in the Lord from this time onward. . . ." This is the triumphant note of the Christian who is nonconformed to the world. There is a vast difference between a Christian and a non-Christian, and this difference should be evident at the time of death and burial.

We would say today that the Indians and early Egyptians were foolish and ignorant when they buried corn, rice, hunting equipment, and gold beside the dead body. But how would these same people, were they living today, look at a "Christian" burial, made in a fine, decorated casket, which is hauled in a large, black shiny limousine, lowered into a steel or concrete vault where no water can touch the body, so that it might be preserved through the ages? How much different is the supposedly Christian burial today from the early pagan burials? And yet, Christians say they have a living hope!

In order to discover what Mennonite funeral practices are, I conducted a survey by the use of questionnaires sent to a number of Mennonite communities in the United States and Canada. The survey revealed that the majority of our Mennonites have the body of the deceased embalmed, engage a professional mortician, use commercially made caskets, permit large flower displays, pay for the gravediggers, allow large shafts and monuments, and use artificial grass and a tent to cover the ground at time of burial. One can conclude that Mennonite funeral practices pattern largely after the accepted customs of the world.

In 1944 the national average expenditures for funerals were $405. In New York City in 1948 they had risen to $496. It is generally accepted



**SCENE OF MANY FUNERALS**

**Burials in the cemetery of the Lower Skippack Mennonite Meetinghouse near Skippack, Pa., have taken place since colonial days. The large cemetery to the left is now "full" and a newer one across the road by the meetinghouse was started some years ago. The memorial to Christopher Dock, the famous schoolmaster of pre-Revolutionary days, is in the older cemetery which is surrounded by a stone wall.**

**SIMPLICITY AND EQUALITY IN DEATH**

**Traditional cemeteries in most Mennonite communities have a simplicity and equality that is seen in the modest and uniform gravestones. Such a cemetery is this one of the First Mennonite Church at Kitchener, Ontario.**

and has been stated by some of our church leaders that the average funeral in the Mennonite Church costs between $450 and $500 today. Mennonite Mutual Aid has accepted the $500 figure as a conservative estimate to cover all or at least most of the funeral expenses. "For burial aid a benefit of $500 is provided for the last illness expenses and burial of deceased members."[1]

What does this expenditure for funerals mean to the Mennonite Church? Let us take the figure of $500 for each burial, and let us assume that the yearly death rate of Mennonites is approximately equal to the national average of eleven per thousand. The 1950 *Mennonite Yearbook* lists our total membership in the United States and Canada as 62,793. Computing from the national average of deaths, there would have occurred 690 deaths in the Mennonite Church in 1949. Multiplying this by $500, a conservative estimate of the cost of our funerals, one gets the total of $345,000 which is buried in the ground by the Mennonite Church, never to be used again by the living or dead. It is simply "buried treasure" where moth and rust doth corrupt.

If some plan were devised whereby a decent burial could be made for $100, the total yearly burial cost would then be $69,000. This would be a saving of $276,000 a year. Putting these savings to use in the light of our mission program, the Mennonite Church could finance the India mission program with its thirty-two missionaries and families, the cost of which amounted to $119,651.82 in 1948. These savings would also support the home city missions, which cost the Mennonite Church $55,301.66 in one year. There is still over $101,000 left, of our possible savings from funeral expenses.

Think of what this balance of over $101,000 could do in the field of relief and rehabilitation. Think of the many famine-stricken people it could feed, how many refugees it could help, and how many foreign exchange students might be benefited, and how the Gospel might be spread through this love in action, "in the name of Christ." If the Mennonite Church finds herself taxed in giving to many noble causes, let her view this blind spot in the light of Christian stewardship, and redirect the large amount of money which she is now putting into "buried treasure" and release this saving to the services of the church.

Having discussed the expenses of funerals and possible savings to the church statistically, let us consider three reasons why the price of burials has risen so sharply. Only within the last forty to fifty years has embalming come into our Mennonite funeral practices. Embalming is an added, unnecessary expense. The law does not require that a dead person be embalmed. But if embalming is done, the law of our land requires that this be done by a licensed mortician. The second reason prices are so high is that most of our funerals are placed in the hands of professional funeral directors whose fees must cover the cost of operating a large establishment, with one or two big ambulances, other big cars, and which often employs other servicemen. The third reason funeral expenses are high is because many people have some form of death or burial insurance. When an insurance company is paying the costs, the family of the deceased tends to approve extravagance in the arrangements beyond what they themselves can afford. The modern mortician is prepared to make the funeral as elaborate as might be desired. Other items which contribute to the expense of funerals are expensive

**[Continued on page 13]**

# A Funeral Director Speaks

*Like everything else, better service costs more money.*

## Elmo Hooley

**TODAY'S UNDERTAKER HAS MANY DUTIES**

**This picture of Elmo Hooley was taken at his place of business during a busy day in August of 1950. He is shown as he prepared to fill out a death certificate to be mailed to the state headquarters at Columbus, Ohio.**

A PROFESSOR IN ONE of our denominational colleges made the statement that in the field of human progress culture begins its growth at the beginning of civilization. If a particular field fails to progress it becomes a misfit. For example, note the rapid strides of industry, medicine, agriculture, and science. In the area of human relations our culture lags pathetically. People do not understand each other; therefore, countries are constantly at war.

I am trying to say that in our world today progress must go on in all areas. As the present-day farmer or industrialist finds it necessary to alter his methods and practices, so the present-day funeral director finds it necessary to progress in order to be a more effective servant. The command given in Romans 12 about being diligent in business is not limited to any group or profession.

### Advance in Funeral Directing

During the past half century many advances have been made in embalming and funeral directing. Many of these changes resulted from progress in other fields. For instance, medical research has exposed the fact that much disease can be transmitted by the improperly cared for dead. Examples of this are tuberculosis and erysipelas. This possibility is not limited to contagious diseases alone. In order that the general health of the deceased's family and friends might be protected, the various states have health manuals which regulate the handling and disposition of the dead. The funeral director's code states that our prime duty is the protection of public health even at the jeopardy of one's own life. To cope with this situation one must have extensive training in such fields as Public Health, Microbiology, Pathology, and other related subjects. In Mortuary College a class like Microbiology singles out the causative organisms of disease and the best and latest methods of combating them. Pathology points out the seat of disease, its course, and what precautions one must take in handling it. Because of specialization in medicine patients are often taken to hospitals and clinics in distant cities.

If death occurs the funeral director acts as an agent for the family. To illustrate the red tape involved let's take the case of "John Doe." He suddenly becomes very ill and the local physician suspects poliomyelitis. The family calls us and we rush him by ambulance to a hospital, recommended by the doctor, forty miles away. "John Doe" expires before positive diagnosis is made. This becomes a coroner's case because positive diagnosis could not be made. The coroner makes his detailed investigations, which occasionally includes an autopsy, and may take a considerable amount of time. His findings are recorded on the death certificate along with other information supplied by the family and funeral director. The funeral director must sign with his name and license number. This certificate is next presented to the registrar in the district where death occurred. The registrar now issues a burial permit. A permit must be obtained before burial or other disposition can be made. This is just an example of one of the phases of funeral service today—the legal phase. Thus we see that the complex age in which we live makes the funeral conducted by neighbors and friends, so successful years ago, a near impossibility today.

### Comfort to the Bereaved

In my work I find the greatest comfort to the bereaved is the assurance of salvation on the part of the deceased. Once life is gone the person's soul is in the hands of an all-wise God. Another measure of comfort is that of restoration. In nearly all cases the first question asked by the bereaved family is, "Will we be able to see him?" This is especially true of accident cases or when long illness has emaciated the deceased almost beyond recognition. The process of restoration is often quite time-consuming but the comfort this "memory picture" brings causes one to wish that his best would have been better. Older people in the community often comment favorably on the restorative art of today as compared with that fifty years ago. Preservation along with restoration becomes vitally important to the family when distance is involved. Funerals today can be arranged to meet the needs of the family because of preservation.

### Are Costs Too High?

Some people feel that the funerals nowadays cost too much, and the services are too elaborate. In our profession as in any other there are those who take advantage of a situation. As a whole the funeral director finds it necessary to maintain a type of service that will meet the needs of everyone. Situations vary because of economic

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*Elmo Hooley is a partner in the Auble-Hooley Funeral Home which is located on West Market Street in Orrville, Ohio. He has training as required by the undertaking profession and a number of years' experience in serving a community in which many Mennonites reside.*

customs and religious beliefs. Formerly the trend of funeral service was exclusively that of caring for the dead. Now our concept of service is directed to the living. For instance, this is even borne out in the type of service rendered by the minister. The eulogy of years ago has largely been replaced by the evangelistic appeal type of service. Such a change is very good because many people attend funerals who seldom go to church otherwise. This new concept of serving the living creates duties such as ambulance work, and so forth. The cost of maintaining these services has risen.

In speaking of rising costs we might consider construction, the automobile industry, or agriculture. If, for example, we were to ask the modern farmer why the price of eggs has risen from the low ten a few years ago to the present-day price of fifty cents a dozen, he would immediately say that due to increased cost of production it is impossible to market eggs at such a low price. In our profession we have the same problem. It might be of interest to note that according to recent surveys conducted by the Federated Funeral Director's Associations and the National Selected Morticians' Association the cost of funeral service has not risen in proportion to other things. It is also interesting to note from surveys that the American people spend each year more than twice as much money for lawyers' fees and an equal amount on haircuts. We, in the funeral profession, are often led to wonder if our funeral services could somehow be made less costly just what per cent saved would actually be used for charitable purposes.

As in other professions educational standards are rising. In my state, at the present time, it takes four years of training to meet the requirements for a license to practice. Besides having a license, a funeral director must maintain an establishment that will pass state inspection. Both of these items involve a considerable amount of time and money. Another factor in our operating expense is that ambulance and funeral services must be maintained on a twenty-four hour basis every day of the week. Competent associates and equipment have to be available because in our business we cannot give the answer so often heard these days, "Yes, we can come, in a week or so." Our services are immediately available to everyone, rich and poor alike, without first questioning remuneration. Some people feel that the funeral equipment and rolling stock are too elaborate. In some cases this is true, but one finds that in a community of progressive farms and industry one must follow suit if satisfactory service is to be rendered. This rolling stock has to be dependable. One race against time in an emergency ambulance would be enough to convince anyone that dependability is an absolute essential.

In our smaller communities the funeral director has on hand a supply of hospital beds, wheel chairs, crutches, chairs, trays, etc. These are always available to anyone when the need arises. Thus we see that the scope of the funeral profession is broad and its progress must be comparable to that of other fields.

### A Proper Respect for the Dead

In this article I have tried to show that my profession is comparable to other areas and that expansion in my field as in other fields is a result of progress. Reverence for the dead has been an outstanding characteristic of people, who have, in all ages, represented the highest degree of civilization. Anyone who doubts this statement can study history and he will find that it was those peoples, those nations who showed the deepest respect for their dead who also possessed the highest type of civilization. Yet there may still be those who feel that money invested in funerals is "buried treasure" where moth and rust doth corrupt. Let us look at funeral accounts in the Bible. In Genesis 50:1-6, we have the following verses:

> "And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up and bury thy father, according as he made thee swear."

Of Joseph's burial we have a similar account in Genesis 50:26, and I quote:

> "So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt."

A. O. Spriggs, in his book, *The Art and Science of Embalming,* writes about ancient embalming and among other things he explains that these "physicians" were a body of specialists. A special knowledge of this character very likely gave him the right to the title of "physician" and license to practice. Continuing along this same line A. O. Spriggs explains that the expense of embalming in some cases is estimated to have been the equivalent of about twelve hundred dollars in American money. Joseph no doubt had such a burial because he was of high esteem.

In the New Testament, John 19:40 reads:

> "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

These all are examples of how the dead were reverenced in the Bible, but what does Jesus say? In Matthew 26:6-13, we have the brief account of a woman entering the house where Jesus is sitting at meat with Simon the leper. She has an alabaster box of very precious ointment, which she poured on His head. The disciples are indignant and say that the money should be given to the poor but Jesus says,

> "For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Jesus attributes this act of love toward His burial and surely as He understood the deep devotion of this woman, so today He understands and honors the inner compulsion of love demonstrated by those who are bereaved.

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**A COMMUNITY CHORUS OF YOUNG PEOPLE**

**An active group of singers is the Voice of Youth Chorus in the Franconia Conference of Pennsylvania. The director is Hiram Hershey, second from left. The chorus sings on such occasions as New Year's watch-night services, Easter sunrise services, and young people's meetings.**

# The Purpose of a Community Chorus

## Hiram Hershey

THIS ARTICLE is an attempt to stimulate our thinking on the community chorus and to help us realize the tremendous value which a community chorus can have to a Mennonite community.

The first and highest purpose of the community chorus should be in that it would be dedicated wholly to God and for His glory. Few people seem to realize that a singing group of young people who have consecrated their work to God will have a wider area of influence than any other way open to them except perhaps the actual preaching ministry. This is a fact which should be quite sobering to those of us who are working or planning to work in full-time church music.

The second purpose would be to provide an opportunity for young people to participate in the ministry of witnessing to both sinner and saint. One often hears someone say, "That music made me feel as if I was in heaven," or "I had a real blessing through singing that hymn." We must not overlook the great importance that music has in the lives of our people. In musical therapy we are told that music has the greatest power of recall to the person who has a psychopathic illness. We hardly need to be a psychopath to realize the power of music in our lives.

The third purpose of the Mennonite community chorus is to provide a means of educating and stimulating the church in their congregational singing. This purpose of the community chorus is twofold. First is the training which it gives to those who participate in the chorus. Second, the community chorus can give a service to the congregation by introducing new hymns from the congregation's own hymnal. Many congregations seem to have a musical disease of "newitus" when it comes to singing a new hymn. The community chorus members singing in the congregation can help to overcome this fault by introducing new hymns constantly and in that way show people that there is nothing so different about new hymns after all.

> ***"We must not overlook the great importance that music has in the lives of our people."***

### The Organization of the Mennonite Community Chorus

For this consideration we need to think of two different kinds of community choruses; namely, limited number and the select group of a limited number of people. Because the specifications for each are generally the same, we may think of them as such in this discussion unless otherwise specified.

It is the opinion of the author that in the volunteer chorus no person should be denied the privilege of participating in such an activity because of his inability to sing well. Some years back a well-known choral director allowed two girls to sing in his college chorus who were absolute monotones. When asked why he allowed this the director said,"It would hardly be right to deny the privilege of singing in a choral group such as this, because they were born with a physical handicap which would ordinarily deny them this very important part of their education."

Whether we as chorus directors like it or not, it is often up to us to make "something out of nothing" when it comes to the material with which we have to work.

The number of members of the volunteer chorus must be optional according to conditions of the com-

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*Hiram Hershey directs the Voice of Youth Chorus in the Franconia Conference. He is now enrolled as a student at the Westminster Choir School at Princeton, New Jersey.*

munity. In the select chorus it is hardly wise to exceed forty voices, with even a smaller number being desirable. This depends upon the caliber of work which the select chorus desires to do. For difficult music a small number of talented singers (perhaps twenty-four) is desirable.

Both the volunteer and select chorus should have some organization within themselves. The group election of chorus president, secretary, and treasurer is a real help to the director in having a successful singing group.

The director is the person who must assume the greatest amount of responsibility in the affairs of a chorus of any kind. He or she is the person who is directly responsible for the discipline and the music of the chorus. The director must learn to work with his group at all times and yet at the same time see that a very strict discipline is maintained within the chorus itself. The director must assume responsibility for the correctness of the singing at all times. When we as chorus directors have a group which is not up to par, we have only to admit that we have failed in our part.

It would seem to be ideal for each Mennonite community chorus to be sponsored directly by a congregation. Caution should be exercised by the sponsors, however, in that any suggestions to the chorus group should be made through the chorus director in order that "too many cooks don't spoil the soup."

The problem of selecting singing material is a very serious one to any chorus director. Refer to list at end of article for suggestions on singing material.

In giving programs the chorus should show a reverent attitude. It should present a program of varied interest and this should include some hymns. In appearance the chorus should be modest and should appear as a group rather than to show individual personalities.

In conclusion, may we always hope and pray that our special singing may prove an inspiration to many and help us to have better congregational worship through song.

### Suggestions for Singing Materials

The G. Schivner Company of New York, the J. Fischer & Brothers Company of New York, the Carl Fischer Company of New York, and the Oliver Ditson Company of Boston are some of the leading publishing companies of choral music. Sample copies can be obtained by writing directly to them. Exact addresses can be obtained at local music stores. The Presser Company publishes a book called, *Master Choruses,* which has some good material. They expect soon to publish another similar book.

The Concordia Music Company has put out a very excellent series in Church music. The Westminster Choir Series and the St. Olaf Choir Series are also very good but sometimes rather difficult for the average Mennonite community chorus.

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## MENNONITE FUNERALS

**[Continued from page 9]**

caskets, large shafts and monuments, and an array of flowers which sometimes hides the preacher, pulpit and all. One man said that "Funeral flowers to my thrifty soul are an appalling waste. One or two bouquets are appropriate and comforting. Ostentation is nowhere in worse taste than at the funeral; no one with a sense of eternal fitness of things desires it for himself or for one he loves."[2] The profits go to the florists and morticians, and the dead one is unable to voice his opinion. I am speaking in behalf of the dead.

At this point I will present twelve suggestions that could help to make our funerals more Christlike. They are as follows:

1. Restore simplicity to our funeral practices.
2. Do away with embalming and "cosmetology."
3. Have a clean, inexpensive, homemade type coffin.
4. Exclude all floral tributes.
5. Take the funeral out of the undertaker's chapel and return it to the home or church.
6. Bury the corpse within, say, thirty-six hours or as soon as the grave and coffin can be made.
7. "Have a simple graveside service attended only by members of the family and the minister, to be followed a few days later by a memorial service at the church"[3]
8. Exclude all vaults of any type.
9. Use only flat horizontal gravestones, so that the graveyard can be kept neatly mowed.
10. Do away with hired limousines, paid gravediggers, paid musicians, etc.; make room for friends to help instead of having them give flowers.
11. Keep the public memorial service triumphant, concentrating on eternal life with Christ who is the Giver of life.
12. Each sizable congregation should have its own cemetery and burial aid plan. There may be several congregations in one community, in which case the cemetery can profitably be shared.

These twelve points I would suggest to be considered as ways in which our funerals can be simple and nonconformed to the world in the light of our Anabaptist heritage and Biblical principles. Because of the accepted patterns which we now have in our church, it will take a long time to change these patterns. Perhaps the best place to begin is in small communities. Let these take the challenge and witness to the world what a Christian funeral should be. And as the small communities succeed, larger ones will catch the significance of simplicity in funerals and eventually social pressure will give way to Biblical principles in funerals.

Let us make our funerals Christian and send the savings to the spreading of the Gospel and to save the suffering and dying from Christless graves.

"Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, let them rest from their labours; for what they have done goes with them" (Rev. 14:13, Weymouth).

The thoughts and ideas in this article are taken from a larger work, "Mennonite Funeral and Burial Practices," which I had written in a seminar at Goshen College, 1950. This larger work is kept in the Mennonite Historical Library at Goshen, Indiana, and can be read by any who wish to see a fuller treatment on this controversial subject.

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[1] C. L. Graber, "Not Charity . . . But Brotherhood," *Gospel Herald,* Jan. 31, 1950.

[2] "Of Weddings and Funerals," *Harpers,* Dec. 1945.

[3] Clipping, *News Democrat,* Goshen, Ind., Nov. 26, 1950.

# Our Adopted Family

## Ray and Vada Stutzman

**Children of the Stutzman family gather for a picture on the lawn before their home.**

WE HAVE LEGALLY adopted six children, and also have in our home an older boy who spent eleven years in a children's home. These children are very ordinary children, much like your own Billy or Sally. Yet, as there are no two children alike in any family, so too, each child in our home has different likes and dislikes.

Several years ago when we inquired at one of our church homes, we were told we could have a little three-year-old boy. You can imagine our feelings when he, a very sweet little fellow, was brought to our childless home. You can also imagine that he felt rather shy and somewhat frightened. He refused to eat the first meal with us. Yet how he needed a home and some one to give him special interest and love! His longing to possess something, to be an individual in place of one of fifty, soon manifested itself in his claim on his toys. They were definitely "mine" and he was not very willing to share.

A month later his sister also joined him. She was a timid, nervous little girl of four who walked with her arms stiff and straight, her hands clinched and her feet dragging. What a thrill to see her lose her tenseness and become friendly, carefree, and happy! Today it would be difficult to find a little girl of ten more willing to share whatever she has with others. The other children must be watched lest they selfishly take advantage of her generosity.

Some time later we were told of a baby boy who needed a home; so we very excitedly drove to a large city near our home and came back with a small bundle in blue who cried practically all the way home. This boy is very conscientious, softhearted, a deep thinker, and all boy. Hearing profane language from the lips of the implement man one day, he asked, "Don't you know about Jesus?" How he loves the little brother God gave us a year later—one who is our very own and yet no more our own than any of the rest!

### There Need Be No Difference

In the minds of many comes the question, "Can you feel the same toward adopted children as toward your very own? Is there no difference?" This question also came to us before our baby was born, and never having experienced natural parenthood, it was a rather frightening thought. What if it was only natural we love our own more? But I am so thankful to God that there need be no difference. When a child is placed in your arms and in your care—a child who has no one else who loves him or claims him—and you fully realize the responsibility and privilege is all and only yours, your heart will open up and claim him as your own. However, this feeling is possible only if he is taken into your home unselfishly with the idea of what you can do for the child and not what the child can do for you.

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*Ray Allen and Vada Stutzman live on a 250-acre dairy farm near Aurora, Ohio. In a letter to the editor they state: "We do pray that this article may encourage others and open their eyes to the needs of children."*

*All children "need a home, a feeling of security, a feeling of love and being wanted."*

Some time ago a man came to our home for information in regard to adopting children. He had no children and wanted a child of school age so that he wouldn't be too much trouble. He had plenty of money and could give a child an excellent education and opportunities to make a name for himself. He stated that the county welfare had a child of four or five years he could have but, "Horrors, he stutters!" See what I mean?

**The Child That No One Wants**

We have found the greatest blessings go with the child that no one else wants. Certainly we would all like the little baby girl with blue eyes and curly hair or the handsome little boy with dimples, but what about the baby with a handicap or the boy already nine years old who has been unwanted all his life and made life perfectly miserable for everyone he contacted! He may be a "bad" boy and a problem for the county welfare. In our home we have opened the door to such a child. He is a boy of nine who, when he found he was wanted, did not turn out to be a "problem." A bad boy! He has not even lived up to his red hair. If things do not go his way, his face gets red, yes, redder than the freckles on his nose, but he swallows hard and that is that. And you can imagine the choked up feeling and the happiness that comes over us every time he leads in prayer in our family devotions. He always begins, "Thank you, God, for my home, for my parents and all my brothers and sisters." People tell us, "The Lord will bless you someday." May I say here and now, the Lord is blessing us now and every day. He so graciously overlooks and forgives our many mistakes and showers us with blessings. Our cup truly is "full and running over."

One day in the daily paper we read an article about Tommy, a little blind baby of nine months who had absolutely no one who wanted him. After an illness in a hospital, he had to remain there five months because he had no place to go. After reading the article we were greatly disturbed. Should we open our home to him? What would people say if we tied ourselves down with a blind child? Yes, I'm sorry to say we have often been tempted by what people would say. But we have tried not to let it influence our lives too much. What blessings we as Christians would lose if we tried always to have people say nice things about us! We hesitated for some time about Tommy. We knew what others would do. They had already shown us in the fact that he was still unwanted. And we asked ourselves, "What would Jesus do?" Yes, we had our answer. Can you not hear Him say as He opens His arms and heart, "Suffer him to come to me"? Can you not hear the echo, "Inasmuch as ye have done it unto . . . the least of these"? Certainly, he seemed to be one of the least. So we called the welfare and they brought out this helpless baby of nine months who could not even lift his head, but he was one of the most beautiful babies I have ever seen. How we loved that child! How we showered him with affection! Although there was no time for legal papers he truly was altogether our own child because we wanted him and no one else did. But God also loved him. He needed him in His home, and one week later our Tommy breathed his last. He had no resistance to fight off the sickness that came his way. Did we miss him? It is hard to explain, but in that week we had given him our all. The children begged for weeks and months afterward to get another Tommy. And though it brings sadness, as our thoughts go back, it also brings gladness, and once again our heart is full and running over as we think of Tommy and what he meant to our home. What a blessing we would have missed had we let ourselves be influenced by unchristian thoughts!

**Sharing Our Homes**

Last, but by far not least, are our two oldest girls who are sisters. Yes, they are Christians and very sweet girls. They came home when they were eight. The oldest came first. After being here for some time she said, "Why, Mother, you never get mad, do you?" We reminded her that sometimes we get a bit impatient when they are naughty. "Oh, that's not what I mean. My other mommy and daddy were always fighting." How thankful we can be for a Christian heritage! How selfish we would be if we kept it for ourselves! The younger is now at the age where

she would never want to get married and leave home. She'll always stay here and do Mother's work. Even if she would get married she would never leave home. (??)

What is home? Do we realize the kind of home some children have? Unwanted, some are turned from the door of their "home" in the morning and forbidden to return until night. The child experiences drinking, sin, and evil; he may be unwanted and unloved. Our welfare agencies are filled with children of this kind who need a home. It may be only a foster home, but they need a home, a feeling of security, a feeling of love and being wanted. We can never know the influence our home may have on even a child given a home for a short period of time. And truly our blessings will be a hundredfold. They need to know what a Christian home is. They need to be taught how a Christian meets the problems of everyday life, and for this reason we also opened our home to a fifteen-year-old boy. We will not adopt him legally unless he himself asks to be, but we always try to make him feel that he belongs to our family.

"How many more children do you expect to take? When will you have enough?" We don't know. As long as the Lord gives us strength to carry on and as long as He opens doors and shows opportunities, just so long we pray that the door of our home and hearts will be open to unwanted children.

# Editorial

## What Can We Do About the High Cost of Dying

"Now the embalmed and beautiful body lies under the hermetically sealed glass window in a bronze casket on the thick carpet of an air-conditioned and luxuriously appointed funeral chapel hushed by soft music from an electric organ, and then, manipulated by a large and sanctimonious staff, is carried in a $25,000 funeral car to be mechanically lowered into a vault of concrete or bitumen guaranteed to preserve the body from the processes of nature not for years, not for life, but forever."

This nonstop sentence from an article in a religious journal describes some modern funerals and explains why in late years a number of people have asked: What can be done to keep down the costs of funerals? In Michigan the bishops of the Protestant Episcopal Church (a fellowship not usually noted for advocating simplicity) have advised their members not to lavish money on expensive caskets and funerals.

In this issue we are happy to present two well-written articles that should help us keep a balance on the matter of funerals. Lee Kanagy writes as a result of a thorough study he made of Mennonite Funeral and Burial Practices for a seminar course at Goshen College. Elmo Hooley of Orrville, Ohio, experienced funeral director, brings into the picture some facts that are necessary for everyone to know if he is to come to a fair conclusion on the matter.

We hope fruitful discussions can follow as a result of reading these articles and The Community will welcome letters from readers on the subject of the Christian funeral.

In the recent discussions about burials and burial costs several suggestions have come to the fore and we are passing them on. They have to do with the matter of memorials.

What are some examples of better memorials? (1) Substitute book gifts for banks of flowers. Place them in the church or community library, or donate them to a church school. Write into each book a statement that it is in memory of the departed. (2) Give the flower money to an orphanage or children's home and have it marked as a memorial to the departed one.

## The Future of Rural Life

At the present time far more than half the people in the United States live in town or in the open country. One large denomination, the Methodist, says that because the small town and country is a stronghold of religion the future of the Christian Church is bound up with the welfare of the small communities.

If you want to get a good idea of what is going on in rural areas you should read such a book as *Rural Prospect* by Mark Rich. It is published by Friendship Press in New York and can be ordered for $1.50 from the Publishing House at Scottdale, Pa.

Mark Rich is a Baptist minister who believes strongly in the possibilities of the rural church-centered community. In his book he calls attention to many things that Mennonite community leaders should know: dangers to rural life, the problems of the church, the need for a mission program, and importance of consecrated laymen.

On page 144 he discusses the importance of the family farm and here is a paragraph which should be of interest and meaning to readers of The Mennonite Community.

"If, for instance, the family farms in Lancaster County, Pennsylvania, were broken up, most of the buildings taken down or made into apartments or barracks for workers, and the land operated in blocks of ten thousand acres, obviously a new type of rural life would emerge. The workers likely would have little security and would take on the personal qualities produced by insecurity. The income of the land would be less evenly distributed, so the local institutions would be supported paternalistically by a few large givers, or they would be poorly supported. Several well-known factors would work against widespread participation in local community affairs. Standards of living and standards of life would sink. The community would be less democratic, less self-reliant, and less capable of developing persons of stature."

**COVER SCENE**

**Roger Johnson, aged 4, feeds a flock of chickens. Roger is the son of Ralph Johnson and lives at Casselton, North Dakota. Besides chickens there are sheep and cattle on the Johnson farm.**

## Coming in future issues

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|---|---|
| The Mennonite Community of Washington County | *Amos Baer* |
| Canadian Public Welfare and the Mennonite Church in Ontario | *Milton R. Good* |
| Mother's in the Garden Again | *Margery Coffman* |
| Fathers, Transfer Those Farms While You Are Still Alive | *Howard Raid* |
| Ladino Clover | *R. G. Mitchell and J. J. Pierre* |
| The Meaning of Mutual Aid | *J. Winfield Fretz* |
| Young Community | *Winifred Paul* |
| Viewpoints on World News | *Carl Kreider* |

**HERE IS FARMING FITTED NEATLY TO THE LAND**

**An aerial picture shows contour strips on farms in Minnesota. Rich silt loam soil is thus kept from washing away into the Mississippi River. Soil conservation is practiced here by an entire neighborhood.**

# Conservation of Soil
# A Christian Responsibility

## Silas J. Smucker

THE FIRST SENTENCE in the Bible reads, "In the beginning God created the heaven and the earth." The soil is not only primary in God's order of creation. It is fundamental and primary in all life, human and otherwise. It is essential in every activity that we know as human beings. It is God's means of supporting life on earth. There is no other means whereby life can be maintained other than through some direct or indirect use of the soil.

In Genesis we read, "The Lord God took the man, and put him into the garden . . . to dress it and to keep it," with further instructions to "Be fruitful, and multiply, and replenish the earth." Thus by divine imperative, man is a guardian and steward of the holy earth.

God has placed in us a trust that we use the soil efficiently and permanently. Failure to do so through abuse or misuse is mocking God. As stewards or husbandmen of the soil, we are creative co-workers with God. When we use this heritage carefully we are honoring God and preserving His earliest creation.

As custodians of the soil, whether owners or tenants, we are morally obligated to pass on the soil to posterity with its fertility and fruitfulness undiminished. Failure to do so is stealing and cheating the unborn generations as well as the present generations. This is a direct violation of the eighth commandment of the Decalogue, "Thou shalt not steal."

### Who Owns the Land?

We do not own land. We may purchase a legal document, which says that it is ours, but actually that is only a permit to use it during the time we possess that document, and until someone else gets it or we pass on. The real ownership never changes. In Psalms we read, "The earth is the Lord's and the fulness thereof." We are merely stewards holding it in trust for God and for future genera-

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*Silas J. Smucker gave the substance of this article as a talk to the group attending Farmers' Week at Little Eden Camp, Onekama, Michigan, in the summer of 1950.*

tions. Too often we fail to grasp the implications of the statement for our own selfish use and misuse of the soil. Our care of the soil is a religious and moral matter. We cannot exploit it for our own desires, for we dare not take advantage of that which is holy nor lower it to serve our own selfish desires.

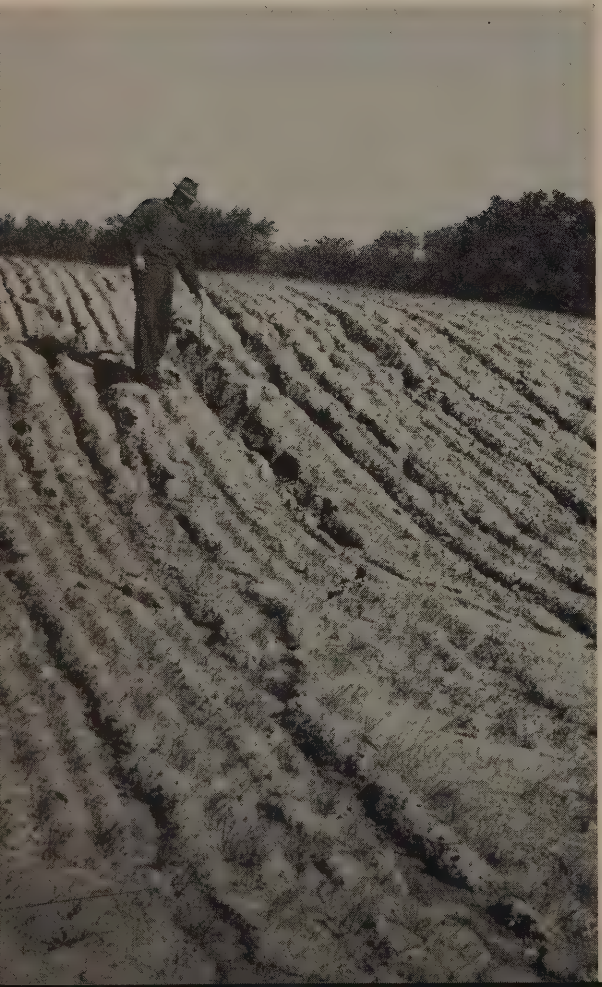
The church has done a lot of preaching against sin, against vice, crime, divorce, dishonesty, unkindness, etc., but I doubt if we have fully recognized one of the greatest sins against the human race—the destruction and mismanagement of one of the basic resources of man—the soil. Too often the saving of souls is considered a disembodied entity and not related to life in this world. The church has not generally presented the challenge of the land and its care as well as, for example—missions.

In the past, Mennonite farmers have been generally known as good and better-than-average farmers. In many communities today, Mennonite farmers are very little different from any other farmers. Measurements of topsoil indicate that there is not much more topsoil remaining in Mennonite communities than in other communities. The mismanagement and destruction of our soil is eating away the foundations of our communities and it isn't right. It is immoral to take a piece of land and ruin it when we know better. It is wicked. It's sinful. Religion is something more than what happens within the four walls of a church building.

*"The mismanagement and destruction of our soil is eating away the foundations of our communities and it isn't right."*

**EROSION IN NEWLY SEEDED WHEAT FIELD IN MICHIGAN**

**Up-and-down hill farming makes it as easy for water to run away as a corrugated roof. It takes a long time for nature to make two inches of topsoil—but only a few years are needed to wash it away.**



Most of us come from communities where there probably are more professed Christians per capita than in other parts of the country. We just don't meet an atheist, and we don't know what they look like. Everyone is a Christian. And yet, the Lord's "good earth" takes an awful beating from some of us Christians. The Lord likes His "good earth" taken care of. He likes those steep hillsides green and pretty, for isn't that the way He turned it over to us? "He leadeth me beside the still waters," not muddy waters as so often are evident after a rain. "He maketh me to lie down in green pastures," not eroded hillsides.

If the "earth is the Lord's, and the fulness thereof," then certainly our care of it is a religious and moral matter calling for stewardship of the highest order.

We pray, "Give us this day our daily bread" and take for granted the soil and resources which provide our bread. Here in America we have established a record for destroying our soil faster than any nation at any time in history through prodigal waste by erosion and bad and greedy agricultural methods. If this is kept up, our children's grandchildren may really be hungry when they pray, "Give us this day our daily bread."

### Conservation in Bible Times

Stewardship of the soil is not new. When Job cried out to God that unrestrained rainwash was ruining the soil and streams of the Holy Land and destroying the hopes of many, doubtless there were many among his fellow tribesmen as there are today, who pointed out wryly that the hills were still there. So again, it may have been when Isaiah warned against cultivating the steep hillside land—"all hills . . . digged with the mattock . . . shall be . . . for the treading of lesser cattle," or again when Ezekiel cried out against overgrazing, "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue."

National habits of waste here in America have nowhere been more flourishing than in the use of the land. To waste is sin! Many so-called Christians knowingly or unknowingly are guilty of wasting the soil. "The wages of sin is death." "To him that knoweth to do good and doeth it not, to him it is sin."

Almost regularly every year we read about the great river floods. Our newspapers carry pictures of houses and barns submerged under water or with only their tops out of water, or perhaps houses and barns are floating down swollen rivers; trainloads of coal anchoring bridges so that they will not be swept away; levees that were supposed to hold back flood sticking up high out of the water; dams that were supposed to prevent flood, submerged under it; rowboats going down city streets; rows of drowned bodies of men, women, and children. Headlines say that the Red Cross and other relief

**CONTOUR FARMING IN ILLINOIS**

**Contour farming reduces loss of soil, water, and soil fertility. Here a farmer operates a rotary hoe on the contour. Well-kept buildings are in the background.**

agencies have mobilized. Doctors and nurses are coming by plane. Roads and railroads are washed out, food supplies are low, people cannot get news of their relatives. The devastation is similar to that wrought by war. Yet, the greatest damage occurred, not along the rivers which overflowed their banks, which the newspapers so vividly portrayed, but back on the farm lands where the rain originally fell. Much of this damage need not have occurred if the soil had been properly used.

### In the Wake of Floods

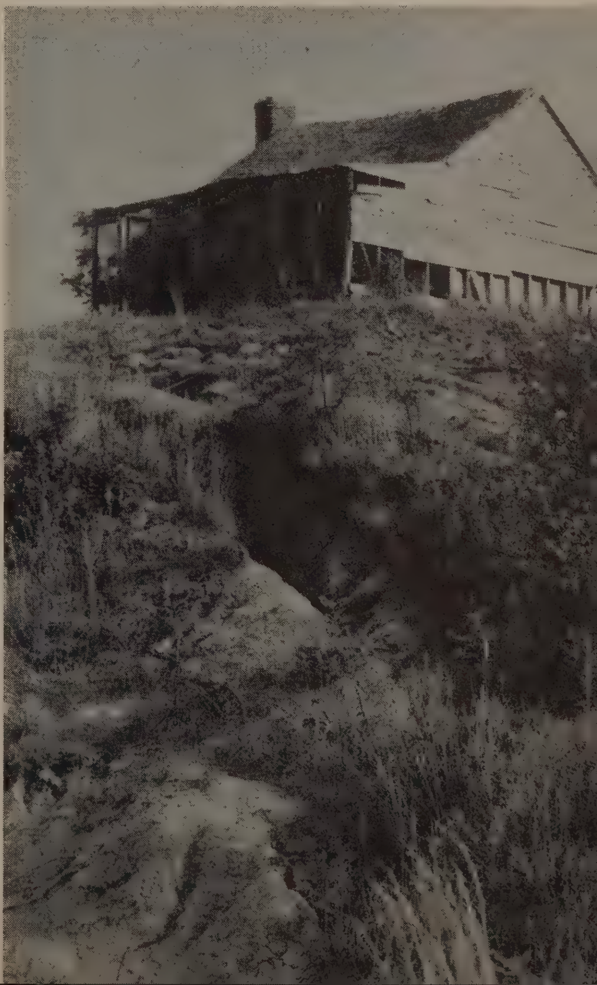
Basically a flood is water that runs downhill too fast. Terrible as the great floods are, they are infinitely less important than the tiny ones we see every time it rains. On some farms there is a flood after every rain, even on comparatively flat farms. If the soil is not managed or worked properly, the surfaces become less permeable and much of the rainfall runs off. When the soil dries, it cracks open and forms clods.

Where the soil is in a natural condition, or where man is using it properly—that is, the soil has good structure and tilth and humus—the rains will reach the river slowly. A light rain may sink into the ground entirely, none of it running off the surface, all of it being absorbed or following underground seepage channels into underground reservoirs. When there is a heavy rain or long continued rain, the water that runs off the surface will be so diffused and slowed up that it will usually do little harm, particularly if farming is along contour lines or strips and there are terraces and grassed waterways wherever there is a tendency for water to concentrate. The natural sponges of the earth will absorb the rest of the water and will become saturated so slowly that it will take a long time to seep through them. Perhaps 60 to 80 per cent of the water will be absorbed instead of 60 to 80 per cent running off as is too often the case.

Whenever a mass of water rushes downhill it takes with it humus, nutrients, topsoil, and perhaps even the subsoil. That is what colors the river flood gray, yellow, brown, or chocolate. It is silt. It is "good earth" that should have stayed in place, but has needlessly been washed away by rain. It is something else too. It is the health of plants and therefore the health of those who eat the plants. Most of their nutritiousness comes from the topsoil, so also do vitamins and mysterious minerals and even more mysterious "trace elements" present in microscopic quantities, but absolutely essential to health, strength, and normal resistance. Vegetables grown in exhausted soil or soil that has been leached by floods may look magnificent, big, crisp, beautiful in shape and color, because fertilizer has been used. Yet, in the absence of topsoil, they may lack much of the power they ought to have to protect health. Why have deficiency diseases and degenerative diseases increased so alarmingly in the United States? Why is there such a steady increase in mental and nervous diseases? There are many reasons, of course, but medical scientists and experts on nutrition have come to believe that a basic one is that so much of our topsoil has lost so much of its natural health.

Some of you may come from areas

[Continued on page 32]



**AS LAND GOES, SO GOES THE NATION**

**Our ancestors did not know about soil conservation. Strip cropping and contouring would have spelled a different story.**

*Homemaking*

*News and Views*

# How to Buy Cooking Utensils

## Jocele Thut

"MOTHER, WHAT KIND of cooking utensils should I buy?" queries the prospective bride. "There are so many different sizes and shapes in the store. Besides this I don't know whether aluminum, enamelware, or what is best."

"Well, my dear, I learned by experience to buy only the utensils I knew I needed and would use. The first thing for you to do is to get an idea about what you will need. After you know what is available in the stores you can do a little planning and decide what it is you want to buy."

To the new bride buying her first cooking utensils or to the homemaker who wants to replace a saucepan worn out by years of service, choosing the right cooking utensils is a problem. They both want the utensils that cook foods the tastiest and give the best service. By knowing a few facts about the materials and construction, they will be better satisfied with the utensils they purchase.

### Which Materials Do You Want?

*Aluminum* is one of the most popular materials because it conducts heat quickly and evenly and is durable. Scientists have proved the use of aluminum cooking utensils is not harmful in any way. Since aluminum is the most abundant metal found in the earth's crust, it follows that aluminum should be and is present in many of our common fruits, vegetables, and cereals. Traces of aluminum are found naturally in the blood and tissues of the human body. The American Medical Association says, "We know of no scientific evidence that the use of aluminum cooking utensils is harmful. . . ."

Perhaps you may have noticed the dull finish of some aluminum baking pans or mixing bowls. This is known as Alumilite, and it is applied so that it becomes a part of the metal. Alumilite is stain resistant and improves the heat-carrying properties since it absorbs rather than reflects heat. Chromium or nickel finishes are sometimes used on aluminum. They increase the cost but make the utensil more attractive and easier to keep clean. One of the disadvantages of aluminum is that alkaline foods and hard water discolor it (unless it has one of the special finishes). This discoloration is not harmful, but it may be distressful for the homemaker who likes pots and pans to look bright and shining. Cleaning with mild soap suds, warm water, and a mild abrasive will rid aluminum utensils of unsightly stains.

*Glass,* with properties not at all similar to metal, has become popular within recent years as a material for cooking utensils. Neither acid nor alkaline foods affect it. Sudden changes in temperature, however, will cause breaking or cracking. As the peas cook, you can watch them without lifting the lid and peeking in to see them. Because glass retains heat longer than metal, the food continues to cook after the utensil is removed from the heat. Top-of-stove glassware (flameware) can be used in the oven, but ovenware (called heatware) cannot be used for top-of-stove cooking. One of the most outstanding advantages of glassware is the ease with which it is cleaned.

*Enamelware.* Some of the qualities of metal and glass are combined in enamelware. Like metal it absorbs heat quickly, but unlike metal it retains heat because of the glasslike outer surface. Steel is used as the base for the enamel coating. Enamelware with one coat is referred to as granite ware. It is usually dark blue or gray. Two or three coats of enamel are necessary for a good quality enamelware. The label on the utensil should indicate the number of coats of enamel. Utensils of enamelware may be used in the oven or for top-of-stove cooking.

Enamelware must be treated with care, as the glasslike surface is chipped or cracked by hard knocks and sudden temperature changes. If a chipped utensil is used, it may be chipped more by stirring. Because of its glasslike properties, neither acid nor alkaline foods affect it, and it is easily cleaned. Hot spots may develop, if the steel base is thin, where food sticks and burns. The initial cost of enamelware is low. However, the service it gives is short compared with other materials. Therefore, in the long run the cost of enamelware is not lower than for other materials. Because of the tendency for cracking and chipping, all enamelware utensils should be carefully examined for spots where the enamel is weak and for bubbles. You should especially examine enamelware utensils that are sold as "bargains." Pieces with flaws that will become larger with use may be sold cheaply, but they will not be worth buying. Since enamelware does have many good points, good quality enamelware utensils given care are useful.

*Tin* is an excellent material for utensils where quick cooking is desired, because it conducts heat rapidly. When shiny and new, however, the heat is reflected rather than absorbed. It is not until the tin utensil darkens with use that it becomes a good conductor of heat. Then, if used as a cookie sheet, the cookies brown evenly. Utensils made entirely of tin would be out of reach of the average home-

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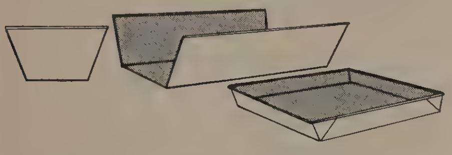
*Jocele Thut was born and grew up on a poultry farm near West Liberty, Ohio. While a student at Goshen College she majored in home economics and is now teaching high-school classes in this field.*

maker's pocketbook. Therefore, utensils commonly called tin are constructed with an iron or steel base and given a thin coat of tin. If this thin coating of tin is scratched or wears off, the utensil will rust. When the utensil is formed from one piece of tin by folding the corners and placing a heavy wire around the top to help it hold its shape, the product is satisfactory. However, some of the cheaper tin pans are made by forming the sides and bottom in one piece, cutting the ends separately, and then joining by machine. A pan constructed in this way is harder to clean, rusts quicker, and may even permit leakage. In the stores you will find tin utensils finished with a waffle effect. This helps to prevent the food from sticking and the utensil from warping.



1. **Baking pans cut in three pieces and assembled are hard to clean, rust easily, and may leak at the corners.**
2. **More expensive, better quality utensils are from one piece of metal making a more satisfactory longer wearing product.**

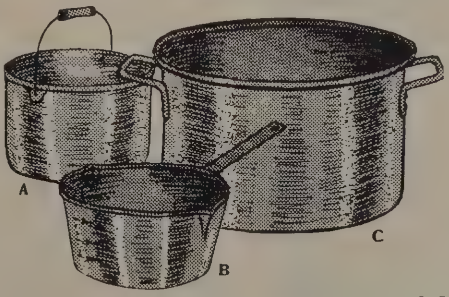
*Iron.* Some homemakers still prefer the old black cast-iron skillets that Grandma and Mother used. Cast iron is durable and conducts heat evenly. Because these utensils are heavy, heat is conducted slowly and food cooks slowly. Food fried in a cast-iron skillet will not burn as quickly as that fried in a lighter weight pan. Cast iron, although not as attractive as other metals, is inexpensive and improves with use.

*Stainless Steel.* Utensils of stainless steel are expensive but withstand much hard ware. Stainless steel does not conduct heat evenly, but it does hold heat well. Stainless steel utensils with copper bottoms combine the best qualities of copper and stainless steel. Copper is an excellent conductor of heat. It is on the bottom of the utensil where it can advantageously absorb the heat. The food comes in contact only with the stainless steel. Since stainless steel is not discolored by either acid or alkaline foods, the utensil stays new looking inside and outside and seldom needs polishing. The copper bottom may tarnish, but when dull it absorbs more of the heat resulting in greater efficiency. The copper bottom of some utensils is covered with chromium. This improves the appearance; but since chromium reflects some of the heat, the efficiency is lower. This chromium plating may wear off in time, too.

It is better to have a few good cooking utensils that can be used for many purposes than to have a separate utensil for each job. Buying an entire set of utensils all of the same material is not always the wisest way to buy. No one material is the best. Each has its advantages and disadvantages. Considering these carefully along with your needs will help you to decide which materials best suit your purposes. After you have decided to buy glassware, aluminum, or stainless steel, you are ready to consider the construction of the separate utensils.

### Top-of-Stove Utensils

The saucepan has a capacity up to four quarts. It has one long handle. Sauce pots have handles on either side. Kettles are similar to sauce pots, but they have a bail handle. These three utensils are the most commonly used. The problems of selection they present are similar. The pot or pan selected for an electric stove should exactly fit the burner. If it is too large, it will extend over the enamel of the stove and crack or chip it. A utensil that is too small allows heat to escape and be wasted. Pots and pans used on electric, coal, or wood ranges should have broad flat bottoms (not warped or curved), straight sides, the heatproof handles. If the sides and bottom are joined in a wide curve, stirring and cleaning are both easier. Rounded corners, smooth seams, and a minimum of grooves and crevices facilitate cleaning, too.

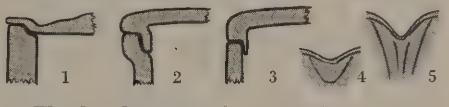


**A. Utensils with bail handles are called kettles.**
**B. Saucepans have one long handle and hold up to four quarts.**
**C. Sauce pots have handles on both sides.**

Lids are designed to fit a particular type of rim. These rims are rolled edge, beveled edge, and rimless. In each case the lid fits so that there is a minimum of steam escaping during cooking. A dome-shaped lid increases the capacity of the utensil, but it is harder to store than a flat lid. Flat handles and knobs fitting in a depression are more easily stored, too. A handle made of heat-resisting material is more comfortable and safer to use than a metal handle.

The pouring lips on utensils should be large with sharp points so that the flow of the liquid is guided. Lips on either side of the utensil are convenient for both right- and left-handed persons to use.

**Examples of tight fitting covers that do not allow steam to escape during cooking.**



1. **The beveled cover is used with rolled or beaded edge utensil.**
2. **Another type of cover fits the beveled groove of this utensil.**
3. **This type of cover and rim is used with cast aluminum and iron utensils.**

**The small lip (4) of a spout is less effective than the bigger, pointed lip(5). The latter allows pouring without afterdrips and spillage.**

Handles on utensils make them easier to carry when full of hot food. Bakelite or wooden handles are heat resistant making it unnecessary to use pot holders. The handle should be placed so that it is balanced by the weight of the utensil. This eliminates the danger of tipping. Handles are made in varying sizes and shapes so that you may choose the one that best fits your hand. Bail handles on kettles should lock in an upright position to eliminate the danger of tipping or spilling. Wood or composition on the handle where it is held makes carrying easier. Dirt may find a convenient place to collect in the angle where the handle joins the utensil. Handles are welded or riveted in place. In either case the joining should be smooth to make cleaning easier.

### Oven Cooking Utensils

Oven utensils should be selected so that several of them can be used together in the oven, and the air will circulate freely around them. Often when an oven does not bake evenly it is due to improper arrangement of the utensils. Warped and unevenly discolored utensils do not bake well.

[Continued on page 32]

# Young Community

## Gerald Greenworm

### Osie Ziegler

GERALD RAISED his long green body and looked searchingly about. Sure enough, there was another leaf on the plant. How hungry he was! He couldn't remember a time when he hadn't been hungry. He climbed over to the last leaf and began taking great gulps. He certainly was not very mannerly. But then Gerald Greenworm didn't have a mother to teach him manners like you and I. Why, his mother hadn't even seen him since he hatched from a tiny egg several days ago. Gerald didn't look at all like his mother. She had beautiful wings that shimmered in the sunlight as she daintily sipped afternoon tea from lily cups.

Gerald's one ambition in life was to grow up. He didn't even take time out for play; he just ate and ate.

One day Gerald noticed that the tomato leaves were no longer crisp and juicy; in fact some of them were downright tough. Gerald did not like tough tomato leaves. He had to really hunt for good ones. He had just started in on a new leaf when a voice cried, "Get off my leaf!"

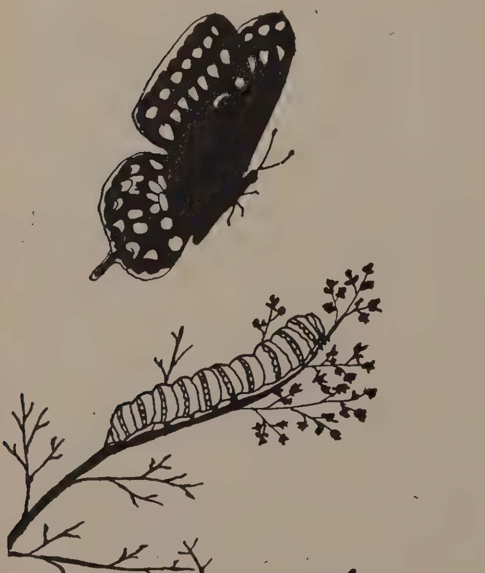
Gerald was so startled that he almost fell. He looked around, but saw no one. Cautiously he took another bite. "Get off, I say!" came the voice again.

Gerald raised up and peered over the leaf. There on the other side was a caterpillar just like himself. Gerald knew, because he had often looked at himself in a dewdrop mirror early in the morning. "I'm sorry," said Gerald, "I didn't know this was your leaf. I'll go find another one."

He backed slowly down the stalk. When he reached the bottom, he was very tired. "I think I'll just take a nap," thought Gerald. He dug slowly down into the warm earth. He curled up and with a sigh dropped off to sleep.

Voices above woke Gerald with a start. He stretched himself. He heard his coat rip. "My, I must have grown while I was asleep," he thought. "I'll just leave my coat here and get a new one."

Working his way along, he poked his nose out. How clean and fresh everything was! He crawled slowly to a leaf. The sunlight dazzled him. There were two bluebirds singing away in a tree above him. As Gerald stood blinking in the sunlight he suddenly realized he was different. He peered into a dewdrop and could hardly believe his eyes. He had wings! Great shimmering wings that could go up and down, up and down. Gerald glided off into the warm spring sunshine with a merry heart. Gerald had grown up.—*All rights reserved.*



## Puzzle Fun

Stimulate your brain by trying these puzzles! You'll need to think hard. Don't give up right away because there is an answer to each one of them. Maybe your mother or father will help you. When you have figured out the answers try them on your brothers and sisters and friends.

1. Three white men and three Indians came to a river. There is a boat that will hold only two men. The white men do not dare allow the Indians to outnumber them, even for an instant, on either side of the river. And only one of the Indians can row. How did they manage to get safely across?

2. An old gentleman pointed to a portrait that hung on the wall and said:

"Brothers and sisters have I none,
But that man's father is my father's son."

What relation was he to the man in the picture?

3. If a hen and a half lays an egg and a half in a day and a half, how long will it take a hen to lay a dozen eggs?

4. A Texan started a ranch in the days when livestock was cheap and money was high. Sheep were $5 a head, pigs $1, and chickens were only 5¢ each. He spent just an even $100 and he bought just 100, altogether, of all three kinds. How many did he get of each?

5. A Vermont farmer ordered some sugar maples. The nursery company wrote back that they couldn't fill the entire order, but they were doing the best they could. They sent him just ten little trees. The farmer fooled around quite a while figuring how he could set out those maples to best advantage. Finally he planted them in five rows of four each. How did he do that?

6. A boy went to a well with one three-quart pail and one seven-quart pail. He wanted exactly five quarts of water and got it. How did he measure it?

7. "I am twice as old as you were when I was as old as you are. And

when you are as old as I am, together we'll be sixty-three."

*Few survive to brag about this one. But those that do, how they brag!*

8. An automobile party drives to a picnic spot at twenty miles an hour. After lunch the party drives home at thirty miles an hour. What is the average speed?

Answers on page 33

Just for Fun

### THE YAK

Hilaire Belloc

As a friend to the children commend me the Yak;
You will find it exactly the thing:
It will carry and fetch, you can ride on its back,
Or lead it about with a string.

The Tartar who dwell on the plains of Tibet
(A desolate region of snow)
Has for centuries made it a nursery pet,
And surely the Tartar should know!

Then tell your papa where the Yak can be got,
And if he is awfully rich
He will buy you the creature—or else he will not.
(I cannot be positive which.)

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### A Good Mixture

By Clarice Foster Booth

A little work, a little play
Helps to make a happy day:

Running errands to the store,
Or any other little chore.

Mowing grass or pulling weeds;
Sometimes planting garden seeds.

Washing dishes, dusting chairs;
Running up and down the stairs.

Play is sweeter all day through
If we have some work to do.

Reprinted by permission from "Wee Wisdom"

These boys and girls are helping to do the work at home.

Lenard and Delmer Steider of Shickley, Nebraska, are feeding chickens.

In Wolford, North Dakota, Frank and Jay Graber are raking grass.

James Bowman from Guernsey, Saskatchewan brings a load of wood for his mother.

# Community Life

## Is It the Church's Business?

A bent old woman passed me silently in the gray dawn near the mouth of an isolated coal mine in the southern Appalachian Mountains.

Presently she came shuffling back with a load of coal on her back to be deposited near her house on a pile of several tons which she had accumulated in her ceaseless trips for the past twenty-five years. She was of course insane. Her reason had never recovered from the shock of that tragic day, now so long ago, when her husband together with 361 other men were killed in the great explosion. Occasionally she will stop at the mouth of the mine and wait for him. But he never comes.

At the time of the tragedy long rows of coffins filled the streets of the camp, block after block. A brand new cemetery sprang into being on the hillside overnight. Local ministers "buried the dead." The churches also did what they could for the widows and orphans.

* * *

Some time later there was danger of a coal strike with probable violence and bloodshed. I called on the president of the ministers' association, who was the pastor of a prominent church in a leading Southern city, and proposed a conference under church auspices. This meeting would bring together local operators, union officials, ministers, and others for friendly discussions of issues, in an effort to inform public opinion and in hope of peaceful adjustments. (This was in the days before national agreements.)

But the minister said that this was "not the church's business" which was only "to preach Jesus Christ." I then brought up the matter of explosions in coal mines and asked if he would inform his people and help get a law to require proper inspection and "rock dusting" of mines to prevent such explosions. But while he admitted that it was the church's business to conduct funerals and care for widows and orphans, he declared "it would be dragging the church into politics" to follow my suggestions about the prevention of such catastrophes.

Happily an increasing number of ministers and church people are now showing in practical ways their religious concern over industrial and economic conditions as they affect the lives of millions.—From a pamphlet on worship entitled, *Meditations Personal and Social,* by James Myers.

## Land Going Up Again

Indications are that farm real estate prices in many parts of the country have advanced considerably since midsummer of this year. Farms that were on the market have been withdrawn or asking prices have been revised upward. More potential buyers are looking for farms. Land prices naturally reflect this combination of an increase in the number of willing buyers and a decrease in the number of farms for sale.

The recent price upturn is a reversal of the situation of a year ago when prices of farm real estate softened somewhat from the postwar advance which had carried prices for the country as a whole (although not for Minnesota and a few other states) above the previous all-time peak in 1920. For some time prior to the Korean war farm operating and maintenance costs had been increasing and farm earnings declining, with the resulting squeeze on farm income.

The recent advance in farm real estate prices has been due to a combination of influences. The outbreak of war in Korea, the decision to rearm on a large scale, and the continuing pressure of foreign countries for grants of various kinds from our government, all have played a part.

An increasing number of farm owner-operators who had delayed buying land to increase the size of their home farms or to start their sons in farming because they thought land prices would sag, and tenants who had postponed buying farms for the same reason, apparently became convinced after the outbreak in Korea that farm earnings would remain at present levels or perhaps even increase. But owner-operators and tenants are not the only potential buyers of farm land. A relatively small number of wealthy men have become interested in buying farms during the last few months. Interest on the part of these men stems partly, if not largely, from the fear of continued and perhaps accelerated inflation.—A. A. Dowell, in *The Northwest.*

## Sale for Benefit of Old People's Home

If you would have been a resident of the Welsh Mt. Samaritan Home recently, you might have sensed a spirit of excitement among both guests and workers.

Some time before this it had been decided that there would be more rooms installed on the third floor for our workers; so a large number of articles had to be moved some place, but where? There was also a good-sized pile of lumber out in our meadow. This had been cut from our own woodland for a new barn which never materialized. What were we to do with this so that it would not rot? You could find some kind of relic or antique almost anywhere you looked, but we hardly had the room or need for them to be put into use.

In answer to these questions we planned for a public sale. This was an interesting way to dispose of these articles. To make it a greater success contributions were given by quite a number of neighbors, friends, and near-by congregations. We are indeed grateful for the kindness shown and want to thank each of you who have helped in this way.

We had a nice clear day for the sale which made it quite convenient to place the articles out on the lawn. When the time came for the gathering together of the people only about 150 came and a number of these were observers. Counting all articles separately we had about 500. A large percentage of the items were in good condition, and some that were donated were new. Prices on these articles varied; we feel sure no one was disappointed with the price he paid for

**A view of some of the beds that were sold at the Welsh Mountain Home.**

the articles which he bought. The entire proceeds will be used for the benefits of the home. The total amount was $383.00 and some odd cents.

The sister workers of the home with the aid of a few others had charge of a refreshment stand which was well maintained. The net proceeds were $24..14. This they expect to use for the cause of Christ. At this stand tracts were also distributed.

This will be a day long to be remembered here at the home.

—John S. Bechtold, Welsh Mountain Samaritan Home, Route 2, New Holland, Pa.

## From Where I Sit

For some time now, I've had a vague worry about what sort of mother I must be, because occasionally my sons insist I never let them do anything! This word, "anything," I must have clarified, because really, if some of the ventures which this household has seen don't come in that category, I'm plainly stumped. There've been times when I thought wryly of charging admittance to our house, and lining up the tadpoles, minnows, turtles, praying mantes, tobacco worms, hamsters, kittens, and our silly pet pigeon, like a small zoo. Yet the boys seek more freedom, for, according to them, Jackie's mother let him go barefoot in January, Freddie's mother lets him have five candy bars a day, Peter's mamma lets him have company *every* Sunday. Then Johnny may sleep "anywhere," Dick can play all day Saturday, Rodney doesn't go to bed 'till he pleases, and Archie never needs to ask permission or say *where* he is going! Do you suppose I'm the meanest mamma for miles around, not to let my boys do *anything?*

Well, I decided to ask some of the mothers about these things, and my little survey proved to me what a versatile and elastic word "anything" is for the children. Imagine my surprise to find that at their houses *I* was on the list of mothers giving free rein to the small fry.

I went home to bake a batch of gingerbread men, and chuckled to myself as I worked. A child's statistics must be taken with a generous pinch of salt, and a huge hunk of patience, agitated by a heavy hand.—*Warwick River Tide.*

## A Book for Homemakers Stresses Safety in the Home

Less work, fewer steps, and lower cost are the aims of a new book on homemaking. The book is called *Homemaking Can Be Easy* and the author is Mrs. Myrtle Rudd Tolg, home economist of the National Safety Council.

One chapter of this book alone might well be worth the price of $2.50. It is the chapter entitled: "To Keep the Children Safe." It is startling to realize that about 7,500 children under 14 years of age die every year in home accidents. This book will help to reduce this number greatly if it is read and heeded.

The contents of the book are as follows:

I. Decorating your home. Planning . . . Selecting "something new" . . . Room arrangement . . . Ideas for your scrapbook . . . When you move.

II. The homemaker and the budget. Budget time and labor . . . Accidents cost time and money, too!

III. Better equipment — easier homemaking. When you buy equipment . . . Care and use of equipment.

IV. Transform your kitchen. To help you plan . . . Convenient working centers . . . Make the most of your kitchen space . . . Timesaving equipment for your kitchen . . . A thousand meals a year! Success in cooking.

V. Safe food preservation. Safe practices in home canning . . . Your home freezer.

VI. This is the way we wash our clothes. Plan your laundry . . . Get the clothes ready . . . Steps to easy washing . . . Hanging the clothes . . . Iron with ease . . . Handle with care.

VII. A place for everything. The entrance hall closet . . . My lady's closet . . . The master speaks . . . Bathroom storage . . . Garage storage . . . Space stretchers.

VIII. Planned house cleaning. Follow a schedule . . . Timesaving cleaning equipment . . . Your housekeeping closet . . . Recipes for cleaning.

IX. To keep the children safe. Are children safe at home? . . . Safe play . . . Baby's room grows up.

X. Sewing at home. Your sewing room . . . Sewing helps . . . Smart, safe, suitable.

XI. Work together — play together.

Order from Franklin Watts, Inc., 285 Madison Avenue, New York 17, N.Y., or from the Mennonite Publishing House, Scottdale, Pa.

### Wesley on Wealth

I fear, wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches. How then is it possible that Methodism, that is, a religion of the heart, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently they increase in goods. Hence they proportionately increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this—this continual decay of pure religion?

—JOHN WESLEY as recorded on page 175 of Weber's "The Protestant Ethic and the Spirit of Capitalism."

## In Behalf of the Deaf

In the last five or six years a service to deaf people has steadily grown among and by the members of the Lancaster Conference. In 1945 the first service was held in the home of Martin Clymer and after this occasional services were held in various homes. Finally monthly services were held at the Rossmere Mennonite Church. From the beginning Aaron Weaver of Goodville, Pa., and Reuben Stoltzfus of Gap, Pa., were active in this ministry, both being familiar with the sign language.

In September of 1949 Israel D. Rohrer was ordained to the ministry with a special charge to work among the deaf. At present he conducts services every two weeks on Saturday evening at Rossmere and on Sunday morning at Mellinger's Church. He reports attendance from 10 to 35 with an average of 18.

Summer Bible school is also held for deaf people. A number have united with the church as a result of these efforts. According to Israel D. Rohrer, "The folks who attend are very appreciative and open to the Gospel message and are a challenge to us."

Young people who desire to train for a vocation that offers unique opportunities for Christian service would do well to prepare to teach the deaf.

## Medical News and Views

Among the numerous states that are doing something about the doctor shortage in the rural areas by subsidizing medical students' education, provided the students after graduation will then practice in rural areas, are Indiana, Kansas, and Mississippi. In Mississippi the student loan is "forgiven" after he has practiced for five years in an approved rural section of less than 5,000 population. Mississippi has only one doctor for every 3,500 rural people and half of these are over sixty years of age. It is generally estimated that one family doctor per 1,000 or 1,500 people is required to furnish adequate medical care for a community.

The Diabetes Detection Drive will be held this year from November 12 to 18. Last year a similar campaign resulted in the finding of several thousand hitherto unsuspected cases of diabetes. Sponsored by the American Diabetes Association, the drive is conducted without any solicitation of public funds. People are merely advised to purchase a small testing packet for their use at the local drugstore. Such a kit with directions for use costs only about twenty-five cents. Its use will determine the presence or absence of sugar in the urine. If sugar is present, the user is requested to see the family doctor and report for further tests to learn whether true diabetes is present or not. Diabetes is an insidious and slow-growing disease which can easily be controlled. Unless a diabetic has neglected his disease until irreparable damage has been done, the life span of a diabetic using insulin is as great as that of the average nondiabetic. Hence the value of discovering its presence early.

—H. Clair Amstutz, M.D.

## No Time for the Eternal

We do everything fitly except our duty to God. The farm desk has its proper niche in the house with all the modern appliances, but neither diary, card index, nor prayer list is found thereon. He who sits to that desk will work hours of overtime to do his job properly and does not have a planned hour in a week for sustained prayer. The farm wife consumes hours to set a good table that is enjoyed for a few minutes but does not have time to enjoy the food for the soul as found in the Holy Scriptures.

The businessman of the soil will scan the newspaper for market reports to keep alert and up to date, but does not take time to read two weekly or monthly Christian periodicals.

The farm home is engulfed with the radio and television. These two great invaders have established a bridgehead. The devil is slowly, slyly, but surely conditioning man to spend, waste, and kill time. With this tool he robs people of time to think and thus God is forgotten. As the believers are wounded by this subtle method of the enemy of souls their testimony fades into an eclipse. Their spiritual lives are poisoned with leprosy of greed and the palsy of wealth. This grand strategy of the devil takes from us the time we need for the eternal.

Once more Saint Paul's message of discretion needs to be heard as he speaks in these words, "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5). Buy up the moments others seem to throw away. Use every moment and regain as much as possible the time you lost. On the markets today let time be your chief commodity, for your eternal preparation depends upon time. Take time to live for God.

—C. Warren Long,
Tiskilwa, Ill.

## Communities in Need of a Church

It is little wonder that after the Roman Catholics made a survey of one section of the Southern Highlands they described it in their church paper, *The Christian Farmer,* as the "China of America."

There is probably no greater challenge to Protestantism than the Southern Mountains as an inadequately churched area. Here more than half of the population is untouched by the church. The children have by and large been passed by as regards modern methods of religious education and youth work. Pagans, not Christians, are being created here in the richest seedbed of our nation's population. This seed is being spread all over the nation, for better or for worse, and should therefore be recognized as a national responsibility of our great church bodies.—*Mountain Life and Work.*

## Catholic College Offers Agricultural Courses

Courses in general agriculture will be offered this fall at St. Martin's College, Olympia, Wash. Thus, this institution becomes the first Catholic college to offer such courses.

In making the announcement, St. Martin's president, the Rt. Rev. Raphael Heider, said, "Church leaders for years have deplored the breakdown of Catholic rural strength in the United States. They have hit the fact that students have been trained away from rural life."

The courses at St. Martin's will be offered as part of the curriculum of liberal arts and sciences with the intention of "so educating students coming from rural areas that they will be happy to continue to live in those areas after school—and at the same time be educated in the best traditions of Catholic liberal training."

The courses are aimed at those students from rural districts who seek a Catholic liberal education and at the same time are interested in learning some of the technical aspects of modern agriculture during their academic years.—The *Christian Farmer,* Published by National Catholic Rural Life Conference.

## Price of Land in Illinois

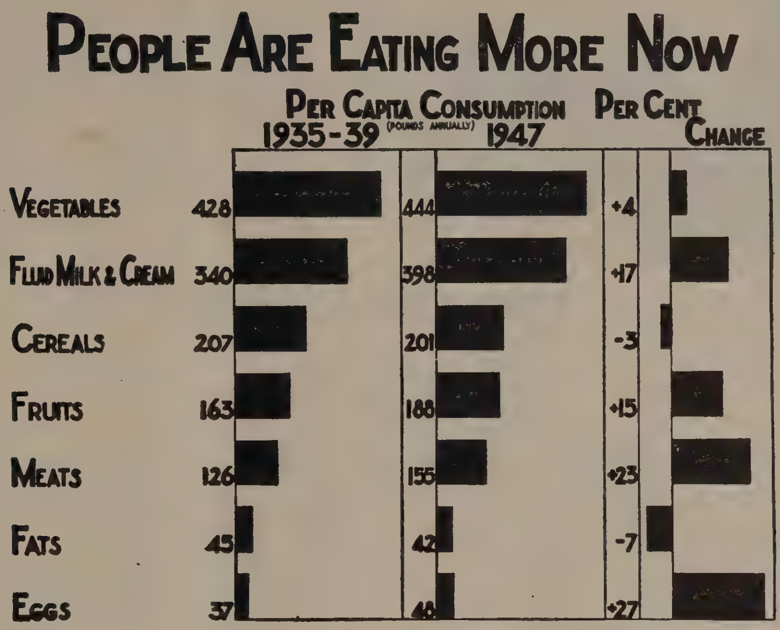
Average farm land in Illinois is selling for practically $200 an acre now—8 to 10 per cent higher than last March before the Korean war started—with occasional sales at above $500 an acre.

That's the report of C. L. Stewart and W. J. Foreman, farm real estate specialists in the Illinois College of Agriculture.

They base their statements in part on U.S. Department of Agriculture survey of land prices from over 250 questionnaires covering all parts of the state. They plan to check further developments and report them February 7 during Farm and Home Week at a session on farm land prices.

The survey showed the better farm land selling for about $95 an acre above average farm land. This is about 8 per cent higher than last March. The poorer land is bringing about $95 an acre less than average land, an 11 per cent increase since March.

In all parts of the state, except for groups of counties around Dixon and Carbondale, the price of poor farm land showed a larger percentage increase than good land. And Stewart believes that some low-quality land is selling for more than its productive worth.



**Source: U. S. Department of Agriculture**

**Prepared in Department of Agricultural Economics, College of Agriculture, University of Illinois**

| | |
|---|---|
| **Consumption of Eggs and Meat and Milk Increase Most** | **Per capita consumption of eggs in 1947 was 27 percent higher than in prewar years; meat 23 percent higher, while in 1947 people consumed 17 percent more milk per person than they did before the war.** |
| **People Use More Fruits and Vegetables** | **People also consumed 15 percent more fruits and four percent more vegetables in 1947 than they did from 1935 to 1939.** |
| **Why Are Food Prices High?** | **Food prices are high because people are eating more than they did before the war. They are eating more because they have more money and are spending more of their income for food.** |

**Roland W. Bartlett, Professor**
**Agricultural Economics**
**University of Illinois**

## A Country Woman's Creed

I'm glad that I live in the country. I love its beauty and its spirit. I rejoice in the things I can do as a country woman for my home and my community.

I believe that an appreciation of the beauty around us every day can bring beauty and peace into our lives. My neighbor's timber pasture is a beautiful picture from my front porch or window in any season of the year—the tender new green of spring, the deep cool shade of summer, the brilliant colors of autumn, and the black tree trunks etched against the white snow in winter. The blanket of purple violets that grow along our roadside never fails to take my breath away, and the great elm tree is like an old friend standing in the corner of our pasture.

I believe that there is a satisfaction in working with growing things—the little satin pigs, the fluffy chicks, the wobbly calves, and the long-legged colts just seem to melt the most indifferent hearts.

Walking through a field of growing grain that he has planted and cared for gives a person a pride of accomplishment that is unequaled by anything and he knows that in this endeavor he and God are partners.

I believe in the dignity of hard work and am thankful every day for our health and strength. The deep physical tiredness we sometimes experience is compensated for by the good feeling of a job well done. The necessity for occasionally going out to the field at sunrise is offset by the view up the valley where my neighbor's red and white buildings stand out in the early morning haze. Driving the tractor becomes a pleasure when I suddenly come upon a place where my husband has left a small patch of ground untouched by disc or plow because there is a bird's nest with four small eggs in it. I'm glad that I have the privilege of working with the other members of my family at our daily chores and that I can sit on the top board of the fence and dis-

[Continued on page 30]

## Viewpoints on World News

# Taxes Again

### Carl Kreider

Last month this column attempted to answer the question of whether it was better to tax or to borrow to meet the large expenditures of the Federal Government. The conclusion was reached that, if large expenditures must be made it is better to pay for them through taxation. If this is not done it is possible that the prices will rise. Since inflation means that everyone must pay more for the things he buys, rising prices are merely another and less desirable form of taxation. This article will discuss various types of taxes that are currently being considered and the basic theory of taxation upon which a sound system can be built.

**What Is Justice in Taxation?**

If the government takes money from people it must develop a theory of a just way in which to do it. There are three such theories that have been advanced in the past, the equal distribution theory, the benefit theory and the ability to pay theory.

The equal distribution theory holds that everyone should pay the same amount of taxes. In a democracy everyone has an equal vote and the right to equal protection of the laws. Therefore, everyone should pay the same taxes. The obvious impossibility of applying this theory to a federal budget of $70 billions is the explanation for the few advocates of this theory today. It would mean that every man, woman and child in the United States would have to pay nearly $500 each year. A man, wife and four children would have to pay $3,000, an amount which might, in some instances, be more than their total income for the year.

The benefit theory holds that every person should pay taxes according to the benefits he receives from the government. A little reflection will also indicate why this is an impossibility. A blind person may receive all of his support from the government and therefore receive tremendous benefits from the government. It would be obvious folly to ask him to pay taxes in proportion to these benefits. Another difficulty of this theory is the problem of measuring the benefits which various people receive from different government services. How much benefit does a bachelor receive from the expenditures made for public education?

The ability to pay theory is based on the assumption that people should pay taxes as they have ability to do so. Since this resembles the Biblical injunction that the Church should be supported "as the Lord has prospered you" the idea should be a familiar one to readers of this paper. Almost everyone agrees that this theory is the best one. The trouble comes when one tries to decide what constitutes ability. Should it be measured by the amount of property that one owns, by the amount that one spends for other things, or by the amount of income that one has? Although different economists emphasize these criteria in varying degrees, all agree that all three are valid measurements and that all should be used. Since property ownership is a criteria of ability, the property tax is one means of raising governmental (chiefly local) funds. People who spend large amounts for consumption goods should also be able to spend some for taxes; therefore, excise and sales taxes have been used by many states and a few cities. Income is another measure of ability to pay, and as a result the federal government depends heavily upon this source of revenue.

Granted that ability to pay can be measured by one's income, how much more ability does the rich person have than the poor? A man with $50,000 annual income obviously has more ability to pay taxes than a man with $2,000 income. Should he pay twice as much? 25 times as much? or 100 times as much? Should, as President Roosevelt once proposed, all incomes in excess of $20,000 per year be confiscated for governmental use. Most people would probably grant that the rich should pay a larger proportion of their income than the poor, but many feel that the extremely high percentage rates paid by the very wealthy have been dictated more by political considerations than by considerations of abstract justice.

**Specific Tax Proposals**

The three major proposals which are now under consideration by Congress are: large increases in excise taxes and possibly a federal general sales tax, increases in corporation income taxes, and increases in the individual income tax.

The sales tax is defended chiefly on the ground that it is easy to administer, that it produces huge volumes of revenue, and that people pay the tax in such small amounts at a time that it is not burdensome to them. On the other hand, many argue that it is not levied in accordance with the principle of ability to pay. The poor man must spend all of his income to live and therefore must pay the tax on all of his income. The rich man, however, does not spend all of his income and therefore will pay the tax on only a part of his income. This argument, however, loses some of its cogency when it is recalled that in addition to the sales tax the rich would pay a large income tax, whereas the poor are usually exempt from income taxation. Nevertheless, the sales tax is so bitterly opposed by many laboring groups that it is doubtful whether it will be adopted in the absence of full scale war.

It is always easy to pass laws raising the rates of taxation upon corporation incomes. Indeed, the rates have already been raised to new highs by legislation which was enacted last fall. In this day of general business prosperity corporations have huge incomes and high percentage tax rates applied upon these incomes yield large returns. It must be remembered,

[Continued on page 30]

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## TAXES AGAIN

[Continued from page 28]

however, that there is no assurance that these taxes are actually being borne by the corporations or by the wealthy stockholders who are the nominal owners of the corporations. In periods of rising prices, it is probable that to a large extent corporation taxes are passed along to the consumers in the form of higher prices for the products which the corporations manufacture.

Individual income taxes may also be increased. Since the very rich are already paying the greater majority of their income to the government, it is clear that increased receipts from this form of taxation must come primarily from the middle and low income group. Some have suggested that the personal exemption of $600 should be reduced to $500 as it was during World War II. It should be noted, however, that $600 today does not buy as much as $500 bought in the early years of World War II. It also seems likely that if the rates of individual income taxes are increased very much there will be a loud clamor from laboring groups for increased wages to counterbalance the increase in taxation. Such wage increases could only bring the inflation of prices which the whole tax program was designed to avoid.

### Conclusion

Thus the American people are gradually learning the lesson which the Prodigal Son in Jesus' parable learned to his sorrow millenniums ago. It is impossible to waste one's substance in riotous living without suffering the consequences. This is true whether the money is wasted among the harlots of Palestine or is sacrificed on the altar of the god of war. If we raise the money by borrowing, inflation will progressively reduce the value of our money. If we want to raise the money by taxation, unfortunately someone will have to bear the burden of the taxes.

As taxes increase, many people are sorely tempted to evasion as a means of escape. The Christian may disapprove the purposes of the expenditure; he may never be guilty of the sin of reducing his taxes by dishonest methods.

## A COUNTRY WOMAN'S CREED

[Continued from page 27]

cuss with my husband our business, a business of which we have a mutual understanding.

I believe that my home does not need to be always spotless; that comfort and companionship are the first requisites, and that there is no part of our home too good for our family.

I believe that my love and loyalty for my country home should reach out in service to my community. I cannot wait for someone else to make that community a good place for my children to live. I have a definite responsibility toward my church and my school. If I have any specific abilities, I must use them to promote good in my community.

I believe that country people need to be proud of their heritage, the rich dark earth, the trees, the brooks, the sunshine and the rain, and over all our beautiful countryside, the wide blue sky with its clouds, its sunrises and sunsets, its occasional rainbow, and its many stars, to one of which I claim undisputed title when it is hung out first at night and taken in last thing in the morning.

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by Mary Emma Showalter

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I believe as Abraham Lincoln when he said, "I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say that there is no God."

Surely this great fertile garden in which we live draws us closer together and to the Master Gardener who knew and loved country ways and country folks.

—Mrs. H. L. Witmer of Tipton, Iowa, in *Rural Lutheran.*

## Farm Outlook

The price freeze does not affect every farm commodity the same way. Many are still below parity. They can rise to parity before ceilings can be applied. In most cases, ceiling prices appear favorable for profitable production in 1951.

Our present national emergency could last a long time—5, 10, or more years. Keep your soil, buildings and machinery in shape for a long period of full production.

Use fertilizer to boost crop production. It's much more economical than buying more land. Fertilizer prices have gone up much less than prices of crops.

Aim for quantity with less emphasis on quality. Put cheap gains on livestock with pasture and roughage. Grass or roughage fed cattle with short grain feed will sell close to those with long feed in dry lot and will produce much more net profit. A "freeze" has a leveling effect on prices. You will not get adequate pay for top quality. Set up a pasture improvement program on your farm.

Keep your money invested in productive livestock, equipment, and supplies. Idle cash loses purchasing power quickly in these times.—S. J. S.

## Paternalism

Many sincere Christians seek to express their kindliness of spirit through paternalism or fatherly relations with employees or minority groups. They often provide higher wages and better working conditions in their plants, more educational opportunities and better housing for underprivileged racial groups, and other provisions above the prevailing standards of the community. They feel that they are doing their Christian duty but reserve to themselves all the important decisions. Some employers, however, have come to see that paternalism is inherently detrimental to the highest development of Christian character. In the long run paternalism can bless neither him that gives nor him that takes. It constantly tempts the giver to think of himself more highly than he ought to think. And it fails to provide the recipients with those conditions which are most conducive to the development of self-respect, self-support, and that growth in personality which is in keeping with the equal status of children of God.

The late President Baldwin of the Long Island Railroad with rare Christian insight declared that no man is either good enough or wise enough himself to make decisions about wages and conditions which vitally affect the lives of his employees, particularly when he is himself the highest paid person in the company. He said he was glad that his employees belonged to regular labor unions through which they express their own points of view without fear or favor. This saved him from any unconscious injustice in his decisions, and at the same time developed the intellectual capacity and the sense of responsibility of the workers as they grappled with wider problems of economics, management, and constructive industrial relations. Christian love must of necessity move on from paternalism to democracy in personal, political, economic, and industrial relations.—From a pamphlet on worship entitled, *Meditations Personal and Social,* by James Myers.

Among those ordering extra copies of the March issue was the Swiss National Tourist Office in New York City. Miss Blackman of their publicity department felt the features were "highly commendable."

## Separation from the World

A man asked me, "What do you mean by the 'world' about which you preach and warn us to avoid? Surely you do not mean our physical world in which we have to live?" This man had a personal problem which required a personal answer and does not concern us here, but he voiced a real question that calls for a practical answer.

Wordsworth, the poet, long ago gave us this answer, "The world is

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**MARCH COPIES** for Sale. We printed an extra quantity of the March issue which featured Swiss communities. Anyone desiring a copy of this issue can secure one for .25 by writing to **The Mennonite Community,** Scottdale, Pa. In quantities of ten or more the price is .18 per copy.

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too much with us; late and soon, getting and spending, we lay waste our powers." One does not have to be profound to sense the all-absorbing claims of our world upon us today. Yes, our material world, even our created world, demands all of our time, interest, and energy if we permit it.

A better authority than the poet is Jesus, the Source of life, who said, "The cares of the world and the delight in riches choke the Word." It is altogether possible that we become so interested in the care of our cows and our pigs, our cars and tractors, our houses and our homes, our work and our business that these means for our necessary livelihood actually choke out the Word that was planted in our hearts.

It is not only possible but true that too many of us have become more concerned about feeding our stomachs than our souls, and have carefully clothed our bodies in the latest style while our souls have gone in rags. It is true, too true, that this present world of everyday things has choked out the Word.

The challenge of Lent is a devotedness to Christ and a control of self that will compel the world of "things" to take its place lower in the scale of values, to trust the Lord to provide the necessities of life without our worries, and to put first things first. It would be better to come to Easter morning with last year's bonnet and a consecrated heart than with the "latest" hat and a choked soul.

Let there be a separation from the world, not in the sense of locking up one's place of business, nor of secluding one's self on the farm, nor of shunning people, but let the mind concentrate on the deeper things of life, and take time for a spiritual renewal.

Even as we were planning the editorials that we might have written this month our attention focuses upon the inward man, and we chose to be relieved of sociology and rural problems in order to quietly meditate on the "separate life." Would that we were brave enough to separate ourselves from the demands of the world for these few weeks, and really practice a wholehearted allegiance to Christ alone.

In this spirit, let us keep Lent!

—Editorial in March, 1950, *Rural Lutheran.*

## In Praise of Aluminum

A sincere note of gratitude from all homemakers to the Creator who foresaw this era of enamel-topped stoves, and was prepared for the change-over from copper and iron on fireplaces and ranges of yesteryear, having ready the raw materials for these wonderful aluminum kettles and pans! Pressure cookers deserve a special vote to themselves. These beauties of the cooking world, like the beautiful princesses in fairy tales, are as good as they are beautiful. Sunshine catches the edge of our aluminum teakettle. A sunbeam dances on the ceiling! The kettle sings an invitation—to smile, and to tea!—MARGERY COFFMAN.

## HOW TO BUY COOKING UTENSILS

[Continued from page 21]

Materials sturdy enough to withstand prolonged high oven temperatures without warping should be selected. Your oven utensils should have as few seams as possible and smooth edges so that cleaning them is simplified.

Muffin pans that have no rims at all around the cups may be bought. If there is a rim, it should be flat or closed. Tin and aluminum muffin pans produce a golden brown, thin crust; while cast-iron muffin pans produce a darker brown, thicker crust.

Layer cake pans with straight sides and flat bottoms are the most satisfactory. The insets of loose bottom pans should be so constructed that the batter cannot drip out into the oven.

Tube cake pans are also made with loose or tight bottoms. The loose bottom should be made with a batter seal ridge. If the tube is higher than the pan and small legs extend above the sides, the pan can be easily inverted for cooling.

Satisfactory pie plates are made of nearly all the materials mentioned. Shiny new tin plates do not brown well until they have become darkened with use. Aluminum pie plates without alumilite finish may conduct the heat so well that the pie does not become brown on the bottom.

Loaf pans of various sizes and shapes may be used for baking bread and loaf cakes and for roasting meats. Slightly rounded corners on bread pans are a help in taking the loaf out in one piece. It is easier to clean these rounded corners, too.

Baking sheets are easier to use for baking biscuits and cookies than pans with sides. There is less difficulty in removing the cookies or biscuits from the sheet which is made without sides. The tops will brown better, too, if there is no high side to reflect the heat away from the cookies or biscuits.

Casseroles and custard cups of heat-proof glass and pottery double as attractive serving dishes. Those without a raised pattern are easier cleaned. A casserole that is shallow and broad has more browning surface.

## CONSERVATION OF SOIL

[Continued from page 19]

where dust storms are frequent. Dust blows when wind sweeps across dry soil without an adequate protective covering. The dust that blows is topsoil. It may be spectacular black clouds, but by far much greater quantities are lost in the ebb and flow of normal winds, day and night, all year long. Most of the topsoil that blows will never grow crops again. Water flows downhill. Dust blows away. If the slope down which water flows has an absorptive covering to check and retard its flow, or if water can be made to "walk" down the hill, rather than run down the hill, it will do no damage. If something is there to hold the dust in place, not much will blow away.

### Loss of Soil and Loss of Civilization

I am not being whimsical or paradoxical when I say that the best way to look at the world crisis of our time is by way of these commonplace facts. The universal fear is that a new war may start and the use of atomic energy will either destroy civilization very fast or else wound it so that it will die somewhat more slowly. But, if war comes, a basic reason will be that mankind has let too much water flow downhill too fast; that it has let too much dust blow away, and that we are called upon to pay for this folly. That is, the world's population has gone on increasing, the earth's capacity to support its inhabitants has been steadily decreased by blowing dust and rapidly flowing water due to poor stewardship of the soil. Enormous areas of cropland have been destroyed. Even greater areas, though not destroyed, have lost much of their productivity. Greater numbers of people are being forced to live on smaller and poorer areas of cropland. And right there is the real threat of war.

As a nation, we have grasped the mystery of the atom bomb, but rejected the Sermon on the Mount. We know more about war than about peace, more about killing than we do about living. Men with impoverished souls neglect their responsibility to the soil and to others. In our rush to build bigger barns and to raise more bushels per acre, we have lost sight of the things that count most in life. Jesus said, "Man shall not live by bread alone." Unless we conserve the spiritual values of life, all is lost. The soil, soul, and self (physical) form a trilogy that is basic to the preservation of the church community and as far as that goes to all America. The church, as an institution, is closely tied up with the economic life of its people. There is a strong bond between church activity, soil management practices and income, but, unfortunately, there is not too much effort made to relate soil care and church activity through the economic interests of the people. The ministers and leaders of the church should preach and teach the members' obligation to God and care for the land God has given them, toward Christian use of the land and a Christian living standard, which will foster communities where children can see and learn the Christian way of life. A church can live only where people live and will be rooted, in a soil which will remain and sustain them.

### We Need to Change Our Attitude Toward the Soil

There are many ways of preventing damage to the land, and the proper combinations will vary from place to place and from farm to farm. Water can be made to walk instead of run down the hills and in smaller quantities. There are ways of restoring fertility to exhausted land, ways of halting erosion and repairing it, ways of restoring damaged water resources, ways of healing the wounded earth, restoring what it has lost and even making it richer than when man took over from nature. All of these conservation practices, where applicable, not only increased net income, but indicate good stewardship and good land use. The farmer who greets new advances in agriculture with the attitude "no one is going to tell me how to run my farm" and "what was good enough for my father is good enough for me" probably is wasting topsoil, and not only reducing his net returns, but also that of the value of his capital investment.

Many of us may need to change our attitude toward the land on which we live. Where applicable, we must see the significance of the soft lines of contour farming, contrasted with the sharp lines of block farming; know what crop rotations are adapted to the different soil types which will keep soil losses from being excessive and maintain soil organic matter and soil structure, so that the productivity of the soil may be maintained indefinitely; appreciate that a tree is not only a beautiful thing, but also a reservoir of water; that meadows and grassland insure a farm's life; that cattle and sheep on hilly terrain are not only money-makers, but farm savers as well.

God gave us the soil to use. May we, as custodians, have the intelligence to respect our soil and the will to use it according to the principles of Christian stewardship, so that when our period of stewardship is done, we may pass on the soil to posterity with its fertility and fruitfulness undiminished.

And the Lord spoke to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This ground fundamentally was no different from 5 feet or 500 feet away from Moses and the burning bush, or any land on earth. God chose this moment to reveal a great and eternal truth: "All ground is holy ground."

## Answers to Puzzle Fun

Puzzles on page 22

1. First, the white men send two Indians across, one of course being the Indian who can row, who brings the boat back. Then the Indian who can row takes the remaining Indian across, and again comes back alone. Then two white men cross, one of them returning with one of the Indians who can't row. Then one of the white men makes another round trip, taking the Indian who can row over, and bringing the Indian who can't row back. That trip is necessary to get the Indian who can row on the far side of the stream. Then the two remaining white men go across and turn the boat over to the Indian who can row, who ferries his two companions across, one after the other.

2. The picture is of the old gentleman's son. He might have said, "I am this man's father, and I am also the son of my own father," instead of putting it in the confusing rhyme. The declaration of the last line of the couplet: "This man's father is my father's son," could make the portrait that of a nephew instead of a son, were it not for the old gentleman's declaration of the first line: "Brothers and sisters have I none."

3. 18 days.

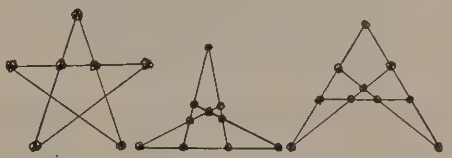
For an egg and a half in a day and a half is the same rate as an egg a day. But instead of one hen laying at that rate, the puzzle states that the rate is for a hen and a half. If you're troubled about the half hen and half an egg business, double each of the quantities and the same mathematical rate will, of course, remain the same, so that we would have three hens laying three eggs a day and a half, or two eggs in one day.

And an egg a day for each hen and a half (or, if you prefer, two eggs a day from three hens, which is the same rate) means that each hen is laying at the rate of only two thirds of an egg a day or, to express the same rate in whole numbers again and avoid the fraction, two eggs every three days. Which is just about the rate at which a good hen does lay. The two eggs every three days, or two thirds of an egg a day, means that it would take one hen 18 days to lay a dozen eggs.

4. 19 sheep, 1 pig, 80 chickens.

19 sheep at $5 apiece cost $95. The pig costs $1, bringing us up to $96. And 80 chickens at 5 cents apiece, 20 for a dollar, cost $4—making an expenditure of just $100 altogether for the combined total (also an even 100) of 19 sheep, 1 pig, and 80 chickens.

5. You can place 10 trees in 5 rows of 4 each by arranging them in a 5-pointed star, or one of the other two designs that also satisfy the requirements, although not quite so neatly:



(Note: a mistake was made in this drawing and three of the trees in the star were not marked, but you can easily see where they should be.)

6. He fills the 3-quart pail and empties it into the 7-quart pail. He does this a second time. Then he fills the 3-quart pail a third time, and pours water into the 7-quart pail until it is full, leaving just two quarts in the 3-quart pail. Then he empties the 7-quart pail and pours the two quarts into it, and by filling the 3-quart pail once more has exactly 5 quarts.

7. The two ages are respectively, 28 and 21.

Let us take the first part of it alone. "I am twice as old as you were when I was as old as you are." I am now 28. I am now two times as old as you were (14) when I was your present age (21); that was 7 years ago.

Then the second part: "and when you are as old as I am, together we'll be sixty-three." That is, when you, who are now 21, reach my age of 28 (7 years from now) I'll be 35. And the total of our combined ages, 28 and 35, will be 63.

8. Average speed, 24 miles per hour.

The catch lies in the fact that you instinctively think of the average speed as relating to two trips, one going and one coming, which, if nothing else were taken into account, would be 25 miles. But when we want the average speed per hour, we find, naturally, that more hours are spent on the road at 20 miles an hour than are spent at 30 miles an hour coming back over the same distance. The party travels 60 miles to the picnic grounds. At 20 miles an hour that takes three hours. Coming back at 30 miles an hour takes only two hours. That makes five hours for the entire 120 miles, so that the average speed is 24 miles an hour. Any other distance gives the same result.

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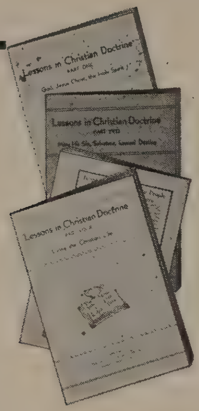

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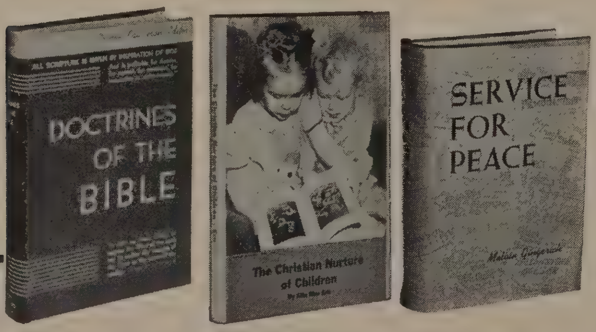

Mennonite Publishing House, Scottdale, Pa.

## Advertisers for the Month of April, 1951

Beacon Milling Co., Cayuga, New York .......... 34
Bolton, Ralph, Schaefferstown, Pennsylvania .......... 29, 31
Brunnerville Iron Foundry, Brunnerville, Lancaster County, Pennsylvania .......... 29
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio .......... 29
Diller, John and Emily, The Book and Bible Room, Hesston, Kansas .......... 29
Eastern Mennonite College, Harrisonburg, Virginia .......... 2
Friendly Book Store, 234 West Broad, Quakertown, Pa. .......... 29
Hess, Mrs. N. H., Lederach, Pennsylvania .......... 29
Horst, Elam S., Bareville, Pennsylvania .......... 29
Hubbard Farms, Box 32, Lancaster, Pennsylvania .......... 29
Leaman, George W., Mount Joy, Pennsylvania .......... 35
Martin, D. H., Elizabethtown, Pennsylvania .......... 39
Martin and Lehman, Orrville, Ohio .......... 29
Mennonite Publishing House, Scottdale, Pennsylvania .......... 30, 34
Musser Leghorn Farms, Route 1, Mount Joy, Pennsylvania .......... 29
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania .......... 2
Ressler, John, Gladys, Virginia .......... 29
Rohrer's Mills, R. No. 2, Lancaster, Pennsylvania .......... 29
Shenk Hatchery, The, Harrisonburg, Virginia .......... 35
Ulrich Products Corporation, Roanoke, Illinois .......... 36
Ulrich, Mrs. W. C., Route 3, Box 106, Sarasota, Florida .......... 31
Voice of Youth Records .......... 31
Witmer Implement Service, Route 3, Shippensburg, Pa. .......... 29
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pa. .......... 29

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**TIRE SERVICE HEADQUARTERS**

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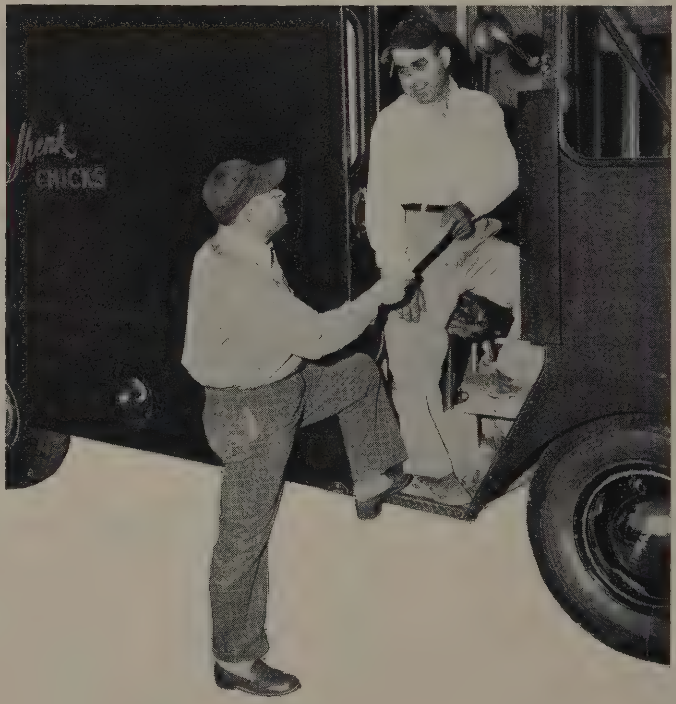

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# Our Churches

The **Reiff Mennonite Church** is located in Washington County, Md., a few miles south of the Mason and Dixon Line. It was formerly known as the Witmer Church and the first building was erected in 1840. In 1891 a larger building was erected and in 1928 the present brick building which seats about 800 people was erected. Its membership of 400 is the largest of the Mennonite churches in Washington County.

Moses K. Horst is bishop of the district; Stanley H. Martin and Reuben A. Martin are ministers. Reuben R. Eby serves as deacon.

Most of the members are farmers in the near-by countryside. The congregation has two mission outposts, one at Pinesburg which is near Williamsport, Md., and one at Flintstone, which is near Cumberland, Md. Women of the congregation have their own sewing circles.

## Mennonite Community

MAY 1951

Volume 5 Number 5

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## Contents

Grubby Knees ........ 4
*Almeta Hilty Good*

The Mennonite Community of Washington County, Maryland ........ 6
*Amos Baer*

Homemaking ........ 12

Ladino Clover ........ 14
*R. G. Mitchell and J. J. Pierre*

Editorials ........ 16

More Than Bread ........ 17

Young Community ........ 18

Canadian Public Welfare and the Mennonite Church in Ontario ........ 20
*Milton R. Good*

What Mutual Aid Can Mean to the Church ........ 22
*J. Winfield Fretz*

Fathers, Transfer Those Farms While You Are Alive ........ 24
*Howard Raid*

Community Life ........ 26

Viewpoints on World News ........ 30
*Carl Kreider*

# *Grubby Knees*

### *Almeta Hilty Good*

Grubby knees, grubby knees, where have you been?
Out where the polliwog now may be seen?
Things fascinating with enchanting ways,
Darting enticingly through the sun's rays?

Muddy hands, muddy hands, what did you catch?
A fist full of dirt and a mossy old batch
Of weeds and wet stuff, and perhaps, all agog,
A wonderful, marvelous polliwog?

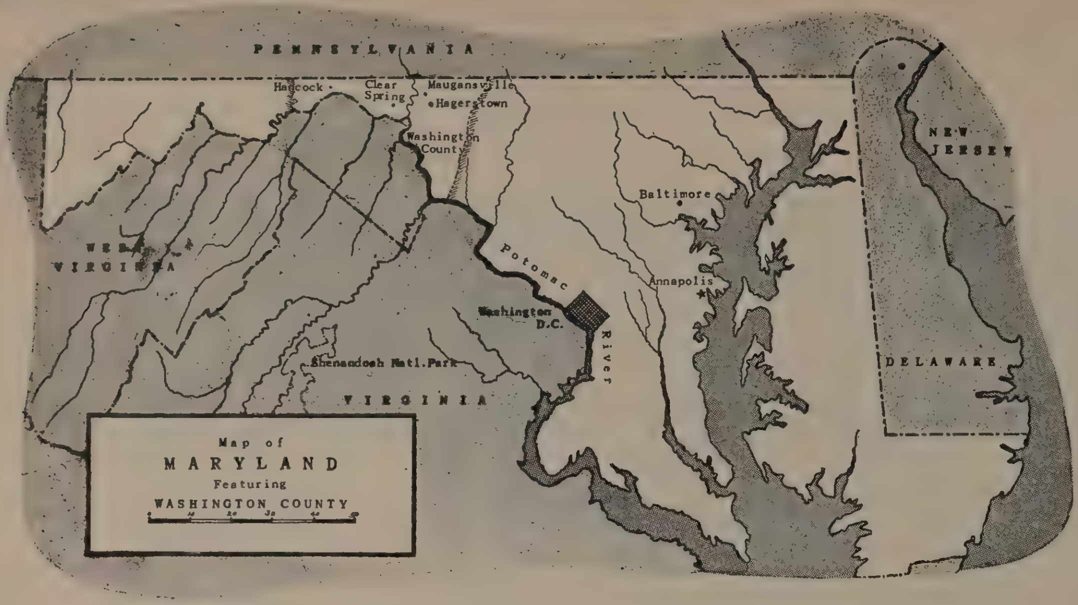
Straw-hat-shaded eyes, what all did you see?
Cool water sparkling, running so free?
Dragon-flies hovering over the flowers—
And whence came that bee-sting, urchin of ours?

Bare toes, twinkle toes, what have you felt,
Out where the winds played, and grubby knees knelt?
Mud and soft grass, and hot sun-scorched rocks?
And soft squooshy dust that soothed prickles and knocks?

All right then, grubby knees, climb on my lap,
And let's have the story of where went your nap.
Out on the farm many wonders there be,
I know, I know, for one time *I* was three!

HAMMETT, IDAHO.

Anna and Allen Horst are the children of Aden Horst. There are eight children in the family and they live on a dairy farm in Washington County, Maryland. They were snapped by the photographer on a summer day as they got a drink at the well.



# The Mennonite Community of

***After two hundred years this community continues its family farms, though in recent years more members have engaged in business and service to the community.***

THE MENNONITE community of Washington County in Maryland lies in a beautiful valley that sweeps along the eastern coast of the United States from the southern extremities of Vermont to Alabama. It is not the bed of any river as most valleys, but is formed by two parallel ranges of the Appalachian Mountains. It is crossed by the Susquehanna at Harrisburg and the Potomac River at Harper's Ferry. The section lying between the Susquehanna and the Potomac is usually referred to as the "Cumberland Valley." North of the Susquehanna lies the Lehigh Valley, and south of the Potomac lies the historic and picturesque Shenandoah Valley of Virginia and West Virginia. The name "Cumberland" comes from the county in Pennsylvania bearing that name (this county forms the northern part of the valley) and not from Cumberland, Maryland, or the Cumberland Mountains of Virginia with which it is sometimes confused.

The historic Mason and Dixon Line forms the boundary between Maryland and Pennsylvania. Washington County lies between the Mason-Dixon Line and the Potomac River on the south. The valley at this point is from twelve to twenty miles wide, and is drained by two streams, the Antietam and the Conococheague, flowing into the Potomac.

Almost before the Mennonite settlers had secured a firm hold on the Pequea in Lancaster County some had crossed the Susquehanna into what is now York County, Pennsylvania, and a few of the most adventurous had crossed the Blue Ridge Mountains into the great Cumberland Valley.

Little is known of these first pioneer Mennonite settlers. The two first and outstanding settlers were Jacob Snively and Samuel Bechtel. Snively settled east of Greencastle, Pennsylvania, in 1734 and was an agent for the Penns. Michael Slater, founder of the Reformed Church in America, visited him here in 1748 and referred in his Journal to him as "an honest Swiss." Slater traveled until two o'clock in the morning to reach Snively's house, indicating that at this date the valley was very thinly populated.

By 1763 a sufficient number of Mennonites had migrated to this valley that a substantial stone church was built at Beaver Creek, four miles southeast of Hagerstown. This was the first Mennonite Church in America outside the state of Pennsylvania.

By Revolutionary times, 1776, still more settlers had come. They petitioned a Committee of Safety for exemption from military duty. The committee granted their petition by paying fine. Christian Newcomer, who later joined the United Brethren Church and became their outstanding bishop, heads the list. This list contains about forty names, aged from sixteen to fifty. Jacob Good was ordered to supply a team to haul a cannon from Hagerstown to General Washington at Boston.

The Mennonites who migrated to Maryland, almost without exception, had settled first in Lancaster County or Eastern Pennsylvania. Among the Pre-Revolutionary War settlers were the following families: Snively, Bechtel, Newcomer, Welty, Hoover, Rohrer, Funk, Reiff, and Stouffer. With the opening of cheaper land still farther west, many of these people sold their farms and improvements to new settlers coming to the valley, then moved on, first to Western Pennsylvania, then to Ohio, Indiana, and Illinois. While today descendants of these families are found in many Mennonite communities west of the Alleghenies, there are few Mennonites by these names in Washington County.

Following the Revolution came the families of Strite, Shank, Miller, Barr, Smith, Oberholzer, Witmer, Summer, and Ebersole. The Peter Eshleman family, the John Horst and Jacob Martin families moved from Lancaster County during the 1830's. Following the Civil War came the Abe Martin's, Baers, Keeners, Rissers, Ebys—all from Lancaster County, and in 1888 the Showalter family from Virginia.

These settlers found the Washington County land of rolling limestone with considerable outcropping of rocks at higher points. The land is well drained and on a whole very fertile. This is partly due to the good methods of farming, rotation of crops, and constant feeding of the soil by liming and fertilizing.

Originally the farms were very large—from 150 to 500 and more acres per farm—but over a period of years almost all of the tillable land has been cleared and farms subdivided until now the average farm is from 60 to 100 acres with a few even smaller. There has been no division of farms in the last thirty years, though there has been in the last few years a slight tendency toward larger farms.

### Dairying Has Increased

For years wheat and corn were the main crops grown. Most of the farmers fed beef cattle and did a limited amount of dairying. The city market of Hagerstown was the main outlet for these dairy products, as well as for poultry, eggs, and other farm products. This system of marketing has

---

*Amos Baer is a native of Washington County, Maryland, and for a number of years has studied local history. He is father of five children and is employed as manager of the Hagerstown Storage and Transfer Company.*

# Washington County, Maryland

Amos Baer

**On the Jacob E. Martin farm near Reiff's Church a new dairy barn was built in recent years. Martin's cows are Holsteins and milk is sold to local dairies.**

declined in recent years in favor of selling raw milk.

Following World War I, with the improved methods of handling fluid milk, dairy farming enjoyed a gradual increase. Today dairying is the main industry in the valley with herds ranging from ten to one hundred dairy cattle. Most of the milk is shipped to the principal markets of Philadelphia, Washington, and the city of Hagerstown.

Some of the farmers distribute their own milk in Hagerstown. The largest distributor is Eden Plain Dairy Farm, operated by M. S. Showalter and sons, who distribute over 2,500 quarts of Grade A milk daily. About one third of this milk is produced on their own farm from a herd of seventy cows.

### Poultry Flocks Are Common

Although for years some poultry raising has been carried on, it was mostly restricted to what could be sold through the outlet of the Hagerstown City Market. E. L. Martin, now of Harrisonburg, Virginia, who in the early twenties operated the Paramount Hatchery, and Henry Weber, who for a number of years operated the Maugansville Hatchery and Poultry Farm, were early contributors to the poultry industry.

In the last ten years a number of large broiler plants have been built. The largest is the Cumberland Valley Hatchery at Maugansville, operated by Alvey S. Baer. This plant has a capacity of 20,000 broilers and 2,000 layers.

Likewise, ten years ago turkey raising was almost unknown in Washington County, but today flocks of one thousand or more are common. The Martin Hatchery, operated by Andrew Martin and son, Chester, of Maugansville, Adin H. Martin, and Edgar Burkholder are three of the largest producers.

The soil is very favorable to truck farming. Peas, green beans, and tomatoes are grown for the canneries. During the '20's, potatoes were grown very extensively but this has declined somewhat in recent years due to more profitable dairying.

Amos Miller specializes in the growing of celery and asparagus with which he supplies the greater part of the demand of near-by markets. He also operates a cannery on his farm where a considerable portion of his asparagus crop is canned.

Although farming has been, and is yet, the predominant occupation of the Mennonites in Washington County, this was never one hundred per cent. Even before 1900, a number of Mennonites were engaged in other occupations. Deacon Isaac Eby operated a store at different times in both Hagerstown and Maugansville. Joseph Horst for a number of years ran a general store, lumber yard, and was railway agent for the Pennsylvania Railroad, as well as postmaster at Maugansville.

Blacksmithing, livery stables, and milling were all engaged in by past generations. A small percentage have always been employed in the different industries in Hagerstown as well.

**AT THE EDEN PLAIN DAIRY**

**M. S. Showalter and sons distribute over 2,500 quarts of Grade A milk daily. About one third is produced on the farm from a herd of seventy cows. His daughter, Iva, is shown in the bottling room. Clarence Strite stands by the separator to the right.**

**FEEDING TIME**

**Two of Aden Horst's sons, Laban and Chester, throw hay into a sweep-in manger of a well-lighted dairy barn. The 40 dairy cows and 30 steers are fed from the corn and hay that grows on their 132-acre farm and the 100 acres of another farm.**

## FARMS OF THE MAUGANSVILLE AREA

Preston Martin's farm, a part of the original Peter Eshleman farm, has been in the family over 100 years. Peter Hartman stayed in this home when he fled from Virginia in Civil War days.

Ira Martin's farm near Maugansville is farmed by his son-in-law, Abel Martin. Dairying in this area increased after the days of World War I. Milk is sent to Hagerstown, Philadelphia, and Washington.

From the top of the Maugansville Elevator one can see across the fertile Cumberland Valley. The white barn and brick house are on the farm of Moses Horst. His grandson, Carl Martin, operates the farm.

Asparagus and celery are grown on the farm of Amos Miller and are sold on the local market. Besides canning asparagus the Amos Miller cannery was used for relief canning to can hundreds of bushels of beans, apples, and peaches and 270 head of cattle.

### Business and Industry in Recent Years

In recent years a larger number of Mennonites have gone into other businesses. The Maugansville Elevator and Lumber Company, operated by Adam R. Martin and J. Mark Petre, both of Maugansville, does a large business in grain, feed, and lumber. They employ over thirty people, of which more than one half are Mennonites.

Another business enterprise is the Martin Company owned by Daniel S. Martin and sons, Menno and Maurice. They have over one hundred acres of orchards and operate a fruit packing plant. Also connected with this business is a Cold Storage and Locker Plant and a Super Market.

Additional industries in this community are Martin Feed and Implements Company, operated by Aaron H. Martin and sons; Paramount Wall Paper Company, proprietor Landis E. Risser; Paramount Feed and Supply Company, operated by Donald H. Martin; and the J. D. Earl Martin Elevator at Reid.

Fairchild Aircraft Corporation was built ten years ago midway between the Reiff and Paradise churches. This is a large industrial plant engaged in the manufacture of airplanes. The establishment of this plant cannot help having a marked effect on the community in a number of ways, although only time will reveal to what extent.

Several farms have been purchased for this expansion, and several more for residential developments. Almost all frontage on Highway Route 11 between Hagerstown and the Fairchild Plant has been sold for residences, filling stations, motels, and restaurants. This, too, is affecting the community. The village of Maugansville has expanded greatly in the last five years, mainly due to the influx of people employed at the Fairchild Plant. Out of thirty-seven new homes built within the last five years, only a little over a third are Mennonite homes.

### Farms Are Still Available

A severe farm shortage is not being experienced in Washington County as in some Mennonite communities. East and west of the present Mennonite districts good farms are available. There has been a slow, but constant,

**ORCHARD OF APPLES, PEACHES, AND CHERRIES**

**Maurice Martin and his nephew Lee look at one of the trees in Martin's orchard of Jonathan apples. In all, the Martin orchards total 265 acres.**

**INDUSTRY COMES TO THE COMMUNITY**

**The Fairchild Aircraft Corporation has erected a large plant midway between the Reiff and Paradise churches. In the foreground is a farm, formerly owned by a Showalter family.**

expansion to these sections in recent years. These farms as a rule are more hilly and rocky and were not as desirable in past generations for their general purpose farming. With dairying now pre-eminent, these farms are in demand. For years a considerable gap of non-Mennonite farms lay between the Miller and Stouffer congregations. The same condition exists between the Reiff and Clear Spring congregations. With the present expansion these gaps are becoming smaller. This has also a tendency to strengthen the smaller congregations. The membership in the Stouffer and Clear Spring congregations has almost doubled in the last forty years, while in the larger congregations the percentage of increase has been much lower.

### Planting and Growth of Churches

The first church to be built in Washington County was the church at Beaver Creek. This was used as the principal place of worship until the early part of the nineteenth century. Church services were continued in this church until about 1840, the last resident minister being John Rowland. This church became extinct at this time mainly because of mass immigration to communities in Ohio, Indiana, and Illinois.

U.S. Highway 11, running north and south through the valley, almost equally divides the Mennonite community, with the Reiff and Clear Spring congregations lying west of

**IN THE PLANING MILL**

**Oliver Petersheim and Ralph Palmer, both C.P.S. men, work in the Elevator's planing mill. Chief output of the mill is house trim: door frames, window frames, kitchen cabinets.**

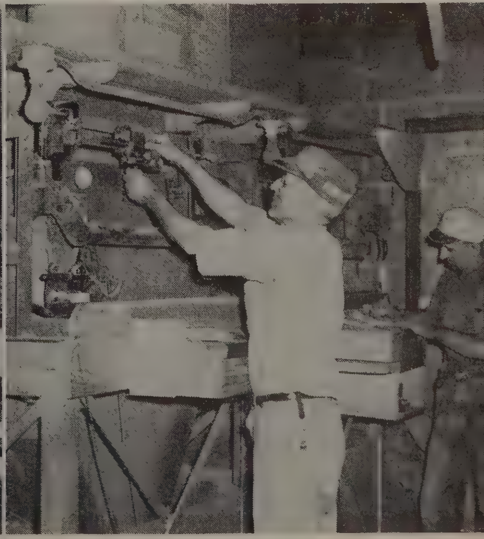
**IN THE OFFICE**

**In the office of the Maugansville Elevator Company Adam Martin passes a note to Mark Petre. In the background is Mrs. Byers Hess. To the right is John Risser, Jr.**

The Golden Rule
As ye would that men should do to you
Do ye also to them likewise.

**SCALES IN THE ELEVATOR**

**George Eshleman and Preston Showalter at work in the grain-cleaning department of the Elevator. George is the father of Dr. Merle Eshleman, medical missionary to Africa. As much as 16,000 bushels of wheat are taken in one day.**



MARTIN FEED & IMPLEMENTS

**IMPLEMENTS AND FEED**

**Since June, 1941, Aaron Martin has carried on a feed and implement business on the north side of Hagerstown. He was formerly a farmer. His sons work with him in the business.**

**FATHER AND SONS**

**Earl Strite and his sons, Mahlon and Gerald, were busy making a fence for hogs when the photographer stopped to take their picture. Earl has been blind for a number of years. He is well known as a maker of chair seats and brooms.**

the highway. The Paradise-Miller and Stouffer congregations lie east of the highway.

Soon after the beginning of the nineteenth century, Bishop John Stouffer and Preacher John Welty built a church on Stouffer's farm at the foot of the Blue Ridge Mountains. Known as the Stouffer congregation, this building was deeded to the "Mennist Society" by Stouffer and Welty. The present building was constructed in the latter part of the 1890's. The membership of this church is approximately one hundred. The minister is Amos S. Martin and the deacon is Jacob R. Martin.

**ON THE CHURCH GROUNDS**

**Clarence Horst mows the grass around Reiff's Church. In the background is the church cemetery. A son of Clarence Horst, Aden, was a member of a builders' unit in Holland.**

On the Loose farm which lies north of Hagerstown stands a two-story stone building which was used for holding church services. This building carries no date, but shows signs of having been built before the Revolutionary War. It is built over a large, clear flowing spring of water. The first story has no windows and has indications that it may have been built as a protection from the Indians. The second floor is reached by an outside stairway and this is where the services were held until the Miller Church was built.

Following the Revolutionary War the Mennonites settled around and north of Leitersburg. On the Jacob Miller farm they erected a stone church building which was used for this congregation until 1925 when the present Miller Church was built. This congregation today has approximately two hundred members. The present ministers are Daniel M. Strite, John D. Risser, and Samuel L. Martin. The deacon is Reuben L. Diller.

In 1897 the Paradise Church was built between Paramount and Reid to make a more convenient place for those members living in that section to attend church services. This church is part of the Miller congregation. Services are alternated on Sunday mornings between the Paradise and the Miller churches. Also, the Reiff congregation does not hold services on the Sunday morning that services are conducted at Paradise, making it possible for both the Miller and the Reiff congregations to worship here together.

Farther west and on the side of the valley that is drained by the Conococheague, settled the Witmers, the Reiffs, the John Horst and the Jacob Martin families in the vicinity of what is now the village of Maugansville. Here the Witmer Church was built in 1840. This building was later remodeled and the name changed to Reiff, with a larger building erected in 1891. This building also became too small for the congregation and in 1928 the present building with a seating capacity of eight hundred was built. This is the largest congregation with a membership of four hundred. The ministers are Bishop Moses K. Horst, who has bishop oversight of the Washington County churches, Stanley H. Martin, and Reuben A. Martin. Reuben R. Eby serves as deacon.

West of the Conococheague, close to the western mountains, settled the Smiths, the Roths, and the Shupes. Here is the Clear Spring congregation with a membership of seventy-five. The minister is Samuel Eby and the deacon is John R. Eby.

The first minister to move into the valley which we have record of was Samuel Bechtel. Records show Bechtel settled in 1737 in what is now Horse Valley, Franklin County, Pennsylvania. This valley had not yet been open to settlement and was still owned by Indians. Bechtel apparently did not stay long, for in 1750 when all settlers were moved out and their houses were burned by orders of the Court, Bechtel was not listed. He moved close to Hagerstown, became a large landholder, and built a church in which Mennonite services were held until 1835. In Revolutionary records, Samuel Bechtel is listed as exempt from military duty. Reasons: a minister and over fifty years of age. Here he built what could almost be referred to as a self-contained unit: a flour mill, a blacksmith shop, a distillery, and a weaving and dyeing plant. Most of the buildings are still standing and are in good state of repair. They are still owned by the descendants.

The first bishop was John Stouffer who was born in 1746. He apparently was not here during the Revolution as his name does not appear on the "List of Non-Enrollers." (This was a term used for those who refused to enroll in the Continental Army.) Stouffer officiated as bishop until his death in 1836 at ninety years of age.

Tradition has it that the Washington County, Maryland, and Franklin County, Pennsylvania, Conference was organized during the bishopric of Peter Eshleman who had been ordained minister in 1832 and bishop in 1838. Historian Rupp supports this when he states that in 1844 the Mennonites of Pennsylvania were divided into three conference districts.

For more than seventy-five years conference has been held on the second Friday of October. Extracts from the diary of Preacher Adam Baer read as follows: "Friday, October 11th, 1872: I was at Chambersburg at Conference Meeting. Friday, October 10, 1873: It was a fair day all day. Me and father and Grandpap Herr went to Conference Meeting at Miller's meeting house in forenoon. Afternoon we went to Preacher Eshleman's and from there home. The hands husked corn and sowed shock strips."

[Continued on page 32]

**FOR THE COMMUNITY'S AGED**

**Since 1923 an Old People's Home at the edge of Maugansville has been "home" to many retired persons. Guests in the Home are from different denominations, though the majority come from near-by Mennonite congregations. Guests number in the 20's and at present Henry Hostetter is in charge of this institution.**

**A MENTAL REST HOME**

**The Brook Lane Farm's original buildings are behind the large trees and are of the old limestone and brick type. The newer buildings on this picture were erected for a C.P.S. Camp and for mental hospital purposes.**

**MILLER'S CHURCH**

**Large, beautiful trees are found on the grounds of Miller's Church. The first building was erected in 1835 and served until 1926 when the members erected the present brick building. Ministers serving this church are John D. Risser, Samuel Martin, and Daniel Strite. Reuben Diller is deacon.**

**PARADISE CHURCH**

**Surrounded by carefully planted trees is the Paradise Church, built in 1897. In 1925 an addition was made in the form of an annex. Winter Bible schools are held here each year. The congregation is served by ministers from Reiff's and Miller's churches.**

## Homemaking News and Views

# Mother's in the Garden Again

Margery Coffman

EVERY YEAR when gardening begins, I determine to protect my hands by wearing gloves. But to no avail. For bare-handed grubbing is the only real way to enjoy gardening. There's something special in the real "down to earth" contact with mother earth. It's a family joke at Sleepy Hollow. As soon as the first green shoots of crocuses or snowdrops venture above the brown earth, our Sunday afternoon ambles around the garden begin again. As sure as we start, Mother picks up a stick, and every lump of leaves must be poked at to see what old friend is still sleeping underneath. There's bound to be a snowdrop under the pushed-up mound of leaves beneath the kitchen window. So scratch, scratch goes Mother's stick, while the children wait in giggling anticipation to see how soon she'll get down on her knees and pry with eager fingers!

It is such fun to watch as each new friend appears, and we still laugh at the time Mother was so sure the snowdrops were all winter-killed! They didn't come up and they didn't come up! Until one day she came in from a jaunt around the garden, with a sheepish grin on her face, to invite the family to see her latest find. The snowdrops were up—in abundance! That year they were thicker than ever. "Just like God's answers to prayer," she moralized. "He sometimes makes you wait a little longer; tries your faith a while; then gives you 'exceeding abundantly, above all you fondly hoped for.' " Then every morning the cry is heard from Johnny or Elizabeth, "Mommy! Mommy! Come out! I have something to show you!" And Mother goes, *just for a second,* to see what new wonder has been wrought, and behold! when she comes in the wretched old clock insists she has been out three quarters of an hour!

"Not God? In gardens?
Nay, but I have a sign!
'Tis very sure God walks in mine!"

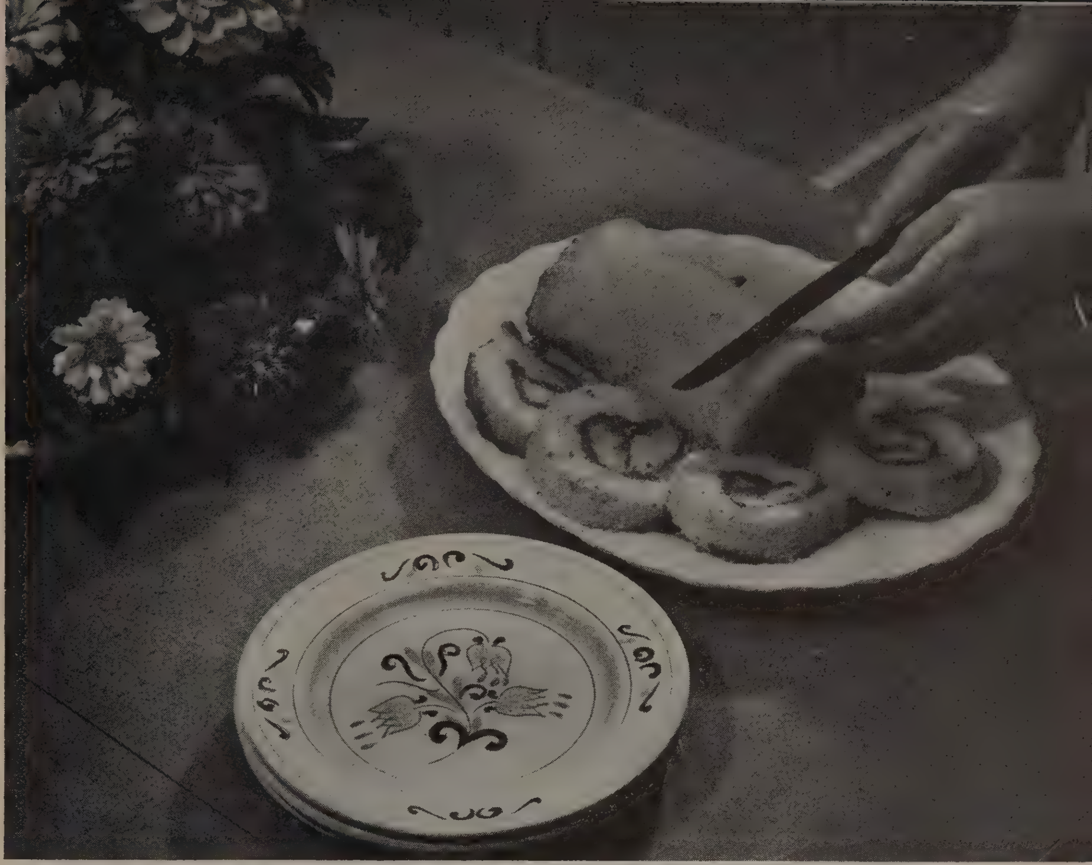
**IN THE FLOWER GARDEN**

**Gardens in Alberta, Canada, are planted in late April or early May. Flower gardens such as this one reach their height around August. In this picture Verda Burkholder, wife of Elmer Burkholder, carries her little daughter with her through the garden.**

# Soliloquy on First Working in the Garden

SEEMS THERE'S a delphinium missing about here. That cold spell last January after the thaw fixed that, I suppose. It's not too late to fill in. How about another foxglove? That one by the fence doesn't look too robust. I wonder why hollyhock seedlings always come up in the middle of a good stand of poppies or between two primroses. If they'd all come up by the fence, they could stay. I hate pulling them out. They're like some people. Stick their noses everywhere! Well, I'm certainly pleased with the way these young poppies came through the winter. I do hope this is a red one. Here's that phlox Daddy so proudly brought home from Grandpa's garden, thinking it was a gypsophila (perennial baby's-breath). Funny I can never grow gypsophila. Here's one sickly little shoot left of the one I started last year. Hello! Here's some dandelions! Better start hunting for greens! Wonder if the asparagus *could* be up? . . . Not a sprout! . . . These roses will have to be pruned back. Like us humans, they blossom better after a good pruning. I hope the laburnum will bloom this year. It seems a long time to wait for blossoms. The lavender seems to be doing well enough, but I think that funkia had better be moved. These huge leaves will crowd out the lavender, I'm afraid. Again, how like human beings these plants are! This bold plant will soon subdue this tiny, lovely one, and after all, the funkia leaves are the best part of the plant—it never produces more than two flower stalks! I declare if here isn't a shoot or two of that coral bell coming up. It didn't die out after all! And there's the ten-forty-five recess bell! Never does time fly by more quickly than when I'm out in the flower beds! One more handful of weeds and sticks, and I must get in, or lunch will be late for the two children. Elizabeth, get off those primroses! Can't you see the baby leaves? They'll never grow if you stand on them.

Beamsville, Ontario.



# Anna Schrock's Jelly Roll

Beat with rotary egg beater until thick . . .
**4 whole eggs**
Gradually beat in . . .
**1 c. sugar**
Sift together and beat in all at once . . .
**1 c. sifted cake flour**
**1 tsp. baking powder**
Beat in . . .
**1 tbsp. milk, cream, or water**
**1 tsp. vanilla**

Beat until smooth. Pour into jelly roll pan, 15" by 10", which has been lined with greased paper.

Bake at 375° for 12 to 15 minutes. (Overbaking browns the edges excessively and makes the paper difficult to remove.) Loosen edges and immediately turn out on a cloth sprinkled with powdered sugar.

Spread quickly with soft jelly or your favorite icing.

Roll up and wrap in a towel until cool.

"Mrs. Enos Schrock, Orrville, Ohio, gave this recipe to us. We call it 'Anna Schrock's Jelly Roll.'"—Mary Royer, Goshen College.

The jelly roll spread with chocolate icing was made by the contributor, Mary Royer.

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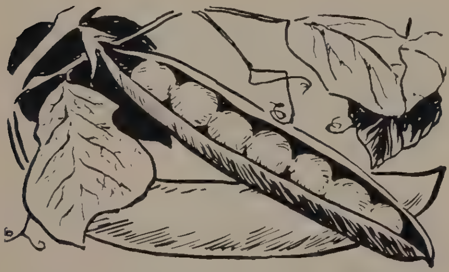

# Peas for Canning and Freezing

"Growing Peas for Canning and Freezing," Farmer's Bulletin No. 1920, U.S. Department of Agriculture, has some useful information for the home gardener, although it is written chiefly for those who are raising peas for commercial canning and freezing purposes.

Here are some of the items which home gardeners may use profitably.

1. Pea seeds will germinate and grow at lower temperatures than most vegetable seeds require. Therefore, peas should be planted as soon as the ground can be worked.

2. Peas grow most successfully in regions where the spring weather is cool. Hot weather checks the growth of plants and causes them to flower and pod before the plants have attained the best size for a good yield.

3. Peas need an abundance of moisture. However, the soil should be well drained.

4. The seedbed should be deeply prepared. Seeds should be planted two to three inches deep. The rows should be spaced so that the plants will touch across the rows when they are in full bloom.

5. The Early Alaska is a popular variety because of its hardiness and early yield. It, however, does not give the best quality pea for freezing. For commercial canning the Surprise ranks next to the Alaska variety. Other types which are used for canning purposes are Mardelah, Early Harvest, and Wisconsin Early Sweet.

6. The most popular variety for freezing purposes is the Thomas Laxton. Other early varieties which have been used successfully for freezing are: Glacier, Hundredfold, Laxtonian, Laxton Progress, World Record, Little Marvel, and Gradus. Midseason favorites for freezing are Morse Market, Giant Stride, Stratagem, Alderman, and Dark Podded Telephone.

7. Peas pass their prime condition within a very few days. Therefore peas must be canned or frozen with dispatch if a high quality product is desired.

—O. G. W.

# Ladino Clover

## R. G. Mitchell and J. J. Pierre

*"Make plans now for a higher yielding, palatable, and nutritious forage, such as Ladino."*

**A LUSCIOUS GROWTH OF LADINO**

**A close look at Ladino clover shows that it makes a good blanket or cover to protect the soil against erosion. Ladino is rich in protein, vitamins, and minerals; it recovers quickly after grazing. All classes of livestock relish it.**

THE GOOD BOOK says, "Seek, and ye shall find." And so it is becoming a popular thing for many farmers, as their neighbors have done, to seek the golden seeds of Ladino in order that they too may have high producing, succulent green pastures.

This perennial legume is a "big brother" to the Common White Dutch Clover; however, Ladino is more vigorous and more productive—the leaves and white blossoms are larger. Reproduction is accomplished by both seed and runners. These runners are very similar to the ones seen on the Common White Dutch Clover and the strawberry.

Leland Glazebrook, a farmer in Champaign County, East Central Illinois, says that he especially likes Ladino as a part of his grass-legume mixture for the following reasons:

1. Easy to establish.
2. Gets off to an early start in the spring.
3. Can be pastured in the fall when seeded in the spring of the same year.
4. Furnishes a long grazing season.
5. High yielding.
6. Very high in protein, mineral, and vitamins.
7. Cattle, sheep, hogs, and poultry eat it readily throughout the growing season.
8. Withstands heaving better than alfalfa.
9. Does especially well on fairly wet areas where alfalfa will not thrive.
10. Recovers readily after mowing or pasturing.
11. Furnishes a dense protective cover that will retard soil erosion.
12. Reseeds itself.

Mr. Glazebrook was visited during the middle of July, 1950, at which time 187 head of yearling steers and 70 head of hogs were pasturing on a 70-acre Ladino, alfalfa, and brome mixture. They had been on this field (also on full feed) since the first of April, and at the time of the visit Mr. Glazebrook estimated the pasture to yield one ton of hay per acre.

### Will It Grow on My Farm?

Climatically, Ladino is adapted to all regions of the United States wherever there is a good supply of moisture, either from rainfall or irrigation.

As far as soils are concerned, this vigorous growing legume thrives best on silt loam or clay loam soils that are moist and fertile. Fertility should be applied according to soil tests; however, Ladino will usually grow well on soils where good stands of red clover ($1\frac{1}{2}$ to 2-ton yields per acre) are obtained. Sandy soils or droughty conditions are not suitable because Ladino does not have a deep taproot like alfalfa.

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*R. G. Mitchell and J. J. Pierre are both associated with the Soil Conservation Service that has headquarters at Champaign, Illinois. Both have been active in experimental projects in the field of agronomy.*

### What Uses and Values Does Ladino Have?

Ladino can be used for pasture, hay, silage, and seed production. As pasture (for all classes of livestock), hay, or silage, it is especially valuable from a nutritional standpoint. Probably no other legume contains as high a level of protein, minerals, and vitamins throughout the growing season. In fact, Ladino is very similar to milk in nutrient content. The following table compares the percentage of protein, calcium (Ca), and phosphorus (P) in Ladino and alfalfa during June, July, and September.

| **Sampling Date* | *Ladino* | | | *Alfalfa* | | |
|---|---|---|---|---|---|---|
| | *Prot.* (%) | *Ca* (%) | *P* (%) | *Prot.* (%) | *Ca* (%) | *P* (%) |
| June | 22.65 | 1.48 | .39 | 15.5 | 1.3 | .15 |
| July | 20.93 | 1.49 | .38 | 15.6 | 1.2 | .22 |
| September | 21.75 | 1.35 | .30 | 19.6 | 1.2 | .23 |

*Percentage composition on dry matter basis. Data in table were provided by H. J. Snider, Assistant Chief of the Illinois Experiment Fields.

Notice that Ladino contains more protein, calcium, and phosphorus than alfalfa.

In parts of southern Ohio, Indiana, Illinois, and Missouri there is a large acreage of land that has grown up in broom sedge and sprouts—a very unproductive kind of pasture. In such areas, the soils are low in available minerals. Floyd Smith, a farmer in Massac County, Southern Illinois, cleared 19 acres of this kind of land and applied 3 tons of lime, 600 pounds of rock phosphate, 300 pounds of 0-20-20, and 300 pounds of 3-12-12 per acre. Ten pounds of Kentucky 31 fescue and 1 pound of Ladino clover per acre were seeded in the fall of 1949. In 1950, Mr. Smith pastured 19 Holstein cows on the field from early April until late June, at which time it was estimated that the 19 acres would still yield 1 ton of hay per acre.[1]

An experiment at Purdue University has shown that Ladino Clover alone for hogs is comparable to alfalfa plus protein supplement.

**Pounds of Gain Per Day**

| *Alfalfa + Supplement* | *Ladino Alone* | *Ladino + Supplement* |
|---|---|---|
| 1.64 | 1.61 | 1.80 |

The same experiment brought out that feed requirements were lower on the Ladino clover than on alfalfa. It cost $13.34 per 100 pounds of gain on Ladino as compared to $13.98 per 100 pounds of gain on alfalfa. Corn was fed in all cases.

Several experiments with poultry have shown that there is a 15 per cent saving of feed where they have access to Ladino clover pasture.

Although Ladino hay is not as easily cured as alfalfa, many farmers have had success where a grass is in the mixture. In fact, T. W. Case, a soil conservation district co-operator in Wabash County, Southeastern Illinois, is very much pleased with the Ladino, tall fescue hay that he harvests. He says that this mixture was the highest paying crop he had on the farm in 1949. In the early spring of 1949, he cut 1 ton of hay per acre. The second cutting, harvested for seed, brought in over $100 per acre. And that's not the end. That fall this same Ladino, tall fescue field produced plenty of good quality pasture.

For seed production the first crop is mowed or grazed early so as to reduce excessive vegetative growth. About two months later when most of the heads are mature, or if a severe dry spell occurs, the seed is harvested immediately by mowing with a windrow attachment (to reduce the amount of handling). It is then picked up from the windrow with the combine as soon as the material is dry. If handled too much before combining many of the seed heads fall off on the ground, in which case a vacuum harvester is the only available method of picking them up.

### Seeding?

Thorough seedbed preparation (plowing, disking, harrowing plus rolling before and after seeding) helps to insure a thicker stand. Ladino clover may be sown either in the early fall or spring. Some farmers have had success when broadcasting Ladino in early March when there is honey comb in the ground.

Ladino is usually sown at a rate of ½ pound per acre in a mixture and 1 to 2 pounds per acre alone. It is always smart to use an inoculant—the cost is very slight.

Special types of seeders now on the market do a good job of seeding. They roll the ground, before and after seeding, and seed in the same operation. Where such equipment is not available farmers have had success mixing dry sawdust or sand with the seed in order to increase the bulk. Otherwise, Ladino because it is 2½ times smaller than red clover or alfalfa may sift through the larger seeds.

Don't wait to tear up that old weedy unproductive pasture. Make plans now for a higher yielding, palatable, and nutritious forage, such as Ladino. Every day of hesitation means a flatter, not fatter, pocketbook.

**GOOD FOR GRAZING**

**Holstein cattle in a rotation pasture of brome, Ladino clover, and alfalfa. According to the Soil Conservation Service dairy cows will produce four to five thousand pounds of milk per acre during the grazing season on vigorous growing Ladino clover and grass mixture.**

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[1] *Information supplied by George E. Fager, District Conservationist, Soil Conservation Service, Anna, Illinois.*

# Editorial

**COVER SCENE**

**These buildings are typical of 150 years ago. They are on the Jacob Horst farm which for more than 100 years had been in the Strite family. Many of the barns and homes were built from limestone rock.**

## Where to Find Land in Pennsylvania

"A young couple in our community want information on a location suitable to buy a farm." The letter goes on to say that the young couple desire a farm where land is not high in price, "yet in reach of a Mennonite Church." The writer of the letter, a minister, and the couple mentioned are both from the "crowded" counties of Southeastern Pennsylvania.

In the same mail came another letter which we feel is worth quoting in part, at least. The writer of this letter is Theodore C. Scheifele, a Lutheran minister who teaches rural sociology at a Lutheran school, Thiel College, Greenville, Pennsylvania. Mr. Scheifele says he feels "quite certain that if some of your officials would spend a little time searching through the counties of Potter, Tioga, Susquehanna, and the western end of Union County and the eastern end of Center County they would find some areas suitable for the purposes represented by your needs. I would think that the county agent in the counties mentioned, in fact in all counties, would be able to supply lists of farms in his county which are available for purchase. As I write this there occurs to me that there might be some possibilities in the northern section of Snyder County, especially that section that borders on Union County and the county to the east and west of Snyder County."

We quote from this letter of Mr. Scheifele's because we believe he is in a good position to suggest farming areas for the building of new communities. See the October, 1949, issue of The Mennonite Community, page 26, for his article on "The Challenge of Closed Rural Churches." In this article he comments on the "dead" communities with closed churches, idle land, and abandoned farms. It is his belief that these areas can be reclaimed and rebuilt.

Once again let us call attention to the free pamphlet by Mr. Scheifele. It is entitled "Closed Rural Pennsylvania Churches" and can be secured for the asking from the Agricultural Experiment Station, State College, Pennsylvania. It will furnish some useful information to anyone who is interested in finding suitable farm land in Pennsylvania. Often this land is in areas where a church or mission program ought to be carried on too.

## A Message from the Young Community Editor

I write concerning the Young Community, the section of this magazine prepared for the boys and girls of kindergarten and elementary age. Like you, I am very much interested in our Mennonite children. Certainly in them lies the future of our church.

In this day in America where self and sin are emphasized, where secular interests receive much more interest than religious matters, where the spirit of war and hatred, guns and cowboys is rampant, we have a tremendous task in guiding our children in the paths of righteousness. It is becoming increasingly important that our children receive strong spiritual and moral training, for children that are just left to grow up today can never turn out to be good in this evil society. I think it is more important than ever before that our homes be the molding forces in our children's lives because sin and evil have entered so definitely into every other avenue of their lives.

This task of the religious training of the children is the burden of all church periodicals for children—*Words of Cheer*, *Beams of Light*, S.S. materials, S.B.S. materials, and the Young Community. And now let me tell you a little of my concern in preparing Young Community.

I feel that today sin is entering the lives of our children in a very sly, subtle way. In the public schools they are given a purely secular training which may not be against God, but neither is it for Him. The spirit of school children seems to be to try to get by—cheating, poor work, a "don't care" attitude—and all this is so easily caught by our children. I feel strongly too about our children's play life. They learn cop and robber, cowboys and Indians—all fighting with guns—

[Continued on page 29]

## Coming in future issues

| | |
|---|---|
| Growth of a Community in the Canadian West | *Boyd Stauffer* |
| The College and the Small Community | *E. W. Mueller* |
| Evangelism for Moderns | *Martha Smallwood* |
| Young Community | |
| Second Mile Religion | *Harry Hock* |
| Roses Are Wonderful | *Emery Swartzendruber* |
| Do your Garments Look Homemade? | *Edna Shantz* |
| Viewpoints on World News | *Carl Kreider* |

# More Than Bread

**"The bright day for the rural church is not in the past but in the future."**

IT IS ALWAYS a pleasure to read a book that places a high value on the things that are spiritual. Such a book is *More Than Bread* by Frank Benton Herzel. Published by the Muhlenberg Press, it can be ordered for $2.50 from the Mennonite Publishing House at Scottdale, Pennsylvania.

Rural life is the theme of the book. Its pages are an intelligent discussion of the constructive forces in rural life, of the destructive forces in rural life, and of the task of the church. The author, a Lutheran minister, is firm in his belief that the Gospel and the church must mold rural life. He insists that it is hard for a saved life to stay saved in an unsaved environment. Therefore the church must be concerned with character-building forces in the rural community.

It is the church that must aid the farmer and rural people to find security. "But the interest of the church must go further than aiding the farmer in his fight for economic security. It must bring prophetic insight to bear on the rightness or wrongness of economic factors—not merely to insure economic justice to the farmer but to see that justice is gained in a Christian way. The farmer must practice justice as well as receive it."

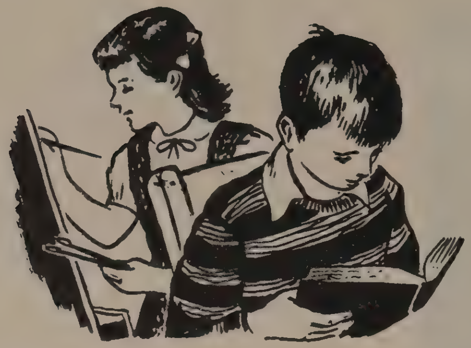
Several fine chapters are devoted to The House of God, Sacramental Religion, Public Worship, and Religious Education.

The rural church must minister to the spiritual, social, economic, and recreational needs of young people. The church has plenty to say when young people go wrong. What does it do to provide wholesome guidance in vocations, literature, leisure time, marriage and pre-marriage choices, etc.?

The aged, the mentally ill, the migrants—all these are a part of the community and if the church neglects them it does not do its duty. "The church that serves will not die." On page 235 the author says: "How often have I found people struggling to keep back the tears as they said: 'You are the first minister to enter our home in years.' " Even people who seem to be happy should not be overlooked.

This book presents clearly the great advantages of rural life: co-operation with God in a natural setting, the disciplines of farm life, neighborliness, freedom, and fellowship. It also faces frankly the serious shortcomings of rural life: loss of land, tenancy, erosion, lack of educational opportunities, social limitations, and lack of medical care.

*More Than Bread* challenges the church to enter "the greatest home mission territory in America"—the rural areas. It should enter this field with a full Gospel, for "the bright day for the rural church is not in the past but in the future."



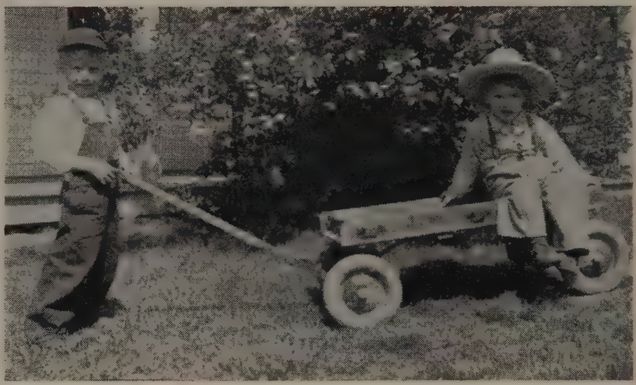
# Young Community

These girls live in Iowa. The one with the apron on is Jo Anne Troyer of Kalona. And look at that apron again. Jo Anne made it. Do you see the flower designs on it? Jo Anne painted them on with textile paints.

## From Our Readers

Did you ever notice that the state of Michigan is shaped like a mitten? These boys live 'way up at the tip of the thumb in Pigeon, Michigan. They are Wendell Roy (3) and Timothy Dale (1½) King, sons of Donald Kings. And that little kid between them wants to be a friend of Timothy's, don't you think?

Send in your contribution for the Young Community whether it be a picture, a suggestion, a game, a poem, a drawing, or something else. Let's have lots of "From Our Readers" sections. Don't forget to send also the things you do on rainy days. Does your family have a special game they play when traveling in a car? Send it!



Floyd Lehman (5) is pulling his friend, Freddy Metzler, in his wagon. Floyd lives on a big farm near Johnstown, Pa. He has a sister, Phyllis, who goes to school. Because Floyd is the only boy in the family he helps his daddy, Owen Lehman, to take care of the animals on their farm.

N. Glenn Yoder, son of Norman Yoder of Coopersburg, Pa., raised this lamb himself. He fed it with a bottle. Did any of the rest of you ever try that?

## For Your Nature Study

### A Bird Guide

This little book doesn't cost as much as most bird guides, and yet it is an excellent guide to use in seeing birds. Not only does it have a picture and description of familiar land and water birds, but on each page is a little map showing where to find this bird in summer and in winter. Also in the front of the book there are several pages telling one how to find and see birds and what to look for. There is a page about the parts of a bird, several pages on the different classifications of birds, and more pages telling of other bird activities you might enjoy, such as feeding, photographing, banding, taking bird counts, etc. In the back of the guide are bird tables to give you information at a glance concerning migration, eggs, nests, and food of the different birds.

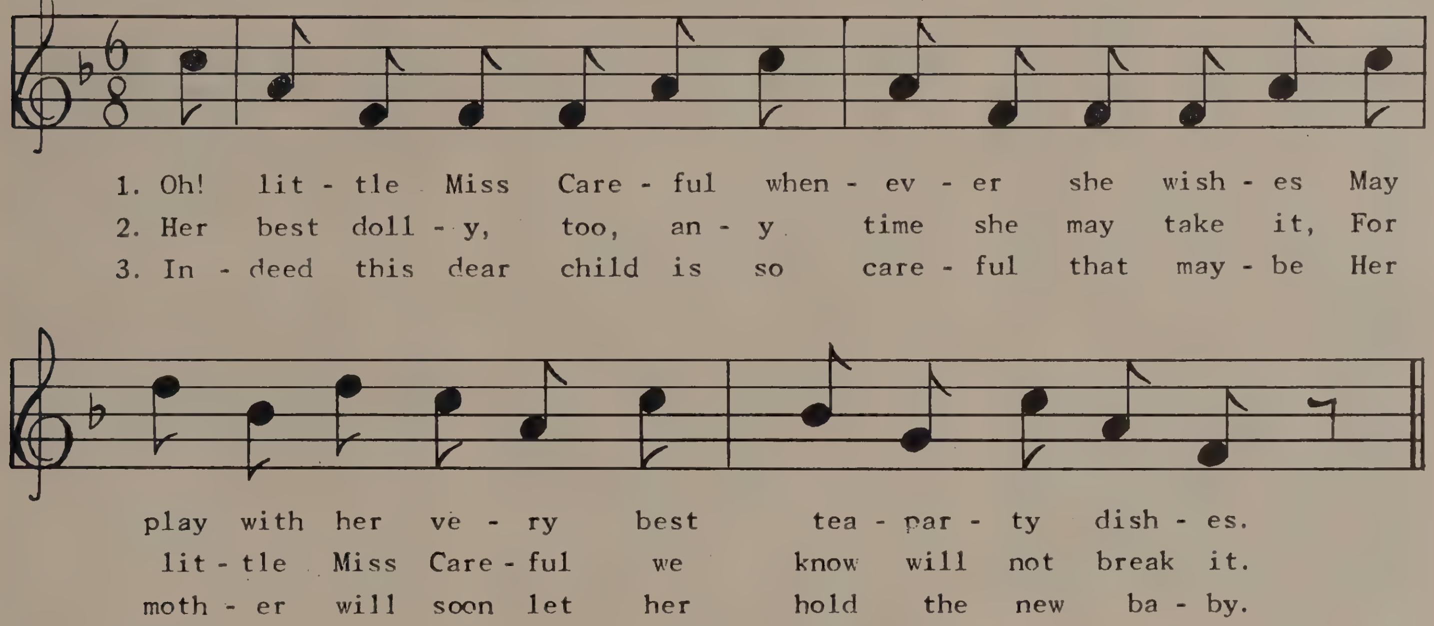
### A Flower Guide

This pocket-size book contains 134 paintings and descriptions of the most common American wild flowers. A map locating the flower is also given.

# Careful

Emilie Poulsson

Eleanor Smith


1. Oh! lit-tle Miss Care-ful when-ev-er she wish-es May play with her ve-ry best tea-par-ty dish-es.
2. Her best doll-y, too, an-y time she may take it, For lit-tle Miss Care-ful we know will not break it.
3. In-deed this dear child is so care-ful that may-be Her moth-er will soon let her hold the new ba-by.

The colors in the corners of the pages quickly show the predominating color of the flower. In the first part of the book are fine helps in seeing flowers, a page on the parts of flowers, and special amateur flower activities. This and the bird guide above of the Golden Nature Book series are helps that every home should own. The insect and tree books in this series are not yet published.

("Birds" or "Flowers" by Herbert S. Zim. Simon and Schuster—150 pp.—$1.00 each)

**Some Nature Study Workbooks**

If you would like to have some books that give you something to do—here is just what you want, especially if you are in grades five to eight. These workbooks have pictures in them that can be colored and they have little quizzes about the thing described. I'm sure you'll enjoy doing them. The following workbooks are available for 36¢ each:

1. Birds, Book 1—(Spring Birds)
2. Birds, Book 2—(Summer Birds)
3. Birds, Book 3—(Migratory Birds)
4. What Tree Is That? Book 1
5. What Tree Is That? Book 2
6. Insects and Some of Their Relatives
7. Wild Flowers of Spring

(Kenworthy Educational Service—8 x 10½—64 pp.—36¢ each)

**A Book to read**

One of the most famous men who has been a bird lover was John James Audubon. He did so much for bird study that many bird clubs call themselves Audubons after this man. This book is his life story. He had many disappointments in pioneer America, but always he kept studying the birds and painting pictures of them. Today those pictures are famous. This book has 73 of them in it. You should learn to recognize Audubon's paintings. Clyde Fisher, a nature lover himself, has written this story of Audubon's life for boys and girls and young people.

(The Life of Audubon by Clyde Fisher—Harper—8½ x 11—76 pp.—$2.50)

*Order these books from the Mennonite Publishing House, Scottdale, Pennsylvania.*

# Canadian Public Welfare

## and the Mennonite Church in Ontario

### Milton R. Good

*How a government welfare program has extended its way into the heart of Mennonite community life.*

**WHERE TOWN AND COUNTRY MEET**

**In the heart of Kitchener, Ontario, is this market place. Many Mennonites from Waterloo County sell their produce in this famous market place. Here, as in other areas, the livelihood of the Mennonite population has become more closely dependent on the economy of the urban centers.**

CANADIAN Public Welfare, until 1915, was limited in scope to public assistance under General Relief—a system, no doubt carried forward from Elizabethan times, which laid the responsibility for the poor and needy upon the municipality in which they lived. The Maritime Provinces, in fact, still have actual "poor laws" requiring that assistance be given under a wide range of means.

This particular legislation never confronted the church with any real problem. Relief needs, usually of a temporary nature, have quite generally been met by her with the resources at her disposal. Nor did the Workmen's Compensation legislation of this same period concern our rural forefathers who were not affected by its provisions.

About this time, however, an enactment known as "Mothers' Allowance" was passed by the government of the Province of Manitoba and similar legislation was subsequently introduced by the other Provinces without exception. This Act was originally designed to assist widows and their dependent children but through the years its provisions have broadened until today the Ontario Act also provides for families where the husband is permanently unemployable, a deserted wife and her children as well as for orphaned children in care of foster parents. The basic benefit is at the rate of $50 per month plus $10 per month for each additional child under 16 years of age. On the recommendation of the local field worker additional assistance may also be granted for such items as medical and dental accounts and fuel for heating purposes. Two conditions of eligibility apply in all Provinces—the means test and residence.

While the official position of the church has always discouraged eligible members from applying for assistance under this provision, it is a matter of record that in recent years she has found herself more frequently without an alternative to offer. Undoubtedly some of the factors contributing to this situation are (a) a generally higher standard of living at an increased cost and (b) the increasing number of her membership who come from urban areas.

Old Age and Blind Pensions, made possible by an enabling Act passed by the Federal Government in 1927, constituted the next step in Canadian Public Welfare legislation. The Provinces, which make a lesser contribution, administer the act within their own jurisdiction. First payments were in the amount of $20 per month but have gradually been increased to the $40 now in effect in most of the Provinces. Persons 70 years of age who have lived in Canada for at least 20 years are eligible for Pension subject to a form of means test in which "income" is the most important factor. One feature of note in the enactment would permit the governments' reclaiming from the pensioner's estate an amount equal to that paid by the government in the form of pension aid. It is under this particular legislation that by far the greatest amount of public assistance is distributed—in Ontario it amounted to 75% of the total last year.

The church's reaction to this legislation was not unlike that which resulted from her evaluation of the Mothers' Allowance Act. While she was loath to see her aged members turn to the state for the means to provide them with sustenance and urged children to assume their responsibility toward their parents, here again she was without the resources for the practical solution. With a traditional background of thrift, however, there is no reason to believe that Mennonites draw on this source in proportion to their number.

Unemployment Insurance introduced by the Federal Government in 1935 did not become effective until 1941 due to constitutional difficulties. The legislation is unique in that it represents the Federal Government's

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*Milton R. Good is employed by a coal company, the H. Boehmer Co., Ltd., in Kitchener, Ontario. He is father of two sons. He is also treasurer of the Mennonite Mission Board of Ontario and president of Mennonite Aid, Inc.*

initial invasion of the "Welfare" area by a direct measure. Under it both employer and employee contribute to a pool fund further supported by appropriations from the federal treasury. Maximum benefits available while unemployed are set at $21 per week for a married man and continue for a period of one year. Lesser amounts are provided on a graduated scale for single persons. To the writer's knowledge the church has not given this legislation any official attention to this date.

### Family Allowance Arouses Church

The succeeding measure—the Family Allowance Act of 1944—did however arouse the church to more serious thinking. This Federal measure as subsequently amended provides for monthly benefits for each child up to 16 years of age in varying amounts ranging from $5 to $8. It was particularly designed to assist families in the low income bracket and the amount of the benefit is completely recovered by the government through personal income tax from those families having an income in excess of the $4000 area. Acceptance of the allowance is not compulsory and is paid only upon application. At the 1944 sessions of the Ontario Conference this measure was noted with concern by some members and referred to a study committee for closer attention. This committee's report submitted to the 1945 sessions of the conference did not include any specific recommendation. General discussion on the report did, however, indicate that the primary concern in accepting such allowances was based on the feeling that somehow the children benefiting would be under some additional, although undefined, obligation to the government. The matter was finally disposed of with the following motion: "That we allow individual members to be guided by their own conscience in accepting or rejecting benefits under Family Allowances." (It is interesting to note, in passing, that this particular motion constitutes a historic precedent as a course of action for the Ontario Conference.) It is the writer's opinion that in the urban homes particularly, the allowance is being quite generally accepted.

Within the past decade the church in Ontario has, and it gives one a good deal of satisfaction to be able to report it, taken some positive steps to solve some of the social problems giving rise to welfare legislation. At a cost in excess of $35,000 (more than $10 per capita of its total membership) she established Braeside Home as an "old people's home" that has since taken care of her own aged people, as well as some others, seeking such accommodation. Considerable study has also been given to Child Welfare work and the committee's most recent report gives rise to the hope that some definite program will soon be undertaken.

### What Does It Mean to the Church?

How has Canadian Public Welfare affected the Mennonite Church in Ontario? It is no doubt true that most of us would much prefer to be left to our own initiative and management rather than to witness from year to year what now appears to be an inevitable trend to a socialistic state. To this point, to be sure, these measures have been to our material benefit, but the gradual encroachment of the state into more and more areas of our lives somehow makes us conscious too of her power to make ever-increasing demands of us. Nevertheless we need to be reminded that the church has no particular responsibility to preserve any one political, social, or economic system. She has survived many of them and sometimes flourished most in what seemed to be an unfavorable environment. It is helpful at times to remind ourselves that the church's primary function is spiritual. We are to be witnesses, and that, no doubt, in whatever kind of world we find ourselves. In so far as our relation to government is concerned the Scriptural injunction is simple and direct—we are not called upon to oppose or defy those who have the rule over us, but rather it is a Christian virtue to be obedient, subject only to conflict with our understanding of the higher law of God.

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## For Nature Lovers

The government services publish many excellent pamphlets on wildlife. Here are a few you can order from the Superintendent of Documents, Government Printing Office, Washington 25, D.C. Note the price and in ordering mention the title and catalog number. Send coin or money order payable to Superintendent of Documents.

### GUARDING OUR WILDLIFE RESOURCES

Wildlife conservation is of concern to everyone in this rich and beautiful nation—for some, like commercial trappers, the concern is financial; for others, conservation means preserving sporting recreation and providing interesting subjects for art and photography. In this well-illustrated, attention-holding booklet, the story of America's wildlife resources is told. It tells of wildlife's place in our history, and its value to our modern life. It is a story of the forces that threaten to destroy our wildlife, and the efforts that we must make to preserve them. Every citizen will benefit from reading this interesting and important publication. (1948) 46 pages, with illustrations. Catalog No. 1 49.36:5. Price 30 cents.

### ATTRACTING BIRDS

Many people derive great pleasure in attracting wild birds to their homes, but this practice has both advantages and disadvantages, responsibilities as well as pleasure. Overabundance of birds can result in damage to man's interest and hazards to the birds themselves. It is for those who desire to attract birds that this bulletin was prepared. (1948) 13 pages, with illustrations. Catalog No. 1 1.72:½. Price 10 cents.

### MAMMALS AND BIRDS OF ALASKA

Each year, more and more hunters are traveling to Alaska where the giant grizzly bear, moose, and mountain goat offer a challenge to their skill and courage. Describing these and other big-game animals, birds, seals, and other fur bearers, and predatory beasts, this intriguing publication gives the outdoorsman a picture of the adventure that awaits him in America's last frontier. (1942) 37 pages, with illustrations. Catalog No. 1 49.4:3. Price 15 cents.

### CAPTURING FOXES

Numerous farmers throughout the country are often plagued by the poultry-killing fox, and if they are present in large numbers, the loss to a farmer can be extremely costly. Not only will the farmer find this booklet useful, but the trapper will also find its suggestions for capturing foxes advantageous. Describing fox breeding habits, food habits, and fur qualities as well as explaining trapping procedures and den hunting, this booklet provides the

[Continued on page 29]

# What Mutual Aid Can Mean to the Church

## J. Winfield Fretz

***"The establishment of a practical program of mutual aid within the church is one of the most effective ways of counteracting the threat of statism in America."***

THE WORLD is much more in need of an actual demonstration of brotherhood than it is in need of theorizing longer about it. The world, today as always, is filled with sorrow, pain, suffering, fear, and uncertainty. Many are looking for a way out today as they were in the prophet Joel's time. He exclaimed, "Multitudes, multitudes in the valley of decision." They turn to modern churches and many do not find an answer to their plight. The modern church often lacks the spiritual warmth, the spontaneous fervor and radiance that attracts nonbelievers into its fellowship. There is a need for the spiritual glow in the modern church that characterized the New Testament Christians to such an extent that pagans enviously remarked, "Behold, how they love one another." Paul said to the Corinthians, "I will show you a far better way." He was referring to the way of the Christ instead of the way of the world. It is our duty to point to that "better way."

The development of a mutual aid consciousness in the brotherhood will result in its strengthening. If motivated by the love of Christ, Christian groups can be effective witnesses to the way of Christ. Mutual aid is a demonstration, not a theory; it is a way of preaching love and good will with deeds instead of words. The world needs just that. Thousands of local congregations need to leaven thousands of local communities. If brotherhood is to grow internationally, it must grow locally.

### Develop Loyalty of Youth for the Church

The development of mutual aid within our local congregations and within our groups as a whole will mean that we can count on a greater degree of loyalty and solidarity. Young people respect and support the church to about the same degree that the church helps them. If the church helps its young people, the young people will support the church.

This evidence of loyalty has been demonstrated in Mennonite circles in Russia and in Mexico. Here the church assumed responsibility for finding land and job opportunities so that its young people did not need to forsake their community for the sake of a job. A program of mutual aid provides for a way of getting young people started locally, so that they can remain members of their home church, or if local opportunities do not exist, it helps them locate in other Mennonite communities where apportunities do exist. If necessary, Mennonite groups can establish new colonies by means of mutual aid, whereby the church is planted in the new settlement and new religious growth started. In this way, mutual aid helps provide a basis on which youth can be loyal to the church and it shows how mutual aid promotes the total purpose of the church.

If the church uses brotherhood only as an ideal without giving reality to its meaning, youth will forsake the church and worship at other altars. The altar at which it will most likely worship, if not at the church altar, will be the altar of the state.

The government is rendering to its citizens increasingly more services, in addition to the traditional services of protection by law, insurance against injustice and maintenance of public utilities. Today, the government provides hospital service, education from kindergarten to university, and, at the present time, a social security program to protect citizens from economic want from the cradle to the grave. Social security means the guarantee of jobs and at least a minimum cash income on which a person may live. There are employment offices in every state and many counties of the Union, and every state has some form of old-age pension. In this situation and with trends moving in this direction, it is very easy for our young people to turn away from the church to the state for all their needs. In so doing, they will view the church as of increasingly less significance. Hence, unless the situation is changed, one may expect to find Mennonites in time to become as indifferent to religion and as inactive in church work as is characteristic of a large segment of secularized America today.

No one who is seriously interested in promoting the welfare of the church and the cause which it represents, wishes to see this trend away from the church. It is, therefore, not only desirable, but very urgent that the church establish a mutual aid program locally and denomination-wide for the purpose of assisting all brethren, old and young, who are in need of such assistance. The practice of the early Christians as described in the Third Epistle of John, seventh verse, is still practical and applicable in the case of the Mennonites. "For his name's sake they went forth, taking nothing of the Gentiles."

### Reduce Materialistic Practices Among Church Members

One of the serious defects of modern Christianity is its adoption of a philosophy of materialistic individualism. Mennonites by and large are as guilty of this as most other Christian groups. The only difference is that they adopted it more recently. This means, in a more simple language, that individual Christians have accepted the worldly view that it is every man's right to accumulate as much wealth as he can and spend it in any way he pleases without regard to what others may think, do, or need. Materialism is a view which measures everything in dollars and cents. It has little or no regard for the value of the unseen or spiritual things. This is basically a pagan, not a Christian philosophy.

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*J. Winfield Fretz of North Newton, Kansas, has visited many Mennonite communities in Canada, Mexico, and the United States. He has specialized in a study of mutual aid practices and is author of several booklets on the subject. One is entitled: "Christian Mutual Aid, A Handbook of Brotherhood Economics." It can be obtained for 25¢ from the Mennonite Central Committee, Akron, Pa.*

**HOMES FOR THE AGED ARE EXAMPLES OF MUTUAL AID**

**One of the newer homes for the aged in Mennonite communities is the one at Albany, Oregon. Harold Reeder is superintendent and his wife is matron. Guests in the home number in the 20's.**

**In this picture it is dinnertime at the Albany Home. Such homes demonstrate how the church can make itself less dependent on the state.**

The tragedy of the situation today is that we find many Christians who roundly condemn materialism and, at the same time, embrace it. We are all guilty of this to a larger degree than we can properly justify before Christ and our commitments to Him. This is especially significant for Mennonites in the light of our profession that true Christianity is characterized by its simplicity, its nonconfomity, and its renunciation of pride in favor of humility and holy obedience. Many of our practices when examined in the light of these professions are likely to leave us somewhat embarrassed.

This materialistic philosophy has developed slowly and subtly. It has been adopted along with many other secular and worldly practices on the basis of a little here and a little there until the whole of life has been beclouded with it. Materialistic practices have become so habitual that many brethren vigoriously defend them as though they were an inherent part of the Christian philosophy.

### Improve Employer-Employee Relations

It is unfortunate that in general, our Mennonite businessmen and manufacturers who employ hired help have not distinguished themselves for their Christian way of dealing with employees. So far as our observations are concerned, we have been able to see little difference between the attitude and treatment of employees by Mennonite employers and those of any other Christian or non-Christian employers. The element of mutuality has been much more at the periphery than at the center of employer-employee relations.

The New Testament principle described in the Book of Acts as the brethren helping each according to his ability and each according to his need has not been the principle on which business has operated. Christians have accepted very much, the standards of the commercial world. The charging of interest, the level of wages, the foreclosure of mortgages, the opposition to improvement of the conditions of the working man, our indifference to racial discrimination and the development of class consciousness because of large differences in wealth within our own brotherhood have developed gradually and without opposition from the church. These evidences of secularism and materialism within the Mennonite brotherhood account for the loss of the practice of mutual aid.

### Makes Dependence upon the State Less Necessary

The development of a mutual aid program among Mennonites can be one of the most effective demonstrations that we still believe in the traditional principle of separation of church and state. Our fathers bought this principle at the cost of much blood and suffering. We are today in danger of surrendering the principle because of much prosperity and comfort. The relationship between church and state today is so congenial that we find it difficult to resist when the state encroaches on the domain of the church, and in fact we have been encouraging the state to take over the responsibilities that were formerly discharged by the church. The present danger of further regimentation of life by a proposed program of compulsory universal military training for war is one of the foreshadows that should make us apprehensive. The increasing demand of the state over the life of individual citizens will gradually lead to a totalitarian state and in a totalitarian state, the church is no longer free and independent. It becomes a servant of the state.

The establishment of a practical program of mutual aid within the church is one of the most effective ways of counteracting the threat of statism in America. Statism is a religion not unlike emperor worship of early Roman days. The state sets itself up as the ultimate authority, demands absolute obedience, and in time of war requires the equivalent of worship in its zeal for evidences of patriotism.

A program of mutual aid gives strength to the church and provides a way of escape from ever-increasing economic and social dependence upon the government. It is one way of stemming the current trend toward state regimentation. Perhaps most significant of all, it releases individuals from a sense of moral obligation to the state in return for the material security and gratuities offered by the government. People who are dependent upon the state for bread and butter, health, education, and economic security from the cradle to the grave will in the long run also tend to look to it for guidance and direction in other matters. As the state increases in importance, the church will decrease. Economic security apart from the church may mean spiritual indifference to the church. A program of mutual aid motivated by the love of Christ will encourage men to look for guidance and direction to Christ and His followers rather than to Caesar. It is a way of testifying that Mennonites still believe in the separation of church and state.

### Fulfilling the Law of Christ

The purpose of all Christian mutual aid from the Mennonite standpoint is that it should strengthen the cause of Christ in the local community. Unless it serves this purpose, it misses the mark entirely. Christion mutual aid has both its beginning and its end in the body of Christ. It is the way through which

[Continued on page 29]

### Your Farm

# Fathers, Transfer Those Farms While You Are Alive

## Howard Raid

**Why?**

So that you can dispose of them in the manner that seems best in your case.

**What Are the Advantages?**

1. You know who is getting a chance to purchase your farm.
2. The purchaser is given a chance to learn how to operate the farm under experienced guidance.
3. There is no uncertainty on the part of the son as to what his chances are of taking over the farm.
4. The farming operations are carried on at a high level, buildings repaired, soil conserved, etc.
5. Your own security can be just as well provided for as when you owned the farm.

**Does Such a System Work?**

Yes. Over a period of about seventy years nearly fifty per cent of the farmers in the Mennonite settlement near Donnellson, Iowa, have actually transferred their farms while they were living.

For example, take the case of the father and mother that sold their farm to their son when they were ready to retire. They moved to town and built a new home where they spent their declining years. Since the father was freed of the responsibility of operating and managing the farm he could come and go as he desired. As a result during the first few years of his retirement the father often would drive out to the farm and help with the lighter work. As the years passed, however, he found that his town yard and garden was all that he cared to do. Thus there was a gradual easing up of work for father and a gradual assuming of responsibility by the son until the son was operating the farm without any help at all from his father.

> *"If you transfer the farm while you are living you can still provide for your security, be assured that your son gets a chance to purchase the farm, and keep the farm at a high production."*

What were the terms of the sale of the farm? Father took a mortgage from the son. The son was able to make a down payment accumulated from renting and his wife's inheritance. The parents' security was thus well provided for because they had the payments and interest plus some other savings. Since the father sold the farm and received the money there was no problem of dividing the farm. When the parents died and the estate was settled only cash and the town house were involved. Therefore there could be no argument about who was to get the home farm or how much it was worth or how the other children should be treated. The parents had complete use of their savings during their lifetime. When they passed on there was no question but that the children were treated equally, for each received the same share from the remaining estate of the parents.

In another case the father retired at an early age and transferred his farm to his son. In this case he took a mortgage from his son and then was able to secure enough credit from the owner of another near-by farm to purchase a second farm for the other son. The transfer took place during the latter part of the depression. Both farms have since been paid for and the first son has now purchased and paid for a second farm. The father is living with one of his sons where he still helps with the lighter work. He has a home and enough money left over to provide for his security.

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*Howard Raid, now of Bluffton, Ohio, spent his early years in a farming community at Donnellson, Iowa. It was in his home community that he made a study of the methods of transferring farms.*

The son has been able to go ahead and follow the farming practices that he desires to use. He has fed a large number of hogs. Through the use of movable hog houses every bit of the manure goes directly onto the land. As a result of this and other practices the fertility of the soil is greater now than it was when the land was first cleared. The son was thus in a position where he had the experienced guidance of his father and at the same time the latest technical knowledge as presented by the state experiment station, radio, and farm magazines as "The Wallaces Farmer." The important thing for the father is that he does not need to worry about the farming practices used and for the son that he is free to go ahead and choose the farming practices which he thinks are best.

### To Keep the Farm Producing

By transferring your farm while you are alive you can keep it operating at a high level of productivity. Many farmers work all their lifetime building up the productivity of their farms. They spend valuable time, much work and money in developing fine herds of livestock. They fit the machinery and livestock to their farm for the most efficient operation. But too often they forget to plan or to put into action a program which will make it possible for the farm to continue to be operated at this high level of productivity.

Nothing is quite so heartbreaking as having a public sale of all your machinery and prize livestock. Not only is that a heartbreaking experience but it is usually a wasteful experience as well. How can it be avoided? By selling your farm as a "going concern." What does that mean? Basically it means selling the livestock and machinery with the farm.

As practiced by the Mennonite farmers it meant selling the livestock and machinery to the son when he started operating the farm. Then a few years later when he had paid for them he would purchase the farm. Among the present Mennonite farm owners only one "home" farm has not been transferred as a "going concern."

### To Keep the Farm in the Family

Not only does such a method aid father gradually to get used to the idea of retiring but it also aids in maintaining the farm at its high level of productivity. By keeping production up the son taking over the farm is greatly aided in paying for the farm. In fact the son is enabled to build upon what the father has already built. Thus there is no break in the continuity of the farming program which father has put into operation. Over a period of years, however, the son may modify the program to suit his tastes but there need be no definite break in production. Continued high production is especially important for the beginning farmer as he must get the greatest possible return from the farming enterprise.

### To Plan for Retirement

If the father will transfer the farm while he is living he can plan his retirement program to fit in with the plans of his children. This means that when one son is ready to take over the farm, then the father can put his program into action.

Again the Mennonite farmers showed that there had been planning about their retirement and what they were going to do with the farm. Ninety-three per cent of the farms that retiring fathers owned were rented or sold to sons the first year of the father's retirement. These fathers planned their retirement in such a way that the farm stayed in the family.

Because sons took over these farms the parents' security was further assured. Sons are usually much more concerned to care for their parents than is anyone else. Therefore they will make every effort to meet the payments due their parents.

What about your security? Yes, it is provided for because you either have the cash or the mortgage on the farm. In either case there is interest to be received. Furthermore there is no reason why you cannot use up some of the principal of your savings. It is yours; you have earned it. Why not spend it for your needs? Isn't that what you saved it for? Especially if you have aided your children so that the farm stays in the family, then there is no reason why you should not use your savings as you need them.

Yes, if you transfer the farm while you are living you can still provide for your security, be assured that your son gets a chance to purchase the farm, and keep the farm at a high production.

**FAMILY FARM FOR SIX GENERATIONS**

**It was more than 125 years ago that John Shetler settled on this farm near Hollsopple in western Pennsylvania. An old spring and washhouse still stands on the place.**

**Note the two houses on the picture to the left. The larger house to the right is occupied by the son of the family who operates the farm. The smaller house to the left of it is where the parents live after retiring. At present David Shetler lives in this house and his son. Ammon, who operates the farm, lives with his family in the larger farmhouse.**

**Dairying is the main enterprise with a herd of forty registered and grade Holsteins. Corn, oats, wheat, barley, and hay are the main crops. Pasture land is fertilized. Note the decration on the gable end of the barn.**

**In 1900 a five-foot seam of coal was sold from the farm. Two acres of coal were reserved, however, and are being mined by Ammon Shetler and a neighbor, Clarence Alwine, for home use.**

# Community Life

## Benefit Auction Sale at Pigeon, Michigan

Members of the Pigeon Mennonite Church conducted a sale to raise money for the Saginaw Gospel Mission. Definite planning for the project began five weeks before the date of sale. Publicity was made largely through the local community newspaper along with announcement in church. The news editor co-operated very well in attractive news and advertisement bills. The advertisements brought responses worth their investment. Folks from here and there in the community called or sent by mail their interest in the project and offered some item that no longer was of use to them but had value for another.

The date of the sale revealed this venture of faith. Articles were lined up in an old country school yard recently purchased by one of the church members. Rows of furniture such as chairs, tables, antiques, bookcases, beds, commodes, sewing machine, living room suites, etc.—enough variety for the tenant family or young couple starting housekeeping; dishes, plants, hardware, auto supplies, plumbing supplies, stoves, livestock, trailer; baked goods, dry goods. A professional auctioneer donated his time to the cause. Bidders realized that every cent went toward the mission project. Some articles were not wanted and thus brought a low price. Attractive articles often went high because several bidders did not want to be outdone. A loaf of homemade bread brought $3 and a two-quart sauce pan $24. Much humor was mixed with the bidding.

The reward of the sale was not only in cash received, but in publicizing the Saginaw mission for colored to the folks in this community. Interested folks had opportunity to give articles for sale that could easily be spared. Others could give toward a worthy cause and purchase some useful article at the same time.

In evaluating this project one may ask, "Should benefit auction sales be recommended as a method of raising funds for relief or mission projects?" One brother expressed himself, "For limited occasion as this it served a good purpose, but usually when we ask our people to give for some worthy cause of the Lord's work, we expect them to dig down and really give." Christians should give according to Scriptural principles. There may be times when a Benefit Auction Sale project may stimulate interest among church-sponsored activities.

—Donald King, Pigeon, Michigan.

## College Courses in Community Development

Gardner-Webb College of Boiling Springs, N.C., has established a Department of Church-Community Development. During the second semester of 1950-1951 it offered courses in the following fields: A Church at Work in Its Community, the Organizations of a Church, and the Bible. The courses are especially aimed for adults.

Garland A. Hendricks is head of the department. He is former pastor of the Olive Chapel Baptist Church which is considered to be one of the strong rural churches in the South. He has recently written a book which tells of the growth of this church.

## Missionary School Prepares Students

Rural missionaries from different parts of the world attend the annual School for Missionaries at Cornell University, Ithaca, New York. This year the School was held from January 3 to 26. Courses were offered in the following fields:

Problems of Mass Poverty
Foods and Nutrition
Vegetable Gardening
Soil Conservation
Poultry Husbandry
Rural Social and Economic Life
Child Development and Family Life Education
Methods of Extension and Rural Education
Rural Youth Work
Rural Church Development

### On Restoring the Christian Herr House

A member of a Mennonite Relief Unit stationed at Jericho, Hashemite Jordan, writes:

"We appreciated your write-up on the Christian Herr House. Is anyone going to do anything about it? We think, with you, that it should be set up as a monument. Since we cannot give very much we would like to choose some causes which are otherwise neglected. If anyone decides to go ahead with this project, count us in for five dollars. We'll be glad to hear as soon as anyone starts to do something."

The writer of the letter is a native of a Midwestern state and a descendant of the Lancaster settlement.

## Iowa Land Increasing in Value

During 1950 the price of land in Iowa increased on an average of $20.00 per acre. The average value is now $197.00 per acre according to *Iowa Farm Science*. Only one other year in history saw a greater "boom" and that was in 1920 when land rose $63.00 an acre to make an average of Iowa land worth $255.00.

Most of the present rise in Iowa's land has taken place since the outbreak of hostilities in Korea.

The eastern livestock area of the state had an increase that was higher than the average for the state. Included in the eastern livestock area are counties in which there are a number of Mennonite settlements in the following counties: Johnson, Washington, Henry, Keokuk, and Iowa.

Land in this area increased at the rate of $23.00 per acre in 1950. The average value of land per acre in the eastern livestock area is $226.00 according to *Iowa Farm Science*.

## Willow Springs Church

First services in the new auditorium and classrooms were held January 14. The old church building was raised and a 36 by 40 foot addition added to the west side. This new addition and part of the old building is now the new auditorium. The main floor has the auditorium, office, four classrooms, and a mother's room. The basement is full sized and contains an auditorium the same size as the one on the main floor, three classrooms, cloakrooms, rest rooms, two furnace rooms, and a large kitchen. The building was designed to meet the worship, educational, and social needs of a growing church. C. Warren Long is the pastor.

—E. I. Culp, Tiskilwa, Illinois.

## Fewer Farmers in Pennsylvania

In 1900 the state of Pennsylvania had 224,248 farms. By 1950 this number decreased to 146,977. The following reasons are given:

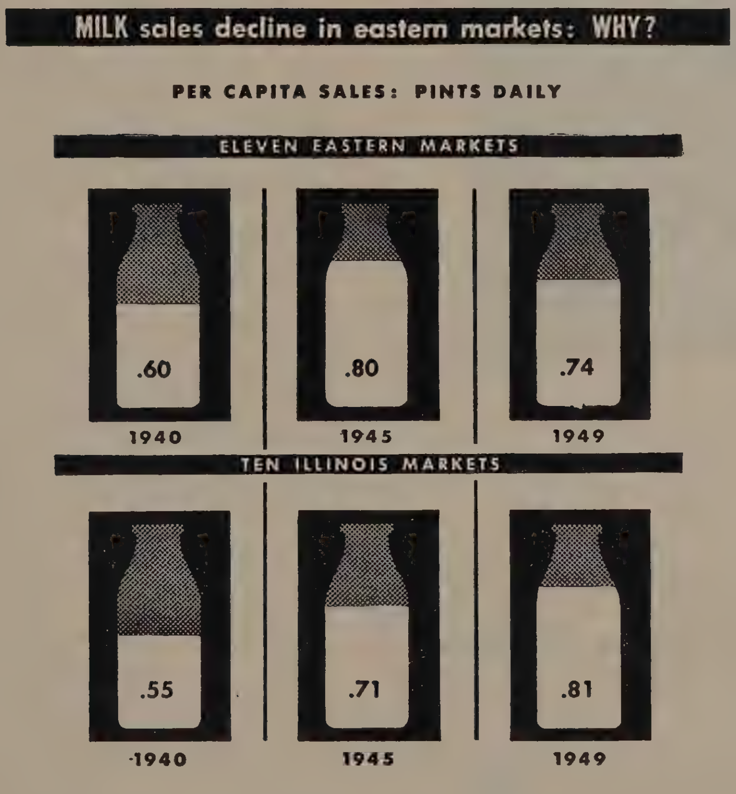
1. A farmer enlarges his farm by absorbing neighboring or near-by farms. The same set of machinery can take care of larger acreages.
2. Some farms are abandoned, such as the "back in the hills" farms of the mountainous areas.
3. Farms close to cities are turned into homes or commercial developments.
4. A 1950 census definition of a farm differs somewhat from previous definitions.

Following is a list of the Pennsylvania counties where Mennonites have communities together with the listings of farms according to the 1945 and 1950 census.

| County | 1945 | 1950 |
|---|---|---|
| Adams | 3,149 | 2,668 |
| Berks | 4,863 | 4,438 |
| Bucks | 4,069 | 3,751 |
| Cambria | 3,057 | 2,100 |
| Chester | 4,172 | 3,818 |
| Dauphin | 2,188 | 1,873 |
| Franklin | 3,560 | 2,865 |
| Juniata | 1,354 | 1,342 |
| Lancaster | 8,823 | 7,953 |
| Lebanon | 1,842 | 1,826 |
| Mifflin | 1,179 | 1,131 |
| Montgomery | 3,294 | 2,802 |
| Snyder | 1,584 | 1,502 |
| Somerset | 3,466 | 3,097 |
| Union | 1,006 | 878 |
| Westmoreland | 5,254 | 4,205 |
| York | 6,864 | 6,505 |

*Above is from a bulletin issued by the Pennsylvania Department of Agriculture.*

## Illinois People ARE DRINKING MORE MILK



Increased use of Grade A milk and low store prices have encouraged Illinois people to drink more milk. In 1949, store prices in ten Illinois markets averaged 2¾ cents per quart less than store prices in eleven eastern markets.

ROLAND W. BARTLETT, PROFESSOR
AGRICULTURAL ECONOMICS
UNIVERSITY OF ILLINOIS

## Agriculture in a Mennonite High School

Located near the center of agricultural Lancaster County on an 85-acre campus (about 40 acres are tillable) Lancaster Mennonite School is ideally situated to offer a full course in vocational agriculture. To date, however, a full agriculture department has not become a part of our school program.

Since the opening of the school in 1942, one of the popular extracurricular activities at L.M.S. has been the Agriculture Club. This group meets once a week to discuss general farm problems, to hear reports on recent developments and present-day trends in farming. Occasionally a field trip is taken to some farm or farm agency in the surrounding communities. Some years the group selects a group project. One year they farmed four acres of land on the campus. Another year they fed three baby beeves.

During the 1949-1950 term a full unit course in general agriculture was added to the school curriculum. This was listed as an elective for freshmen. During the past year this course has been called for by as many upperclassmen as freshmen.

It is a general exploratory course. The purpose is to acquaint the student with all phases of agriculture. Some of the units of the course are as follows: agriculture and our nation, soils and soil management, crops and their management, livestock and poultry production, farm organization and marketing problems.

Part of the laboratory equipment for the course is a fully equipped soil testing kit. Each student is familiarized with the test for lime, nitrogen, phosphorus, and potassium. He is also acquainted with the plant tissue test for these same minerals.

Some time is spent on the study of ropes and knots and their uses on the farm. A brief study is made of the judging of dairy cattle.

An attempt is made to keep the student in touch with present-day trends and recent happenings in farming. To do this the school subscribes to most of the leading farm magazines. Many class discussions are built around reports from these magazines.

The class is kept informed as to various farm meetings in their communities. Some of these meetings are attended by the entire class. More often one or two boys are asked to represent the class at such meetings and to bring back a full report to the class.

Various field trips are taken during the year. Some places visited during recent years were: various farms throughout the country, Eshleman Feed Mills, New Holland Machine Co., Farmer's Exchange and Co-operative at Coatesville, Keystone Bag and Burlap Co. Generally one all-day trip is planned each year. Last term a visit was made to Lehigh Valley Co-operative and their artificial breeding station at Allentown and the Walker-Gordon Farms in New Jersey. The class this year is planning to spend one day at the U.S. Department of Agriculture station at Beltsville, Maryland.

The interest among the students and the imperative needs of our day make us all fervently pray for the day when the personnel will be found to enable us to offer a full vocational agricultural course at Lancaster Mennonite School.

—Harvey W. Bauman.

## Land in the Far West

According to the United States Bureau of Agricultural Economics land has had an average price increase of four per cent from July 1 to November 1, 1950. Washington, Idaho, and Montana saw increases of three per cent, Oregon of two per cent, and North Dakota of four per cent.

The Bureau reports: "Land values are expected to show continued strength during the coming year. Net farm income in 1951 is likely to be at least 15 per cent higher than in 1950 and net rental returns are expected to continue favorable. . . . Many farm real estate dealers report that they have relatively few farms listed for sale, and in some areas the number has decreased since the middle of the year."

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**1951 Schedule**

| | | | |
|---|---|---|---|
| Boys' Camp | June 30-July 6 | Music Conference | July 28-Aug. 3 |
| Girls' Camp | July 7-13 | First Y.P.I. | Aug. 4-10 |
| Victorious Life Conference | July 14-15 | Second Y.P.I. | Aug. 11-17 |
| Writers' Conference | July 16-20 | Second Family Week | Aug. 18-24 |
| Sunday School Workshop | July 16-20 | Missionary Bible Conf. | Aug. 25-31 |
| First Family Week | July 21-27 | | |

To receive further information or to make reservations write:

Laurelville Mennonite Camp
Scottdale, Pennsylvania
After June 1, 1951, R. 2, Mt. Pleasant, Pa.

## FOR NATURE LOVERS

[Continued from page 21]

farmer with an inexpensive method for fox control. (1945) 11 pages, with illustrations. Catalog No. 1 49.4:8. Price 5 cents.

### HOMES FOR BIRDS

Not only do wild birds add charm and beauty to the surroundings of a home, but they are extremely useful in ridding trees and plants of insect pests. Those persons who attract wild birds to their homes should provide suitable shelters for their winged helpers. This bulletin makes helpful suggestions for building nest boxes, feeding boxes, and houses as well as dealing with location of shelters, sanitation of bird houses, and the provision of nesting materials. Numerous illustrations included here will be more than useful in planning your bird houses. (1942) 24 pages, with illustrations. Catalog No. 1 1.72:14. Price 10 cents.

## A MESSAGE

[Continued from page 16]

from the children of the world who seem to think that this is practically all there is to play. Because my children are small I have not yet met this problem personally, but I do feel that much of such playing cannot teach our way of love and nonresistance. "The boyhood shows the man as morning shows the day." Do you feel this way too? I think another of the subtle ways sin has entered into the homes of America is by radio and television. Many of us could control radio so that it became an instrument of worth, but I'm quite sure that it is not possible to do much controlling of television, partly because there are so few worth-while things on that children care for, and partly because station reception is very limited. However, keeping television out of our homes does not always end the problem for many of us—because our children want to see it in their friends' homes, etc.

Therefore, I have tried to make Young Community something that will appeal to our children and in a small way combat the evils that are shouting for their attention. I think it is most important that our children learn to make things, love to learn things and do things in our homes. So I have dedicated more space to crafts and such like than to stories which are so quickly read. I think our children need to be introduced to nature. In our grandfathers' day every child was a nature lover, because of his outdoor life. But today children need to catch a love for the green, open spaces. Also today there is so much fine, scientific material available concerning the world of nature. I have put nature materials in Young Community, both facts and also material to guide in nature study and activity. Then, too, I have tried to introduce ideas for constructive play life for our children.

These Young Community pages need the co-operation of parents and other adults interested in children.

FIRST, can you help guide your children to use these pages for their profit? We must give them something good if we deny the evil, you know. Make these activities something the whole family participates in. "Come, let us live with our children."

SECOND, send us your ideas for these Y.C. pages. Send us criticism, both good and bad, and do send material for publication. I think it is easier for you adults to send such than the children. They don't realize the whole value of sharing interest with others. I have solicited material on ideas for rainy-day play and for construction with wood. A letter in my hand from one mother suggests I devote some space on games to use when traveling. Does your family have a good one? Send it in. Or do you remember some game that you used to play and feel children today would still love it? Send it. Then, too, send pictures and write-ups on children from your family and neighborhood—especially if the children have something "different" that they do. I'm expecting to hear from you—many of you. Let's give our children ideas to enrich their lives. Then, when Ruth says, "Mother, what can I do?" we might suggest some Young Community activity.

—WINIFRED PAUL

## TO PROTECT PLANTS

Cardboard milk cartons cut in half and placed around newly placed plants protect them from sun and wind. After the plant is started the cartons can be removed. By pressing the cartons into the ground the danger of cutworms is lessened.

MRS. SIDDIE OYER
Goshen, Indiana

## MUTUAL AID

[Continued from page 23]

the love of Christ manifests itself in the lives of His disciples. For then it is the natural expression of their love for Him and for each other. It is not artificial or compulsory, but rather the spontaneous outpouring of the true Christian's desire to share and serve. It is the natural expression of love in action of the spiritually reborn Christian.

When enough individuals allow this love to affect their everyday relations, the neighborhood and the community will gradually feel its effects. For this reason, the church is primarily interested in helping its young people become vocationally established in communities where there are Mennonite churches. In this way, it is able to build socially solid and spiritually strong Christian groups which in turn become industrious and law-abiding communities.

A fully developed program of mutual aid is really only the fulfillment of the ideals of the church in the weekday lives of its members. It is carrying out the injunction of doing unto others as you would that they should do unto you. Both to the believer and nonbeliever, it is an attempt to heed Isaiah's admonition to, "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

## Viewpoints on World News

# Federal Reserve Vs. Treasury

### Carl Kreider

Tucked away in the back pages of most newspapers was the announcement on March 15 that President Truman accepted the resignation of Thomas B. McCabe as chairman of the Board of Governors of the Federal Reserve System and had appointed in his place William McChesney Martin, Jr. Many observers, however, felt that the change constituted front page, rather than back page, news. For at least the past fifteen years the Federal Reserve System has had a role secondary to the Treasury in the control of America's credit. In recent months there has been abundant evidence that the Federal Reserve was not happy in its subservience. Since Martin left his post of Assistant Secretary of the Treasury to accept his new appointment it is possible that a rapprochement has been reached between the two conflicting government agencies. At any rate, the issues involved in the controversy vitally affect us all, and they illustrate a continuing trend toward greater government control over economic life.

### Role of the Federal Reserve System

The Federal Reserve System was established in 1913 primarily as a service agency for American commercial banks. The Federal Reserve banks were empowered to keep the reserves of commercial banks all over the country, to lend money to the banks when they needed it, and to issue Federal Reserve Notes (almost all of our paper money in denominations of $5 and above). Such functions are called central banking functions, and the United States by waiting until 1913 was one of the last of the great nations to adopt such a system. England had a central bank since 1694, and the Bank of France, Reichsbank, and other central banks are all much older than our own. Central banks had also existed in the United States from 1791 to 1811 and from 1816 to 1836 but they were abandoned primarily because of the fear in the frontier areas of the midwest of financial domination by the east.

Soon after the Federal Reserve System was established it became clear that it had considerable power to control American credit. By raising the interest rate which Federal Reserve banks charged when ordinary commercial banks borrowed funds from them, the Federal Reserve could discourage commercial banks from borrowing and as a consequence discourage commercial banks from lending to farmers and businessmen. Similarly, if the Federal Reserve banks would sell government securities which they owned they would be forcing either banks or businessman to buy the securities and thus also they would be contracting credit which might otherwise have been used for inflationary business expansion.

In the depression of the 1930's and even more obviously during World War II it became clear that the Federal Reserve System had lost its power to control credit unless it worked in direct opposition to the deficit financing operations of the United States Treasury. When the Treasury was trying to sell billions of dollars worth of bonds it was not expedient for the Federal Reserve to engage in selling operations at the same time, even though it should have done so if credit was really to be controlled and inflation prevented. In fact, instead of selling bonds the Federal Reserve dutifully agreed to buy bonds in any volume sufficient to prevent the market price of the bonds from falling.

### In Time of War

The device of Federal Reserve bond purchases is the explanation of the ease with which the Treasury borrowed more than $200 billions during World War II. When the war began the United States had already had an unbalanced budget for more than ten years. Many people feared that it would not be possible to borrow more money without high-powered, superpatriotic bond drives. Actually, however, less community pressure was exerted in most areas to sell the $200 billions in World War II than was exerted to sell the $20 billions in World War I. It is now generally agreed that should World War III start tomorrow it would be possible to borrow $400 or $500 billions more, simply by asking the Federal Reserve banks to agree to buy bonds at a pegged price whenever the market tended to sag.

Unfortunately, there is a serious catch in this type of finance. War periods are periods of tremendous inflationary pressures. Even rigid price controls and rationing did not prevent serious increases of prices during World War II and the price rises following the war were even more disturbing. To prevent such inflationary pressures the Federal Reserve banks should be selling bonds at the same time that the Treasury was asking them to buy bonds to enable the Treasury to continue operating with an unbalanced budget. This is the heart of the Federal Reserve-Treasury controversy. The fact that the new chairman of the Federal Reserve is a former Treasury official seems to indicate that the Treasury won the argument. Some observers have suggested that the element of compromise was also evident. Mr. Martin, the new chairman of the Federal Reserve, was president of the New York Stock Exchange at the outbreak of World War II when he was in his early thirties, and his father was for many years an official in the Federal Reserve Bank of Kansas City. He, therefore, certainly will understand the banking and central banking point of view.

[Continued on page 32]

# TRADING POST

**MARCH COPIES** for Sale. We printed an extra quantity of the March issue which featured Swiss communities. Anyone desiring a copy of this issue can secure one for .25 by writing to **The Mennonite Community,** Scottdale, Pa. In quantities of ten or more the price is .18 per copy.

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### FEDERAL RESERVE Vs. TREASURY

[Continued from page 30]

**Government and Banking**

During the early years of the Federal Reserve System a considerable effort was made to keep the Federal Reserve System from being too heavily dominated by either the commercial banks or the government. The main controlling force in the System were the heads of the twelve Federal Reserve banks. These heads (governors as they were then called) were appointed by the board of directors of the Federal Reserve banks, a majority of whom were in turn elected by the ordinary commercial banks. The Federal Reserve Board in Washington had chiefly advisory functions at that time. In the New Deal banking legislation of 1935 far-reaching changes were made. The heads of the Reserve banks (presidents they now are called) became primarily office managers, and the basic policy decisions were shifted to the Board of Governors in Washington. Members are appointed to this Board by the President of the United States and confirmed by the Senate. It was clear that Washington wanted to have a greater control over American banking. Even so, however, the Board was nominally bipartisan, the members were appointed to a 14-year term, and thus they were thought to be free from the vagaries of party politics.

When President Truman intervened in the Federal Reserve-Treasury controversy he was thereby attempting to influence the policies of a Board which traditionally has been free from domination by the Administration. President Truman has been severely criticized for this action, and it would appear rightfully so. Debtors are usually deeply interested in inflation because it enables them to repay their debts in cheaper dollars than those in which they were contracted. The United States Treasury is today the world's largest debtor. The Federal Reserve System was trying to oppose inflation by attempting to make it more difficult for the government to borrow. It should have been supported rather than opposed in this noble endeavor.

### WASHINGTON COUNTY, MARYLAND

[Continued from page 11]

The Mennonite churches of Washington County operate in conjunction with the churches of Franklin County, Pennsylvania, an old people's home at Maugansville. This home was built in 1923. The late B. E.

*We Hatch the Chick With Plenty of Kick*

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Stauffer was superintendent for many years. The present superintendent and matron are Henry Hostetter and wife.

**Missions and Relief**

The churches of Washington County support the mission programs of both the Mennonite Board of Missions and Charities and the Eastern Board. Several missionaries and a number of relief workers are from this community. Dr. Merle Eshleman is now serving his second term as a medical missionary in Tanganyika, East Africa. Under appointment to the same field are Dr. J. Lester Eshleman and wife, both formerly of Maugansville, Erma Grove is teaching in Ethiopia, Aden H. Horst served in a reconstruction unit in Holland for two years, and Abram Baer, pastor of the Cedar Grove congregation, served as an instructor in a farm unit in Poland. Isaac M. Baer, of Paramount, for several years served as a mission and relief worker in Europe.

Following the war an extensive canning program for relief was carried on. Working at the Amos Miller cannery, 500 bushels of beans, 200 bushels of apples, 300 bushels of peaches, and 270 head of cattle were canned.

A mission Sunday school has been conducted at Pinesburg, Maryland, for a number of years. There is now a church and small congregation at that place. About fifteen years ago a number of the members of the Cedar Grove congregation started a mission Sunday school in Hagerstown. Recently, this, too, has been organized into a congregation with Harold Lehman of Maugansville as pastor.

During World War II C.P.S. Camp #24, which was a soil conservation unit, was operated in the valley. This C.P.S. unit brought boys to the valley from all over the United States. Through the activity of these camps a large number of Mennonite leaders were brought in. This not only gave the community a chance to get acquainted with these boys from other Mennonite communities, but it also gave them an opportunity to meet Mennonite leaders of a number of branches of the Mennonite Church.

Unit #1 of this C.P.S. Camp, which is located near Leitersburg, has been converted into a twenty-three-bed mental hospital. Now known as Brook Lane Farm, it is operated by the Mennonite Central Committee under the direction of Mr. and Mrs. Delvin Kirchhofer.

For two hundred years the Mennonites have lived in this beautiful valley. Perhaps one of the greatest contributions they have made to the Mennonite Church as a whole, and to the country, has been the steady flow of settlers to the new communities in the west. The contributions to the local communities have been many. Strong evangelical churches of various denominations have flourished in these Mennonite communities. Now these churches have a membership whose ancestry was principally Mennonite. A number of civic and religious leaders trace their ancestry to Mennonite parentage. May the great Christian truths, together with experiences reaped in both success and failure, continue the church as a stronghold for His kingdom.

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Beacon Milling Co., Cayuga, New York .... 34
Bohman, O.P., Inc., 39 W. Franklin St., Hagerstown, Maryland 33
Bolton, Ralph, Schaefferstown, Pennsylvania .... 31, 32
Brunnerville Iron Foundry, Brunnerville, Lancaster County Pennsylvania .... 31
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio .... 31
Cumberland Valley Hatchery, Maugansville, Maryland .... 32
Eastern Mennonite College, Harrisonburg, Virginia .... 35
Friendly Book Store, 234 West Broad, Quakertown, Pa. .... 31
Hess, Mrs. N. H., Lederach, Pennsylvania .... 31
Horst, Elam S., Bareville, Pennsylvania .... 31
Hubbard Farms, Box 32, Lancaster, Pennsylvania .... 31
Laurelville Camp, Scottdale, Pennsylvania .... 28
Leaman, George W., Mount Joy, Pennsylvania .... 2
Martin, D. H., Elizabethtown, Pennsylvania .... 31
Maugansville Elevator, Maugansville, Maryland .... 34
Martin Company, R. 6, Hagerstown, Maryland .... 32
Mennonite Publishing House, Scottdale, Pennsylvania .... 36
Musser Leghorn Farms, Route 1, Mount Joy, Pennsylvania .... 31
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania .... 35
Rohrer's Mills, R. No. 2, Lancaster, Pennsylvania .... 31
Shenk Hatchery, The, Harrisonburg, Virginia .... 2
Voice of Youth Records .... 31
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pa. .... 31

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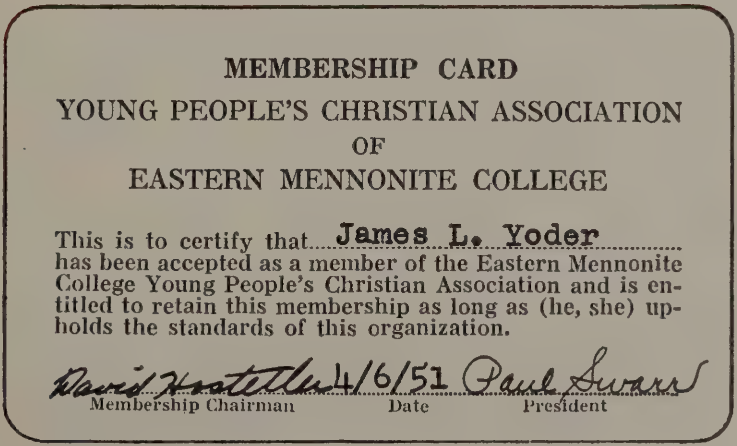
**S** treet meeting services
**M**ission work (City and Rural)



MEMBERSHIP CARD
YOUNG PEOPLE'S CHRISTIAN ASSOCIATION
OF
EASTERN MENNONITE COLLEGE

This is to certify that James L. Yoder has been accepted as a member of the Eastern Mennonite College Young People's Christian Association and is entitled to retain this membership as long as (he, she) upholds the standards of this organization.

David Hostetter 4/6/51 Paul Swarr
Membership Chairman Date President

PURPOSE OF THE Y.P.C.A.—"To promote growth in Christian character, fellowship, and devotion to Jesus Christ and the extension of His Church, to strengthen the spiritual life of the college, to give an effective witness in Harrisonburg and surrounding communities, and to serve in whatever capacity possible the Mennonite Church and her mission congregations."

Spring and Summertime

are

# Bible School Time

*Mothers and Fathers*
*Sons and Daughters*
*Bus Drivers and Baby-sitters*
*Teachers and Preachers*

EVERYONE

**Help every child in** your community to attend Bible school this year. Prepare them now to accept the responsibilities that come with mature Christian living. Build your home, build your church, and build your community by building your Bible school.

**The new Herald Press** Series in summer Bible school materials make it possible to give your child the very best in Bible instruction and creative handwork. Nothing can be more important in the life of your child than his instruction in the Word of God.

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**Write for a complete** listing of the Herald Press Summer Bible School Graded Lesson Series.

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Community

JUNE 1951

TWENTY-FIVE CENTS

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Springfield
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**George W. Lehman**

Mount Joy, Pennsylvania

KELLY
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**TIRE SERVICE HEADQUARTERS**

**Time for New Year's Resolutions**

*Early? Not a bit! Can you check every resolve?*

☐ RESOLVED that we will use Herald summer Bible school materials from nursery child to adult.
Because: They are Biblical, practical, attention-getting.

☐ RESOLVED that we will use the Superintendent's Manual.
Because: It stimulates original thinking and planning, answers the hundreds of questions raised by Bible school, and guides through the maze of activities and materials connected with having summer Bible school.

☐ RESOLVED that we will use the graded book lists in the Superintendent's Manual to guide our book purchases for home and church library.
Because: They were compiled by people who know children's books.

Pupil's book, 50c (Nursery, Kindergarten I and II, Grades I through X), Activity Packet, 30c (Nursery through Grade II); Teacher's Book, $1.50, Teaching Pictures, $1.50 (Nursery through Grade II); Superintendent's Manual, $1.50.

Write for illustrated brochure of Herald summer Bible school series.
MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

# Our Churches

About 230 members worship at the **Salem Mennonite Church** of Tofield, Alberta. The congregation is made up largely of the descendants of pioneers who came to the Canadian West in the early years of the present century. Most of these pioneers were from Iowa and Nebraska, a few from Ontario.

Today the church has a number of converts from the neighborhood.

The congregation sponsors a sewing circle, summer Bible school, and youth mission projects as well as a mission Sunday school at Round Hill. It is also active in promoting mission work in Northern Alberta.

This picture was taken on a Sunday noon during the summer time as members talked with each other after morning worship.

## Mennonite Community

JUNE 1951

Volume 5 Number 6

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## Contents

Ode to Solitude ........ 4
*Alexander Pope*

Growth of a Community in the Canadian West ........ 6
*Boyd Stauffer*

Painting on the Farm ........ 11
*Elmer Kauffman*

The College and the Small Community ........ 12
*E. W. Mueller*

Evangelism for Moderns ........ 14
*Martha Smallwood*

Editorial ........ 16

Young Community ........ 18

Do Your Garments Look "Homemade"? ........ 20
*Edna Shantz*

Roses Are Wonderful ........ 22
*Emery Swartzendruber*

Second Mile Religion ........ 24
*Harry D. Hock*

Community Life ........ 26

Viewpoints on World News ........ 28

# *Ode to Solitude*

Happy the man whose wish and care
   A few paternal acres bound,
Content to breath his native air
   In his own ground.

Whose herds with milk, whose fields with bread,
   Whose flocks supply him with attire,
Whose trees in summer yield him shade,
   In winter fire.

Bless'd who can unconcern'dly find
   Hours, days, and years, slide soft away,
In health of body, peace of mind,
   Quiet by day;

Sound sleep by night; study and ease
   Together mix'd; sweet recreation;
And innocence, which most does please,
   With meditation.

Thus let me live, unseen, unknown,
   Thus unlamented let me die;
Steal from the world, and not a stone
   Tell where I lie.

—Alexander Pope, 1688-1744.

YOUNG HAYMAKERS

Leo Lauber is on the rake and his brother Bennie is waiting to stack the hay. They are the sons of Joseph Lauber who died in the fall of 1950. There are seven sons and one daughter in the family.

Mrs. Nora Stauffer's farm is operated by a married son. Located across the road from the church, this home is a center of hospitality for winter Bible school teachers and guests who attend church conferences.

# Growth of a Community in the Canadian West

**THE HOME TOWN**

**Typical of the towns in western Canada is this street in Tofield as one looks south to the railroad station. The town numbers about 500 inhabitants.**

**FARMER AND HIRED MAN**

**Boyd Stauffer talks to his hired man who is breaking land with a special breaking plow. Soil in the area is fertile and when rainfall is ample the crops are usually abundant.**

**Donald Yoder and Eldon Boettger break virgin soil on the E. L. Yoder farm. No longer is straight grain farming carried on; cattle have become more important since the late 20's.**

**Wayne Yoder's farmstead is typical of the substantial houses and barns that the community has built. Farms are frequently as large as 640 acres.**

**On the Joseph Lehman place a wind charger stands between the house and barn. The wind charger supplies electricity for the farm.**

IT WAS BEFORE my time, so I wasn't there, but I would imagine it was not the prospect of easy living that drew those Nebraska folks to move all the way to Tofield in central Alberta, the congregation that was to be for many years the farthest north of the (Old) Mennonite Church in the world. Rather I think it was the lure of distant pastures, the appeal of pioneer life to strong young men, the prospect of carving out homes for themselves on the cheap, fertile bushland.

Possibly with some misgivings of possible hardships in this north country, the John L. Stauffer, V. L. Roth, Peter Reil, and Mrs. Katie Bender families and J. C. Stauffer loaded their effects in settler's cars and moved to Tofield in March, 1910. In September the Ben Lauber and N. E. Roth families followed. In the next few years more families from Nebraska and Iowa followed to enlarge the new settlement. Life here in those first years was not too easy. There were

---

*Boyd Stauffer is a native of the Tofield, Alberta, community. He operates a farm and is Sunday-school superintendent. He is also father of several children.*

*". . . the lure of distant pastures, the appeal of pioneer life to strong young men, the prospect of carving out homes for themselves on the cheap, fertile bushland."*

## Boyd Stauffer

**HAYMAKING IS A BUSY TIME**

**Short seasons mean that hay must be put away in a short time—especially when large-scale farming is done. In this picture Joseph Voegtlin is taking home two loads of hay.**

**POULTRY AND FARMER**

**David Yoder is in his chicken house with a flock of Light Sussex hens. Chickens together with pigs supplement the cattle on the Tofield community farms.**

**L. J. Kauffman and his son Donald stand by some of their cattle on the Rose Bud Stock Farm. Dairies around Tofield sell cream or sell their milk to powdered milk plants and cheese factories.**

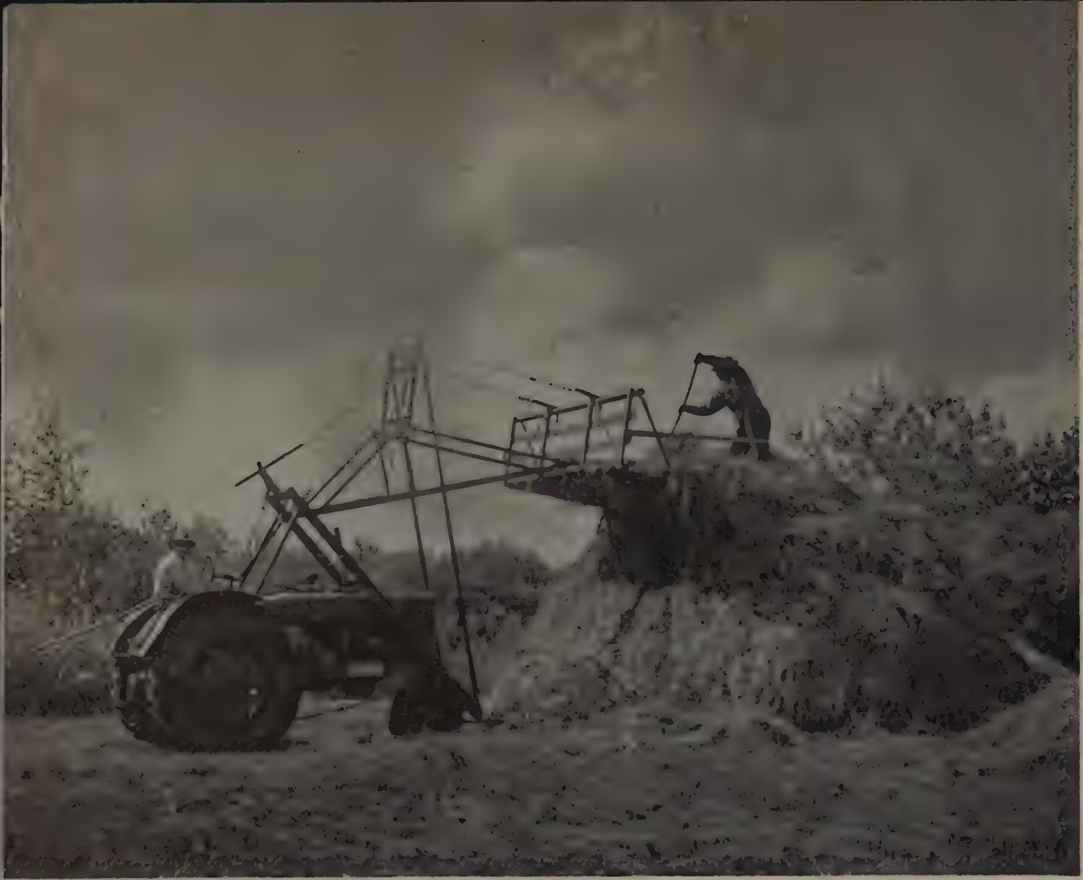
**BEEF CATTLE ARE IMPORTANT**

**A purebred Shorthorn bull stands in the barn on Joseph Voegtlin's farm. Beef and dairy cattle are the "backbone" of the typical farm in the region.**

roads to be built. The land had to be cleared of its growth of willow and poplar, and after this, the breaking plow turning over its ribbon of soil. There were homes to be built. But the land was fertile, rainfall in those early years was ample, bounteous crops were harvested, substantial homes and farm buildings appeared, and to the settlers the new country became home.

During the years that followed others moved in from various states. About 1918 the congregation at Mayton, Alberta, sold their church and farms and moved to Tofield, with them coming their minister, John Lehman. As the years passed land became more difficult to obtain, and the opportunities Tofield once offered are now to be found in newer Mennonite settlements in the Peace River country in Northern Alberta.

The new colony was fortunate that among the settlers of that first year was Bishop N. E. Roth; so from the first, spiritual oversight was provided



### STACKING HAY

Joe Burkholder's outfit is stacking hay. Joe is on the tractor and his son Elmer is on the stack.

### 1.—ICE WELL ON A FARM

In the spring snow and ice is stored in this well. All summer it stays there and thus the box serves as a refrigerator. This ice well is on the farm of Dave Lehman.

### 2.—IN A WHEAT FARMING AREA

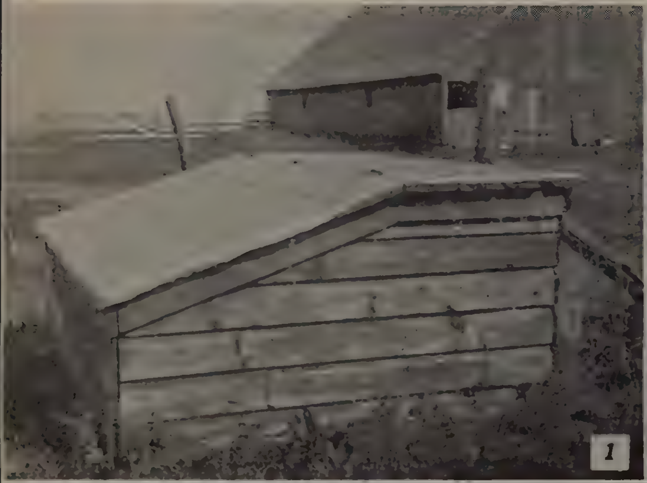
Grain elevators are common sights in this part of Canada. These two elevators at Dodds are both operated by John Yoder.

### 3.—GARDEN AND GARDENER

Milo Stutzman's wife, Barbara, is shown in her garden. There are three girls and two boys in the Stutzman family. Mixed farming is carried on by the family.

### 4.—ANOTHER GARDEN SCENE

The wives of Norman Weber and Harold Boettger at work in the Weber garden. Long days and short nights make for rapid growth. Vegetables are sweet and juicy.



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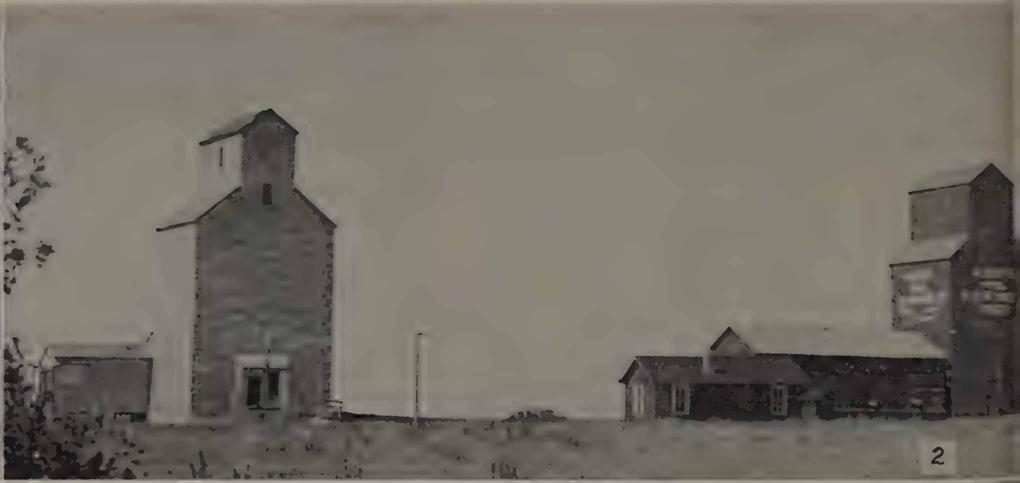

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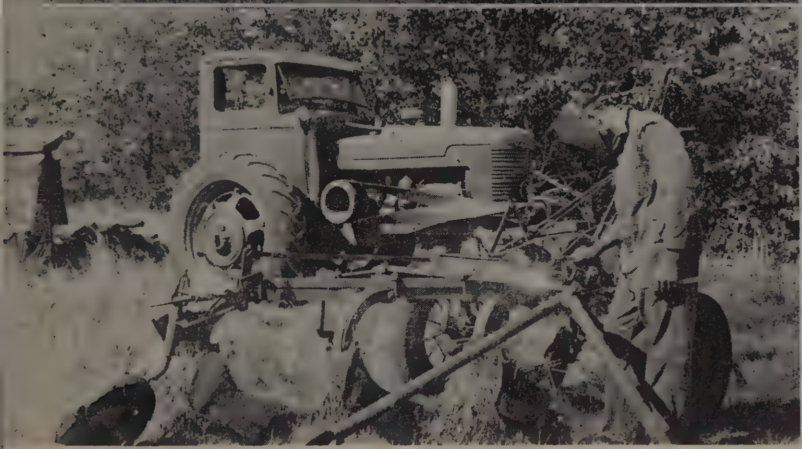
**HOMES ON THE OPEN EXPANSES**

**Boyd Stauffer's home is surrounded by shrubbery and vegetation. Dairy cows are housed in the barn in the background.**

**The Edgar Boettger place was formerly the old Jacob Brenneman home. Brenneman, a pioneer, has three sons who are medical doctors.**



**A FARM WELDER**

**Edgar Boettger is at work with a welding outfit which is on the front of his tractor. The tractor has an old Ford cab on it. Boettger lives on the original Brenneman home.**

**FARMERS ARE THEIR OWN CARPENTERS**

**Marvin Boettger and Floyd Wideman make sides for their trailer. It is common for farmers in this region to be Jacks-of-all-trades.**

**COAL IS CHEAP AND PLENTIFUL**

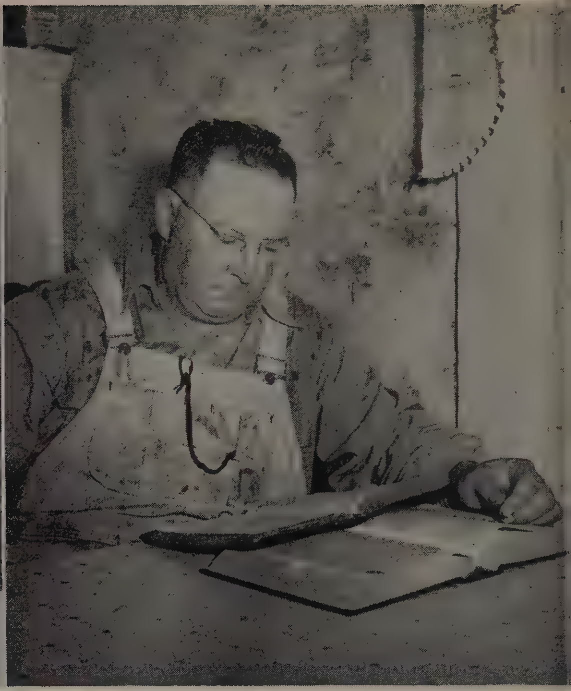
**The Black Nugget Coal Company of Tofield employs a number of local Mennonite people in winter. At the present time drilling for oil is going on in the vicinity.**

for. As the years passed others were ordained for various responsibilities. Those serving the congregation at present are J. B. Stauffer, bishop; M. D. Stutzman, Paul Voegtlin, Ezra Stauffer, ministers, and J. E. Kauffman and John Wideman, deacons. In 1911 a church was built. This building was remodeled and enlarged in 1915 and 1926, and at the present time some steps have been taken toward the erection of a new building. The present membership is about 230.

### Dairy Farming and Grain Crops

Agriculture and associated occupations are the source of livelihood of almost the entire membership. The pattern of farming has changed somewhat through the years. The somewhat easier income from grain caused a tendency toward straight grain farming till the late 20's. However, the experience of the "hungry thirties" caused a reverse tendency. Today the backbone of the average farm is the herd of milch cows, supplemented in most cases by chickens, pigs, and possibly some beef cattle. Wheat, oats, and barley are the chief grain crops. In later years there have been some dry years and some hail.

There is nothing spectacular about the Tofield district. It has its disadvantages too, but yet there is something attractive about it to many who live here. The land is well suited for grain farming, generally quite level and not rocky. The summers are pleasant, and though it does get cold



**BIBLE SCHOOL**

**Children enter the church to begin another day of Bible school.**

**Mrs. John Reil teaches a class of 10-year-old children. August is the month for summer Bible school.**

**TIME OUT FOR STUDY**

**Ezra Stauffer, minister, was photographed while studying on a rainy day in the month of August. Born in Nebraska, he moved to Tofield when a young boy and also serves the community as a carpenter.**

on occasion in the winter, the dry atmosphere helps to soften its sharpness. Easterners may be surprised to learn that livestock can be left outside all winter with just bush and a straw pile for shelter. Then, too, coal is near at hand and cheap. Perhaps life is less complex than in the more highly industrialized East. There are not extremes of wealth and poverty among us.

### A Spirit of Fellowship

But what do visitors tell us about ourselves? For one thing, they seldom compliment our roads. Sometimes it seems it only rains when we have visitors, and then our dirt country roads can be trying. Some have commented on the extent to which the farms are mechanized, others on the generally well built up farmsteads, others on the rich looking soil. Summer visitors remark about the long days and the clear atmosphere. But what we appreciate as much as anything is that some have expressed appreciation of the spirit of fellowship in our congregation.

*"Painting your buildings yourself will save you money if you buy good materials and know how to use them."*

# Painting on the Farm

### Elmer Kauffman

PAINTING IS A job that comes about every so often on every farm, if the owner wants the buildings to look fresh and to stay in good condition. Besides making the buildings more attractive and satisfying, painting is an investment which considerably lengthens the life of the buildings. A covering of good paint protects wood and keeps it from checking and warping. Steel and metal work will corrode unless covered with rust-preventing paints. Neat, freshly painted buildings also add to the attractiveness of the homestead and community.

Last year I observed an old building that had never been painted except that someone years ago had painted his initials on one of the boards. Under this coating of paint the wood was well preserved. Everywhere else the soft part of the grain of the wood had weathered and worn away, leaving the hard part of the grain standing out with the boards greatly deteriorated.

A good protective coating of paint withstands hard wear. It has to stand up under rain and snowstorms, hot sunshine and sub-zero weather. It must be tough and elastic or it will crack when the wood expands and contracts with changing temperatures. Very few materials provide as much durability and service at such low costs, as a film of good-quality paint. It is poor economy not to keep buildings painted and in good repair. It usually costs more to "fix up" than to "keep up."

Labor is a big part of the total cost of a paint job. If you hire your painting done, it usually is best to secure the services of someone who is experienced and understands painting. On many farms the painting job is done by the owner or operator. Since a high-quality paint costs less in the end than low-quality paint, it is important to be able to recognize quality in paint.

#### A Word on the Quality of Paint

A high-quality paint is made up of an oil or binding liquid mixed with a powder or paste known as pigment. The pigment colors and hides the surface painted. The durability and good consistency of paint depends mainly on the pigments. To form a good protective film, the pigment should be opaque in linseed oil. Some pigments become almost transparent in the oil. These are called fillers or extenders, and are used to reduce manufacturing costs. Cheaper, less durable paints usually contain a large amount of fillers. Thinner often is added to paints so as to help the paint to penetrate the surface being painted. Thinner leaves a flat finish. Pure turpentine is the best filler. Some low-quality paints have mineral spirits as the thinner, and may replace linseed oil to a large extent.

Most reliable paint manufacturers print on their labels the name and percentage of each kind of liquid used in making the paint. If this is not given, there may be reason to doubt the quality. In low-quality paints, fish oil, oriental oil, and paint oil often are substituted for linseed oil, and calcium carbonate, silica magnesium and aluminum silicates, calcium sulfate, barium sulfate, and lithopone are commonly used as fillers according to the Iowa Experiment Station. If these names appear on the label, there may be reason to doubt the quality, as being of the best.

Before actually applying the paint, make any needed repairs on the buildings. Replace badly worn, split, and decayed materials. Leaking gutters, eaves, and down spouts should also be replaced. Loose, scaly, and blistered paint should be removed with a wire brush or scraper. Caulk or putty cracks in the siding and around doors and windows to prevent moisture from getting in behind the paint. Remove loose putty from the windows and paint the sash with a primer. Allow a few days for drying before reputtying. By keeping a hammer and siding nails handy, loose boards can easily be tightened or renailed.

**PAINTING WITH A LADDER**

**A well-built dairy barn on the farm of Maurice Greaser, Detroit Lakes, Minnesota, gets a coat of paint. The ladders are based on a rubber tire wagon.**

**PAINTING WITHOUT A LADDER**

**Enos Stauffer, son of Bishop John B. Stauffer, is at work painting his house in the Tofield, Alberta, community.**

When applying the paint, keep a paddle in the paint bucket, as an occasional stirring will keep the oil and pigment well mixed. Apply the paint to the surface to be painted

[Continued on page 31]

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*Elmer Kauffman has been a painter for the past 12 years. He is also a Sunday-school teacher and chorister at the Mennonite Church near his home at Rensselaer, Indiana.*

*"Our colleges need to develop individuals who will see in the small community a real challenge."*

# The College and the Small Community

## E. W. Mueller

MANY FINE COLLEGE choruses visit Chicago each year. They definitely enrich the musical life of this great music center. When the music halls echo with the beautiful breath-taking melodies, the audience sees young talent robed with dignity. They do not see the many communities that have had their share in producing this talent. Yet, the name listings on the last page of the program indicate that many of them come from the small places of the land. This is only one example of how we tend to overlook the contribution that the small community makes to our nation's life.

Small communities will continue unstintingly to make their contributions to the enrichment of urban life, but they have the right and responsibility to demand that life in the small community also be enriched. Nor can this be interpreted as a selfish approach. The thriving small communities are basic to a thriving nation.

It is true that in the past the small community has fared rather badly in our American civilization. The citizens have made no effort to develop a true sense of community. Most of their efforts were spent in the interest of making it a successful trade center. Competition rather than community co-operation characterized their business activities. Then, too, there has been all too much competition between the farmers and townspeople. As long as this exists, the small communities of our land will not come into their own but will continue to disintegrate and to die.

However, if people have a mind to, the small community can be a very vital part in any civilization. It is a main medium of transmitting basic values from one generation to another. In this respect it ranks very closely with the family. Good will, mutual confidence, unity of effort, and democratic self-direction can easily be fostered in the small community.

The church college that draws a large percentage of her student body from small communities and is dependent on people of town and country for a considerable portion of her financial support should take the lead in exploring ways and means as to how her educational resources can be used to enrich country living.

Our complex society is in need of trained Christian leadership. This is particularly true in town and country. There is a crying need for leadership which can inspire people to do things without their being conscious of the fact that they are being led. The small community is in need of leaders who can lead in such a way that people will do things for themselves. The creative ability of ordinary people needs to be released.

The small community produces leaders, but they do not have the resources to give them the necessary leadership training. To meet this need country folks have contributed generously to the cause of building Christian colleges. Often they have had the sad experience that the Christian college which they helped build became the means of draining their communities of future leaders instead of providing them with trained leaders. The excuse is offered that the small community does not give sufficient opportunity for trained leadership to invest their talent. If this be true, it may be because the Christian college has not confronted the student and society with the potential of the small community. It also may be that the Christian college has not provided her students with the proper motivation.

Whatever the cause, sufficient leadership is lacking in the small community, and the challenge to improve the quality of living in the small places goes unanswered. It is a challenge that the Christian college should not be afraid or ashamed to accept.

If the Christian college is going to take this challenge seriously, it must ask the question, "What kind of people should the church college send to the rural community?" This question, perhaps, can be best answered by outlining the needs of the small community.

### Community and College Need Each Other

Our rural communities are sorely in need of men and women who are anxious to use their creative abilities and training for the enrichment of other people's lives. The great reformer, Martin Luther, said, "Every man is born for the sake of his neighbor." Trained leadership imbued with this spirit will find that the small community will be a rewarding field of labor. The small community does not give much opportunity to leadership that is mainly interested in exploiting the resources and people of the community.

The small community is in need of people who can live effectively and successfully in a rural environment. Such people will need to have an appreciation for rural life and for the values that rural life represents. These values are the worth of the human soul, the family ideal, the dignity of labor, the wide distribution of wealth, a spirit of sacrifice, and true patriotism.

These values gave real strength to yesterday's community. The changes that have come to rural America tend to destroy these values. This does not mean that these values are no longer desirable or that the changes have been bad, but the small community is in need of wise leaders who can integrate into the community the changes that make for progress in such a way that they secure the basic values which center in home and community. These values are basic for the development of mature personalities.

The rural community is in need of people who believe in the potential of the small community—people who are confident that the small communi-

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*E. W. Mueller is a Lutheran minister and director of the Rural Church Life Program of the Division of American Missions of the National Lutheran Council. His headquarters are in Chicago, Illinois. He has made special studies of the relation of Lutheran colleges to rural congregations.*

ty can be established on a sound economic basis and give relative security to all who make it their home. They will also have a desire to make the small community beautiful and a satisfying place in which to live. It does not take much imagination to see how the quality of living in many of our small villages and country areas could be improved. The possibility and opportunity is there. It is merely waiting for someone to give the inspiration that will release the creative ability of rural people.

Small communities are in need of people who can dream dreams and conjure visions of a better tomorrow. Our colleges need to develop individuals who will see in the small community a real challenge. A run-down farm or a business that needs to be rebuilt is a challenge that is waiting for someone with the vision and scientific know-how. It is an opportunity to turn a liability into an asset. In this way youth can render a real service. If these assignments are executed in the spirit of Christian service, they will be accomplishments that glorify our Maker and Redeemer.

It is not too difficult to see that if such leadership is to be developed and challenged to go to the small places of our land, the Christian college has a contribution to make.

### The College Can Present the Challenge

The place for the college to begin is to confront her student body with the opportunity of service that the small community offers.

When we seek to recruit young men for fields of Christian service, we confront them with the opportunities and needs in these fields. A similar approach is used when we seek to challenge young men to enter the profession of medicine. If we want more of our college graduates to return to the small places of the land and in co-operation with others demonstrate what can be done to enrich and improve the quality of life, they need to be confronted with the opportunity of Christian service that the small community offers.

The college must be familiar with the potential of the small community and the vital role it plays in maintaining a strong nation. The greatness of a nation does not exist in its material possessions but in the quality of its people.

The myth that business and industry must locate in the big community, which has done so much harm to the small community, is being exposed. American business is discovering the merits of decentralization and is locating many of its new enterprises in the small community. Will this result in fine communities whose citizens will have a rich cultural life with ample opportunity to develop into mature personalities; or will industry again create slums, this time in the country? If industry moves to the small places of the land, helping to secure the economic life of the small community, the educational resources of the church college should be brought to bear to enrich the cultural life of these communities.

The test of any college program is the quality of human beings it produces and the extent to which they are motivated to build strong churches, strong families, and strong communities. In this day of complex living with the welfare state gaining greater acceptance, with tensions between capital and labor and subsidy payments to farmers, the Christian college has the responsibility of helping to interpret to the sensitive and the calloused conscience what it means to be a Christian man.

### Rebuilding on a Foundation

If the challenge of the small community is to find acceptance among a student body, it will be necessary that the college create an educational atmosphere that is positive in its attitude toward life in the town and country. It is not enough for the college to have a course in rural sociology or rural living. There needs to be an attitude on the part of the entire faculty that it is as natural and logical for their students to go to the small community to invest their lives as to the big community or foreign mission field.

**TOWN AND COUNTRY**

**An aerial view of West Liberty, Ohio, shows a well-laid-out town and farms surrounding it like a giant checkerboard. It is typical of the many small communities from which Mennonite schools draw their students each year.**

A large portion of our national leaders have come from the small places of our land. Basic character and life patterns are largely set by early environment. If the quality of living of future leaders' home communities is low and if their towns are inert and intellectually dead, then our national policies will not be greatly inspired.

Even the casual readers of the events of today's disorder will become aware that something is definitely wrong with the foundations of our patterns of life. "We have lost what once was so beautifully called the 'commonweal.'" If the open wounds of our present disorders are to heal, they will have to heal like all wounds—from the bottom; and we shall have to begin with the family and its obligations and with the small community and its responsibilities. The Christian college with its roots in the small community is in an ideal position to help

[Continued on page 15]

# Evangelism for Moderns

## Martha Thomas Smallwood

***How a newspaper evaluates a local church's teaching program.***

*"Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."*

—Matthew 28:19, 20.

**A COMMUNITY CHURCH**

**In the western foothills of the Adirondacks is a country church where a teaching program is carried on for the benefit of all, especially the children.**

EVANGELISM has always been the basis for all Christianity. It has been the glad tidings of the Christian faith. Through evangelism the teachings of Christ have been spread to all corners of the earth. An evangelist has one of the hardest jobs in the world, but also one of the most rewarding.

Up in Lewis County (New York) in the western foothills of the Adirondacks a small group of people are finding this to be true. They are making it possible for young people of all faiths in the Otter Creek-Pine Grove section of the county to attend church school.

Isolated as the section of the country is, opportunities for attending church school or any kind of gathering are practically nil. In some cases it is really a lack of transportation. In others it is the unconcerning disregard of the parents.

At any rate the small group of evangelists, quietly, without any feathers or fuss, gather children every Sunday morning in cars, take them to church school, and return them to their parents after the service.

The people who are sponsoring this school are the Mennonites and the man specifically in charge is Nick Gingerich, a Lowville, New York, merchant.

The every-Sunday services are held in the Pine Grove Methodist Church, commonly called the Pine Grove Community Church.

The Mennonites have begun the school because they believe everyone should have a chance to hear the Word of God from some source . . . that it is their duty to give every child as thorough a knowledge as possible of the Bible.

No effort is made to instill in the children a Mennonite theology. The young worshipers are told about God in a simple, sincere way, stressing the Bible as the primary information book.

The Mennonites are a Protestant denomination that grew out of the Anabaptist movement in the sixteenth century. The sect was named after Menno Simons who lived from 1492 to 1559 and did his primary religious work in the Netherlands.

There are about 120,000 Mennonites in the United States scattered through Pennsylvania, Ohio, Indiana, Virginia, New York, and several other states.

Essentially the Mennonite beliefs embody these things: They are opposed to taking oaths, military service, and infant baptism. They own no authority outside the Bible and the enlightened conscience.

**Children are picked up to be taken to the church.**

Those of the Mennonite faith live lives of simplicity and humbleness, believing that to live otherwise is to take time and goods that are God's. In their operation of the church school, if any ideas are passed on to the children these are the ones.

The school began last September and every Sunday since an average of 55 children have attended. Record attendance was 70. A few adults, perhaps 15, attend the church school regularly.

The growth of the church school is interesting. The nucleus was a summer vacation school pushed by Miss Marie Gingerich, daughter of Mr. Gingerich, who taught school in the Otter Creek district. The first year she was a teacher in the summer instruction school operated by Elias Zehr, a Mennonite minister.

This first year was so successful that the group decided to try it a second year. Lloyd Boshart, Mennonite bishop for the district, then endorsed the school and it was organized as a weekly year-round school.

Another person who was interested in the church school in its infancy was Mrs. Roy Mealus, wife of an Otter Creek farmer, who assisted the Mennonites in every possible way in their elementary plans. She has children who attend the church school.

A sample church school opens with a song service led by a young Mennon-

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*Martha Smallwood edits the* Lowville Leader *of Lowville, N.Y. The article and pictures appeared in the* Lowville Leader *in July, 1950. Miss Smallwood is an active member of the Methodist Church.*

ite farmer, Richard Zehr, who sometimes assists with the school activities.

A group prayer is next. Then the Scripture reading.

Mr. Gingerich, the superintendent of the church school, then delivers a sermonette. His talks are word pictures of his personal Christian philosophy.

"As we think back, as Christians, as our hearts lead us, we may feel the future is bleak. But as Jesus comes into our hearts we are born anew and have more reason for being here today.

"Why are we here today?" asks Mr. Gingerich. Answering his own question he says, "To learn more about Jesus and what we can accomplish as His helpers."

Classes assemble after the sermonette. Mr. Gingerich teaches the adult class, occasionally relieved by his assistant superintendent, Vernon Zehr, a cabinet worker and builder during the week.

Miss Louella Moshier teaches the intermediate class. Miss Moshier is an aid at the Lewis County General Hospital in Lowville where she lives. A great deal of her free time goes to church work.

Mrs. Nelson Roes, a bride this summer, and Miss Helen Roggie, a worker in the Lowville laundry, share the responsibility of the primary age group.

Teacher of the preschool age group children is Mrs. Elias Zehr. Mrs. Zehr is mother of ten children, all of whom attend the church school. Her teen-age daughter, Eileen, assists her mother with the preschool class. Another son, Floyd Zehr, teaches the junior class. All the teachers live on Lowville rural routes.

**An interior view of the church shows Nick Gingerich conducting the opening devotions.**

The texts used for class study are Mennonite publications, books setting forth Bible texts and discussing their meanings.

Following the class the group usually reassembles for a special lesson. Miss Gingerich, the teacher who helped in the school when it was a summer Bible instruction group, tells a flannelgraph story of the Good Samaritan.

Miss Gingerich now teaches English and typing at the Rockway Mennonite School in Kitchener, Ont., commuting to her parents' home in Lowville most week ends. She graduated from Goshen College in Goshen, Ind. She attended Eastern Mennonite College before she migrated to the Middle West for her final formal education.

After Miss Gingerich's story children volunteer Bible verses. They memorize verses which seem to have a message for them. The service closes with more hymns and a prayer.

The thing that is so impressive about the school is the utter sincerity, the holiness of it. The steadfastness of purpose and intent of those who come every Sunday to lead the children in worship reflects true Christianity. These people have a professing, a confessing religion.

The superintendent of the school operates a Kalamazoo Stove store in Lowville. As a sort of dream-come-true activity, he has started a religious bookstore in an alcove in his shop. He sells Bibles, books for children, fiction and nonfiction about Christianity, gifts and miscellaneous items along religious lines. Thus he carries out his Christian philosophy in his everyday activities. Mrs. Gingerich is a co-worker with her husband in their business and their church activities. Besides Marie, the Gingerichs have a son, James, 18.

The church school is supported by freewill offerings from two Mennonite churches in Lewis County located at Dadville and Croghan. To date this has been ample funds to supply the school with needed books and other equipment.

The children's offerings each Sunday are used for relief or missions. Recently they sent money to China. Spurred by letters of thanks from the Chinese they did a retake on this project and plan still further aid.

The school is growing every Sunday and plans for the winter months are already under way. There's some talk of an expanded program. It will be more work, but present rewards are so great for those involved in this evangelistic venture, that the incentive is there to grow.

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## THE COLLEGE AND THE SMALL COMMUNITY

[Continued from page 13]

solve our present disorders by taking the lead in building vital, dynamic small communities.

It still remains to be seen what intelligent, energetic, and visionary trained leadership can do with the small places in rural America. It will take more than dreamers; it will take dreamers with scientific know-how and a sense of real practical living. Their motivation will be that of investing their lives for God and fellow men. They will regard work primarily as a service rendered to the community for the sake of God. Nor will they seek to do it alone. They will take an intelligent but consistent part in community and farm organizations. Imbued with a deep sense of community they will work for a co-operative spirit on the part of all. They will not rebuild rural America for people, but they will rebuild it *together with people.*

# Editorial

**COVER SCENE**

**Willard Burkholder mows his hayfield near Tofield, Alberta. Note the beautiful clouds which are typical in the great open spaces of Western Canada.**

## Are We Twenty-five Years Behind Time?

*Report on the Conference at Kitchener, Ontario*

As usual this annual Conference on Industrial Relations and Mennonite Community Life devoted a lot of time to reports on community trends that vitally affect the church. What are some of these trends? Land is selling in some Mennonite communities for $1,500 per acre. New, large highways are crisscrossing fertile farms. Philadelphia is sprawling out over southeastern Pennsylvania. Industries such as United States Steel are buying large acreages. "When we move in," says a corporation official, "we bring a city with us." These were some of the trends as told by David Nyce.

In the Lancaster area there is a lower percentage of Mennonite people farming than ever. Donald Lauver pointed to the high cost of farms and machinery and said: "A young man can only dream of owning a farm unless he has a sizable inheritance." There is a need for literature on industrial relations and farm organizations. Important movements are taking place in Lebanon, York, Berks, and Union counties. Ministers and the mission board are assisting as are also brethren with funds.

The Mennonite communities of Virginia continue to be mostly agricultural, John F. Shank pointed out. However, what he called "an agricultural revolution" has taken place since 1925. There is a shift from grain to grass farming, from the home flock to the commercial hatchery. Prosperity creates its problems: more complex community life and absentee land ownership. Land is now too high in the Shenandoah Valley for many young men to start farming. There is a move toward buying land around Richmond. The South is wide open for colonization.

In the Southwestern Pennsylvania Conference only 27% of the wage earners are farmers, according to Sanford Shetler. Union membership continues to be an issue and needs more attention and review. Farms are fewer and larger. Social trends affect Bible schools and conferences. It is harder to hold such meetings in the daytime. There is need for a sound agricultural core to give stability to the church community. Courses on the Mennonite community should be offered in our schools.

Though there is a movement of people from farms, Paul Kauffman said that in Ohio the same acreage may be under cultivation as in the past. He proposed that more Mennonite doctors, nurses, veterinarians, and teachers take up the challenge of service in our communities. It would strengthen our communities, too, if a wholesome social life and exchange could be brought about. We have overpopulated communities and underpopulated communities. Should we not strive for a better balance? Ivan Miller pointed to the need for supplementing farming with industry. Co-operatives of a small local kind have a place, he feels, and we should branch out into the distribution end of the economy. Plans for the future should be not ways of escape but ways of conquest."

In Elkhart County, Indiana, Ora Troyer said there has been a 10% decline in the number of Mennonites on farms. There are now 46% in agriculture. In his own community at Kokomo, a committee is at work to study three questions: (1) Should a new church be built? (2) Should the present one be expanded? (3) Should there be migration elsewhere? Results of the committee's study have not yet been completed but many people await the findings of the committee.

E. I. Culp's account of Illinois told of communities such as Sterling and Peoria, where there is a trend toward factories, due partly to the high price of land. However, most of the communities remain largely agricultural. If a church wants to win its young people, there should be wholesome social life in the community. If the church wants to colonize, it should not expect one family to go away and start a church. If the church wants rural leaders, it should encourage them in the schools.

According to Harry J. Wenger, the Mennonite communities of Iowa and Nebraska continue to be farm or farm-related. He also commented on the need for literature on the church's position on economic questions. Mennonites do join certain farm organizations for the literature and other bene-

## Coming in future issues

What About Farming in the Land of the Midnight Sun *J. H. Christ*

A Home for Old People at Rittman, Ohio

Mennonite Mutual Insurance Association *D. C. Hostetler*

Growing New Communities in York and Adams Counties, Pennsylvania *Richard Danner*

Homemaking

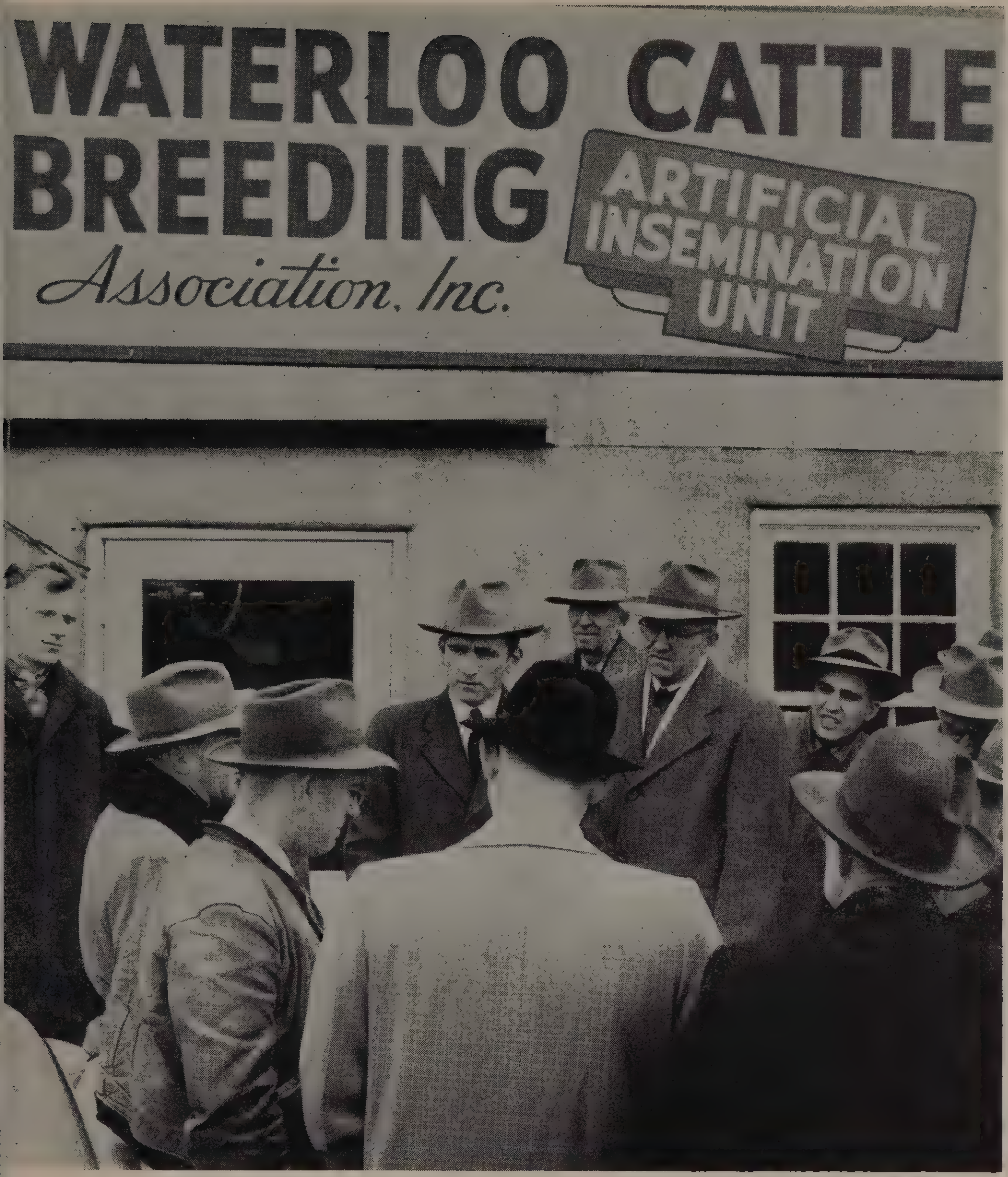
Mennonite Aid Works Both Ways *John Howard Yoder*

What Farmers Should Know About Child Labor Laws

A Brief Look at Poliomyelitis *Dr. Dana Troyer*

Community Life

Viewpoints on World News *Carl Kreider*



**IN 1951**

**During the 1951 Conference on Industrial Relations and Mennonite Community Life a visit was made to farms, a mill, and a manufacturing plant. The group is shown at the Waterloo Cattle Breeding Association which is on the airport road north of Waterloo. Ray Snider of the Waterloo congregation is manager of the station. He is on the left, wearing a leather jacket and glasses. To his left Fred Snyder, president of the association, is giving a brief talk on the work of the unit. High-class bulls supply the needs of many local farmers.**

fits, but not for lobbying purposes. most young men who desire farms are able to secure them with the help of relatives or brethren in the church. The Iowa Mennonite School gives valuable training for community living. There is a need for training in economics so that we can cope with change.

In Ontario a "squeeze" of high-priced land makes people do one of two things, said Isaac M. Hurst. (1) They go to the city or (2) they break through the "rim" into new communities. He was the second speaker to stress the need for more than one family to go into a new area to colonize. He also encouraged the idea of child welfare and old people's programs to be missionary channels. There is a marked trend toward insurance, social security, and the like. Mr. E. I. McLoughry, the retiring agricultural representative of Waterloo County, Ontario, spoke a few words and commented on the need for sound farming practices, and he felt that church people should show the way. Modern machinery tears land to pieces and topsoil of hundreds of acres is washed away.

Silas J. Smucker, a soil conservationist, gave some practical pointers on the importance of soil stewardship for church stability. He also dealt with the need for wise and legal transfer of farms. He urged each community to have a committee to study land needs and opportunities and to guide young people who want to farm. Advertising of farms should be done in church papers.

During the open discussion the subject of colonizing with a missionary motive was emphasized and examples were cited. Other topics were the unequal yoke, financing farms, and the founding of new communities.

The evening topics were devoted to a discussion of the forces breaking down our communities and to a program for meeting the challenge. Trends in large-scale farming, industry, occupation, and education are gradually dividing the brotherhood and can actually secularize us and destroy the brotherhood. We are now much farther on this road than we may think.

Millard Lind gave a Biblical answer to the problem by speaking on Acts 2:44, 45 and Acts 4:32. We should see the spiritual basis, build a true brotherhood, and meet our problems together. There is a real need to learn our brother's problems and not to go our own way too independently.

A half day was spent in visiting Mennonite farms and business places in Waterloo County. These included the market place in Kitchener, a feed mill at Elmira, an artificial breeding station, two dairy farms, and a manufacturing company.

In the last session, Guy F. Hershberger led a discussion on "The Nonresistant Christian in Agriculture, Business, and Industry." Growing out of this and previous discussion is a plan to hold a study conference in the summer of 1951. There seems to be a common feeling that we ought to do more careful study of the nonresistant Christian's relation to the farm, business and industrial organizations.

We close this report with an observation by a Mennonite businessman who attended the conference. Speaking with the viewpoint of a brother in the church and a builder of a community he asked: "Why were we not cautioned about these trends twenty-five years ago? Surely some of them could have been predicted. Our communities have suffered too many losses. Why have we waited so long to act?"

# *Young Community*

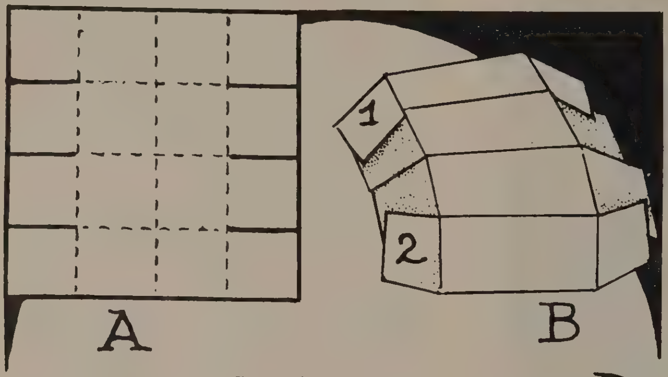
### THE WOODS

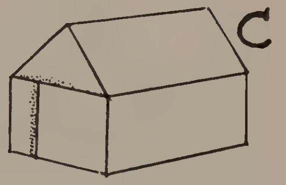
I love the woods so gay
Where the little animals play.
And when I hear the birds sing
In the spring,
I think it would
Be fun to be a little animal
If I could
Be a girl too!

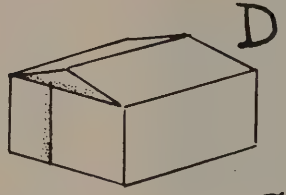
One night just before she went to bed Celia Miller (8) of Nampa, Idaho, wrote this little poem.

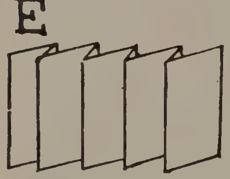
# Sixteen Square Farm

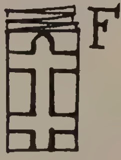
Verna Grisier McCully

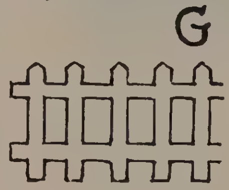


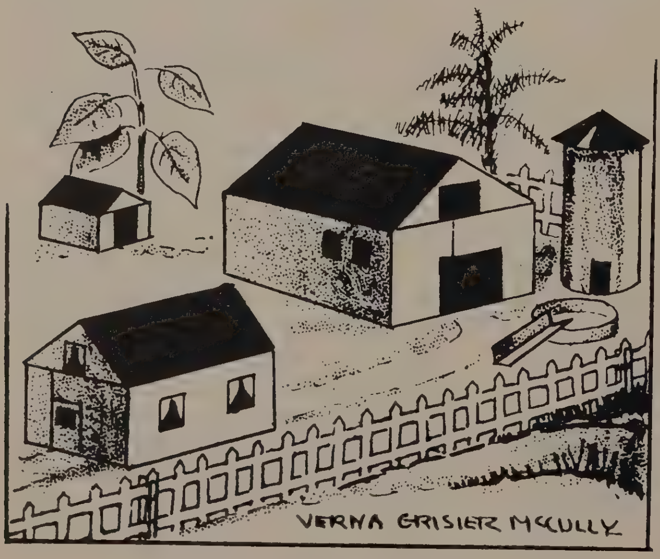












This is called a sixteen square farm because the house and barn are made of squares of paper. Each square is marked into sixteen little squares. It is easy to build doll-sized buildings this way. You can make a whole farm, or two or three farms. You can put the farms on the floor. Or you can take them outdoors and put them right on the ground, like a real farm.

Heavy paper is best to use. This can be construction paper or wrapping paper. White or yellow or cream color is good for houses. Red is fine for barns. But you could have a brown barn, too.

The house is smaller than the barn. For a house, cut a piece of paper eight inches square. Measure this with a ruler. Mark lines across it every two inches. This makes sixteen squares on it. Each square is two inches in size. See the dotted lines on figure A.

At two sides of your big square, cut up with the scissors. Cut to the first cross line. See the heavy lines on figure A. This makes four tabs on each side. Fold along the lines that go from one side to the other. Then fold down all the tabs. Your paper will look like figure B. Keep the corner tabs on the outside. Notice 1 and 2, figure B.

Fold the paper into a house like figure C. Paste the tabs down, or use a stapler to fasten them. You can draw windows and doors on the house, and paint the roof dark gray. This is black paint mixed with water.

For a barn, cut a piece of paper twelve inches square. Mark lines across it three inches apart. This will make three-inch squares. Cut tabs as shown in figure A. Fold as in figure B. Then fold the barn together. Instead of making a tall pointed roof, make the barn wider, so that the roof is flatter. See figure D. Paste or staple the ends together. You can draw doors and windows on the barn, too.

A silo is a corn meal or salt box. For the roof, cut a circle six inches across. Cut a line up to the center. Lap one end over so that you have a round pointed roof. Paste or staple this together. Then paste it to the box.

To make a picket fence, cut a strip of paper two inches wide and twelve inches long. Fold it back and forth in pleats one inch wide. See figure E. When the paper is folded tightly, it is like figure F. On this draw part of a fence, like F. Cut out the paper. Cut through all the thicknesses. When you unfold it, you will find a long picket fence.

Stand the fence around your farm buildings. If it is outdoors, stick a burned match into the ground on each side, to hold the fence up. Perhaps you can find a baby tree to plant on your farm. A tip of asparagus fern makes a fine tree, too.

You might make a whole farm to give to a friend, or to some children in a children's home.

**Barbara Roth from Tofield, Alberta, plays in her sand pile.**

## SAND PILE SPECIAL

Osie Ziegler

Over at my grandpa's house
  Under a big shade tree
Is the very nicest sand pile
  That ever you did see.
The sand is soft and scattered through
  Are lovely little shells.
It's piled up high for sliding down.
  It's deep for digging wells.
Grandma always has some pans
  And old spoons we can use
To mix up cakes or build fine roads
  Or anything we choose.
Now Grandpa has a big barn full
  Of lovely smelling hay
Where all of us play hide-and-seek
  When there's a rainy day.
And Grandma has a cupboard filled
  With the yummiest things to eat.
And a toy box with trucks and blocks
  For fun that's hard to beat.
She even lets us picnic
  In the woods once in a while.
But we always have the most fun
  Out in Grandpa's big sand pile.

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## Book Friends

*The Traded Twins,* Robert N. McLean, Friendship Press, $2.00.

Although the twins are not brother and sister, they were born on the same day. Tess lives in Mexico and Tag in Detroit. Their parents decided to trade one twin for the other for one summer. And that was when the exciting part—especially for Tag—began. By the time you have solved the mystery of the book you will have traveled through Mexico, seen life in that land, and maybe even learned some Spanish. Junior high school boys and girls will enjoy this book.

—W. P.

*The Golden Mother Goose,* Simon and Schuster, $1.98.

Simon and Schuster, the company that publishes the Little Golden Books, also publish some Big Golden Books and some Giant Golden Books. If you are looking for a Mother Goose book, you'll love the Golden Mother Goose selected by Jane Werner. It is full of the old favorites that little tots so much love—Little Boy Blue, Peas Porridge Hot, Jack and Jill, Humpty Dumpty—and all the others—365 of them. The illustrations are the interesting part of the book. Alice and Martin Provensen, a husband and wife, have filled every page with color and most charming drawings of nursery rhyme people. This book is sure to please three, four, and five-year old brothers and sisters.—W. P.

*Then I Think of God,* Mabel Niedermeyer, Bethany Press.

Wouldn't you like to have a book with stories about things you do when the snow falls, when the flowers peep through the ground, when the sun shines hottest, and when the leaves are painted those beautiful colors? In January you could read about electric trains, feeding the birds, snowflake patterns, or sickness. Mabel A. Niedermeyer wrote stories about a new pet and a broken doll for June. In August comes Aunt Jane's letter about a vacation at her cabin. Guess what month the poem "Christmas Joy" is for.

When it is time for family worship, it is *Then I Think of God.* Mamma and daddy would like to hear these stories when you are leader of this worship period. Your little brothers and sisters would try to learn the Bible verse which is what God says about the story. Then God would like to hear you read the prayer to Him.—Kathryn Aschliman.

*The Little Engine That Could,* by Mabel C. Bragg, Pictures by Lois Lenski, Platt and Munk Co., 60¢. Recommended for two- to five-year-olds.

"Chug, chug, chug. Puff, puff, puff. Ding-dong, ding-dong. The little toy train rumbled over the tracks. She was a happy little train, for she had such a jolly load to carry.

But all of a sudden she stopped with a jerk, and try as she might her wheels would not turn. Now many trains traveled over this same track every day—some were happy, some were sad, some were kind, some were selfish, some were little, and some were big. But there was only one that would help the little toy train. Can you guess which one that was? I think you can—I think you can—I think you can—I think you CAN—

—Ferne Rensberger.

## Homemaking News and Views

# Do Your Garments Look "Homemade"?

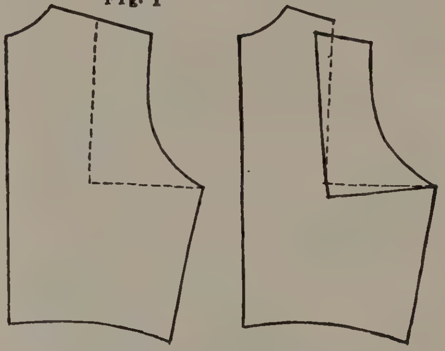
### Edna Shantz

IT IS UNFORTUNATE that to many people the expression, "It looks homemade," means that a garment appears crude and poorly fitted, with definite marks of careless workmanship. This connotation is without a doubt due to the fact that too many of the garments which are made at home do not fit as well nor do they have the neat appearance of some of the ready-to-wear clothing. This need not be true. In the most expensive garments in the ready-to-wear department, much of the work is done by hand and no attempt is made to have them look like a factory product. They are not done on the assembly line basis, but each garment is made entirely by one worker. Individuality is the keynote of the most expensive garments. The "hand-tailored" mark on a ready-to-wear garment is a mark of quality and you too can have the same look with a little care and by following a few simple rules of sewing.

**Selecting the Pattern**

The selection of the pattern is an important step in the fitting of a garment. If you are of an average size and build, you will have no difficulty. However, if you, like many people, are out of proportion, your pattern selection should be done with care. The different brands of patterns vary slightly in their cut. You may find that is easier for you to fit your figure type with one brand than with another; so you would likely be rewarded by trying several to find the one best suited to you. Since the shoulders are such an important part of the dress and since some changes in the pattern here would necessarily mean a change in the sleeve pattern and perhaps in the collar, it is better to buy a pattern which will fit you at the shoulders even though the waist or hips may be too large or small. If, however, the bust is very full and the shoulders narrow one should fit the bust line and alter the pattern at the shoulder as is indicated in fig. 1. This does not change the length of the armhole; so the sleeve will not need to be changed.

Fig. 1



**ALTERATIONS FOR NARROW SHOULDERS**

**a. Make a right-angled slash from middle of shoulder to lower armscye on both front and back.**
**b. Overlap and straighten shoulder line.**

**Cutting the Garment**

The most important thing in cutting is to make certain that the garment is cut "on grain," that is, to have the lengthwise and crosswise threads running perpendicular to each other and in the exact direction marked on each of the pattern pieces. Many a garment has been ruined by a slight shifting of a skirt gore in order to save material. It is better to use a few inches more and have the garment hang well than to save material and have the skirt curving to one side or another. Careful pinning of the pattern will prevent the material from slipping away from its edge as it is cut, and cutting with the grain (from the wide to the narrow part as in fig. 2) will help to make the line more true.

**Transferring Pattern Markings**

The marks indicating darts, seam lines, pleats, etc., are valuable in making a garment fit well; so they should be transferred accurately. There are several ways in which this can be done. A dressmaker's tracing wheel with tracing paper is a simple and accurate method which can be used on most materials. These items are inexpensive and easy to use and well worth their price to anyone who sews. However, there are other methods which can be used. On some materials the seam lines can be transferred by turning them under (pattern and all) and pressing the edge with an iron. This method is not as permanent as the tracing wheel method but in many materials the creases will remain long enough to be pinned or basted together. Darts and pleats can be marked with tailor's tacks or with tailor's chalk.

**Construction**

Puckered or rippled seams and stretched curves are the main fitting difficulties which have to do with the actual construction of the garment. The latter can be prevented by stay stitching all curves, such as neckline, armhole, shoulder line, and waist line, as soon as the pattern is removed from the material. If the material is very difficult to handle, it can be pinned to a piece of paper and stitched on the paper, which can easily be removed after stitching. The stay stitching, like the cutting, is done with the grain. A good tension is necessary so that the line does not draw up, and a good stitch length is 14 to the inch. If the line is to be gathered or eased in, a longer stitch can be used. Using matching thread makes it unnecessary to remove these stitches unless they show on the right side of the garment. In sewing seams the same rule is followed of working *with* the grain.

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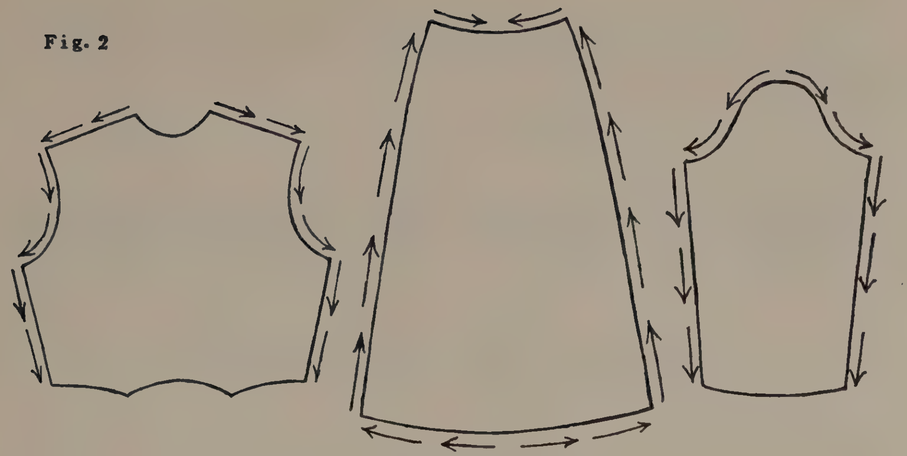
*Edna Shantz is from Michigan and at present is teaching home economics at Goshen College, Goshen, Indiana. She has also served as home economics instructor during Farmers' Week at the Little Eden Camp in Michigan.*

**Fig. 2**



Direction for cutting and sewing.

The skirt is stitched from the bottom to the top and if the seam is very bias it is a good idea to stretch it as it is sewed. This keeps the seam from rippling when the material beside it stretches with its own weight as it is worn. Puckered seams can be prevented by careful pinning of the seam and by using the right tension and stitch length for the material.

### Pressing

The pressing of the garment gives it the final touch and mark of perfection. It can determine the success or failure of good construction techniques. Pressing creates shape in the garment and should maintain the original texture of the material. In order to create and maintain the desirable shape, pressing should be done as the construction progresses. Seams should be pressed before crossing them with another line of stitching and darts should be pressed as soon as possible (toward center). Sometimes pressing before stitching helps to keep stitching straight and even; for example, pressing a lapped seam before top stitching or pressing gathers flat in the seam allowance. Rayons, crepes, and acetates should always be pressed on the wrong side to prevent shine and a flannel pressing cloth is best for wool. When the garment is completed there should be little need for pressing except for the final touch. This is fairly simple in rayon and cotton garments but it might be a good idea to send a wool garment to the cleaner to have it pressed unless one has some special equipment with which to do it, such as a tailor's ham and clapper board and perhaps a steam iron.

### Summary

To gain the greatest satisfaction from your home constructed clothing:

1. Choose a pattern which fits the shoulders or bust.
2. Be sure that the garment is cut "on grain."
3. Transfer pattern markings accurately.
4. Stay curves to prevent stretching and bias seams to do away with rippling seams.
5. Pressing should be done as construction progresses and a good final pressing should give the garment a prefessional look.

By following these simple suggestions you too can have the kind of clothing you want with the look of the professional hand-tailored garment.

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# Practical Pamphlets at Low Cost

You can order these pamphlets from the Superintendent of Documents, Government Printing Office, Washington 25, D.C. Note the price and in ordering mention the title and catalog number. Send coin or money order payable to Superintendent of Documents:

*Stain Removal from Fabrics—Home Methods*

This publication describes the general principles of stain removal and also gives specific instructions for the removal of many kinds of stains. It gives a list of supplies that should be kept on hand to adequately remove any sort of stain. To take proper care of your fabrics and to save needlessly throwing away many stained and spotted articles, you should have this excellent bulletin. (1942) 30 Catalog No. A 1.9:1474. Price, 10 cents.

*ABC's of Mending*

A tiny hole or tear can make a garment or household article practically useless; a well-done mend can make it like new again. It gives patching and darning pointers and explains straight tears and diagonal cuts, three-corner tears, snags, and small holes, and special mends. Every housewife needs this valuable handbook on mending. (1943) 23 pages, with illustrations. Catalog No. A 1.9:1925. Price, 10 cents.

*Slip Covers for Furniture*

Slip covers now occupy a permanent place in home furnishings. They have advanced from the old-fashioned, loose, baglike protectors against dust in the summertime, to trimly fitted, smartly tailored coverings suitable for year-round use. This booklet explains the uses of slip covers; how to choose the best type of fabric for your needs; the decorative features of slip covers; how to estimate the yardage needed to cover a chair, sofa, etc. It gives easy-to-follow, illustrated instructions for modeling slip covers; cutting the cover; making plain and bound seams, corded and piped seams, and French seams; pin fitting the cover; the order of seaming; covering the cushions; and making and attaching the valance. (1943) 26 pages, with illustrations. Catalog No. A 1.9:1873. Price, 10 cents.

*House Cleaning Management and Methods*

The pressure of preparing meals, doing the laundry, caring for children, or working at personal or professional interests outside the home, may make it impossible for the housewife to keep her home up to the standard of cleanliness that she wishes to attain. Some-

[Continued on page 23]

*"Rose growing is a delightful adventure full of pleasant surprises."*

# Roses Are Wonderful

## Emery Swartzendruber

THE PRESENT popularity of roses is nothing new. The earliest records show us that roses have long been cultivated. The rose has ministered even at an early date to man's hunger for beauty.

Rose growing is a delightful adventure full of pleasant surprises. The love for roses is common to peoples in many climates, ages, and conditions. The rose blooms as beautifully in the cottager's dooryard as it does in the millionaire's expansive garden. Surely there is a reason for the world love of roses.

There are many ways to use roses, for the 3,000 varieties of roses may be classified into twelve types. Roses—including everything from the small six-inch Tom Thumb to the ramblers which reach the housetops—can be made to do hundreds of things for our yards and do them with style and grace.

The bedding roses give us flowers by the dozens. The Hybrid teas, Floribundas and Hybrid perpetual (June) roses bloom on new wood and thereby give flowers the first year. These types may be used for beds and borders of bright colors and they are especially good along a well-used walk, or among foundation plantings of evergreens and shrubbery borders, or Floribundas for an everblooming hedge. A few bushes of Hybrid teas insure cut flowers for the house all summer long.

**Friendly and Easy to Grow**

Perhaps we might take time to visit a few of the friendliest and easiest roses to grow as we go along. In the bedding class I would name Red Radiance, Gruss an Teplitz, and Betty Prior as old stand-bys. Successful new introductions are Crimson Glory, Mme. Chiang Kai-Shek, and McGredy's Ivory, one of the few good whites.

The climbing roses lend us a second dimension in the rose garden. The ever-hardy rambler roses now have a rival in the form of the tender climbers. The ramblers are distinctive in their easy care, burst of blossom in June, and the pliant, long canes which lend themselves easily to many effects.

Nothing beats the touch that climbers give to the garden fence and arbor. Plant the new everblooming Blaze to soften a doorway or hide an undistinguished wall or stump. The creeping Memorial Rose turns a grassless slope into a carpet of gold each spring.

**SCENE OF ROSES**

**In the lawn of the author's Iowa home is this rose arbor and garden fence which he and his father built. Hybrid tea roses are grouped around the arbor and climbing roses are on both sides.**

Climbing roses are not actually climbers are ivies, morning-glories and other vines. Instead they have long pliant canes which are trained over suitable supports. Ramblers can be made to climb over the smooth wall of a house when the canes are put into hook-head nails.

The stiff caned climbers sometimes grow without support into giant ten- to fifteen-foot plants. This pillar training method is very good for accents and a point of interest in the rose garden.

Shrub roses offer a background for the rose garden and are especially a bright spot in the shrub border among other shrubs. The shrub roses include many types, some making large, fountainlike bushes and others erect and thin shrubs.

The shrub roses are credited for their vigorous, healthy growth and extreme hardiness. Use them for driveway and roadside plantings, hedges, covering steep banks, showy blobs of color, and individual specimens for landscaping effects. My first memory of roses was a double Persian Yellow shrub rose sheltering a catbird's nest in the corner of my grandmother's yard.

The shrubbery class is foolproof. A rose must have merit to retain its popularity and these have stood the test for one hundred years. Father Hugo's rose is beautiful with its wide arms loaded with yellow single flowers at the height of tulip time. Austrian Brier and Austrian Copper have yellow-copper flowers. Also not to be overlooked is the York and Lancaster rose, a red and white bicolor, memori-

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*Emery Swartzendruber spent his early years at Palmer, Iowa, where he attended the Manson Church. For years he has had botany as a hobby. At present he is in a dental school in Philadelphia.*

alizing the War of Roses between the houses of York and Lancaster in England.

**Plant in Springtime**

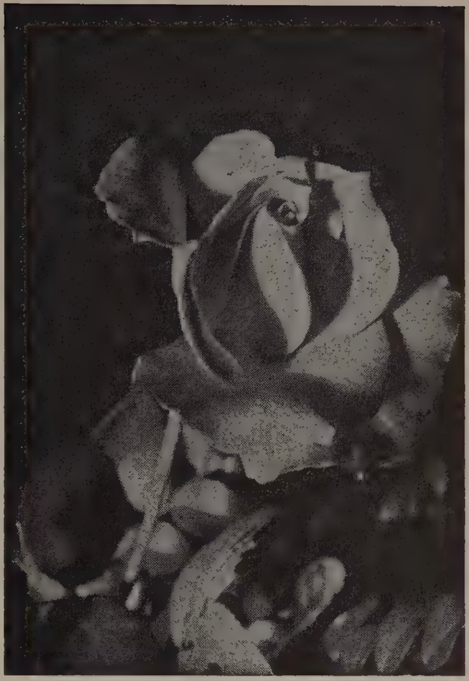
The old-time rules of rose culture were very rigid, but with clear thinking, common sense, and observance we garden at ease. Over a large area of the United States it is considered best to plant roses in the spring. It is not necessary to excavate an area as large as a house foundation as some would have it. The spot should have sunlight for half the day and the soil should be good enough to grow tomatoes—a mixture of loam and clay grows roses to perfection.

After all, isn't it common sense to treat roses as one would a peony, poppy, or petunia? They need minerals and water, healthy foliage, protection, and cultivation. And look what you get! With protection, care, and assuredly with that rose-love so essential, the ambitious rose-grower can have roses anywhere in America.

Roses are used to a great extent as cut flowers. When cutting a blossom from a bush one must leave a stem of four inches on the bush. The two plump eyes that remain on the stem will break into growth quickly and, where there was previously only one flower, there will be two in its place.

As cut flowers, roses are very adaptable. A half-open flower in a tall bud vase or a full-blow rose floating in a crystal bowl are eye catchers. White roses make a cool looking dinner table in hot weather; yellow flowers in a blue vase brighten up a dark room. One should never crowd roses in a flower arrangement.

But even more fun than arranging roses is sharing them with friends and those that are sick. It is then that one realizes that roses *are* wonderful!



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## PAMPHLETS AT LOW COST

[Continued from page 21]

times working out a definite but flexible plan and checking on methods and equipment makes this task easier and simpler. This pamphlet discusses ideas for planning a cleaning schedule; conserving time and energy by modern equipment and systematic methods; selection and care of cleaning equipment; selection of cleaning supplies; storage of tools and supplies; methods of cleaning many types of surfaces; and many other helpful hints on doing the job easier and faster. (1940) 22 pages, with illustrations. Catalog No. A 1.9:1834. Price, 10 cents.

### *DDT for Control of Household Pests*

This pamphlet contains the latest information on the best use of DDT against household pests. Instructions given here in simplified form are meant to guide the individual home owner or apartment dweller in the use of DDT to control household pests. It tells what DDT is, how to use the different forms of DDT, and then how to use it against specific pests. (1947) 15 pages, with illustrations. Catalog No. A 77.302:D 33/5. Price, 5 cents.

### *A Step Saving U Kitchen*

This publication will give you valuable ideas for planning the kitchen for your home. It describes a step-saving kitchen which has been designed to give maximum convenience for the homemaker at her work. An unbroken U shape was chosen, and this booklet tells how the working and storage areas are planned. This kitchen is planned to cut walking, stooping, and stretching to a minimum, and so that jobs can progress in orderly fashion from one work center to the next. The kitchen is well lighted and airy and there is an attractive dining area. (1948) 12 pages, with illustrations. Catalog No. A 1.38:646. Price, 5 cents.

### *Safety for the Household*

One of the most important and vital factors for home owners to consider is safety for the household. Many millions of people are injured in household accidents each year, and of these, a great many are fatalities. This circular gives simple methods of care and caution against such hazards. It covers all kinds of possible accidents, and tells you how to take precautions against their occurring; if they do occur, it gives you simple first-aid instructions. (1948) 190 pages, with illustrations. Catalog No. C 13.4:463. Price, 75 cents.

### *Freezing Meat and Poultry Products for Home Use*

Specially prepared for the families who use frozen-food lockers or who have home freezing cabinets, this folder contains illustrated, easy-to-follow directions for the preparation and freezing of poultry, poultry products, fish, and various cuts of beef, pork, and lamb. (1945) 8 folds, with illustrations. Catalog No. A 1.59:75.

### *Guiding Family Spending*

"How should we spend our income?" "How much should go to food? To clothing?" "How can we plan our spending in order to pay our debts?"—the answers to these and many similar questions can be found in this pamphlet. It describes the steps to follow in planning the best use of family funds, and will serve as a guide for social welfare workers and others who are helping families make spending plans. (1949) 16 pages, with illustrations. Catalog No. A 1.38: 661. Price, 15 cents.

### *Home Freezers—Their Selection and Use*

This booklet raises some of the questions families will need to consider in their planning for home freezers in order to select the frozen-food facilities that will suit them best. It takes up points of design and gives suggestions for using a freezer for the most satisfactory results. This booklet is intended especially for teachers, extension workers, and others who help families with their buying problems. (1949) 16 pages, with illustrations. Catalog No. A 1.38:687. Price, 10 cents.

*"Is your daily life showing the graces of God in going beyond that which is required of you?"*

# Second Mile Religion

## Harry D. Hock

*"And whosoever shall compel thee to go a mile, go with him twain"* (Matthew 5:41).

THESE ARE the words of Jesus from His Sermon on the Mount. You will note that in this part of the chapter our Lord is teaching that we are under grace and not under the law. There are many graces of God, but I am only going to mention a few—God's mercy, kindness, goodness, love, patience, and meekness. These six have to do largely with going the second mile.

We find the mercies of God are manifest without measure in the life of Christ. Especially was this true during the time He went through the judgment hall facing Pilate and the bloodthirsty mob who plucked the hairs from His beard, spat upon Him, struck Him with the palms of their hands, placed a crown of thorns upon His brow, and nailed Him upon the cruel cross between two thieves. Yet, in His great mercy, He prayed, "Father, forgive them; for they know not what they do" (Luke 23:34). Here is our perfect example.

Jesus said, "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise" (Luke 6:27-31).

We are not to resist evil. Under the law it was an eye for an eye and a tooth for a tooth. "The Greeks and Romans had the same law. So strictly was it attended to at Athens, that if a man put out an eye of another who had but one, the offender was condemned to lose both his eyes, as the loss of one would not be an equivalent misfortune" (Adam Clarke). But we are under grace; we do not resist evil by putting our offender's eyes out. We pray for him and do good to him.

**LOADING THE BOAT**

**A heifer in the crate is swung on board a ship soon to sail. Western Germany continues to be the destination of present shipments by the Heifer Project Committee with headquarters at New Windsor, Maryland.**

Just recently I met a brother who lived in a war-torn country. As the enemy was traveling through the farm area, they took with them all the fat cattle and good horses they could get. This brother was visiting his neighbor when a group of men came to take the cattle. Just as they were about to drive the neighbor's cattle away, one of the men asked our friend where he lived. When he replied that he lived across the field, they asked him if he had any fat cattle. He told them he had; so they said they would be over for them. The brother went home at once to help get the cattle, but first he told his wife to get a big dinner ready for the men. When the men arrived our friend went with them to drive out the cattle. Before leaving he invited them into the house for dinner. Having finished the meal, the soldiers departed permitting our farmer friend to keep his cattle. This brother did not resist evil but went a mile farther than he was asked to go. The strongest weapon against the evils of this world in which we are living is to be found in a second mile religion. Hatred, greed, and strife may thus be overcome.

**TWO COWBOYS FROM OREGON**

**Roy Wolfer of Sheridan and Cecil Byers of Salem accompanied a carload of cattle from Oregon to Lancaster, Pa., then by truck to New York City. From there they went as cattle boat attendants to Germany aboard the S.S. "American Importer" where this picture was taken after the boat docked in Bremen.**

We should go the second mile in giving. Our government is asking us to give in many ways. Although we cannot always serve, there are certain things which we can do. Some can enter relief work, voluntary service camps, or summer service units, while others can pack relief bundles and the like.

A young married man of the draft age during the last war was criticized as one who was shrinking from his duty toward his country. He had been exempt for farm labor. However, at the close of the war, when each farmer in the community was asked to give one heifer for war-torn Europe, he gave two of his best young cattle. This so affected the men who asked him that they did not want to take both of the animals. His liberal donation not only became the talk of the neighborhood but also gave the community a better interpretation of the conscientious objector's stand. "Give, and it shall be given unto you; good measure, pressed down, and

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*Harry D. Hock is pastor of a Brethren in Christ mission in the city of Detroit, Michigan. He is also active in the industrial relations problems of his denomination.*

**DISTRIBUTED TO REFUGEE FAMILIES AT BRUECKENAU IN BAVARIA, GERMANY**

**On a morning in August of 1950 refugee families assembled at the freight cars to receive their heifers. An eyewitness, Joe Dell, writes: "First the families drew lots to see who would be among the fortunate to receive the heifers. About 9 were destined to be disappointed, but the plans are that they will receive the first heifer calves which will be passed along. . . . Most of these families have nothing to start with and one must witness the joy on their faces to get any idea as to the meaning of this gift for them."**

**About 600 heifers are still needed along with funds for overland transportation, feed for the voyage, maintenance of volunteer cowboys, etc. For details and information write to Benj. G. Bushong, Heifer Project Committee, New Windsor, Md.**

shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

The church's efforts in going the second mile in giving and sacrificing for these needy fields have caused many communities to have a better understanding of our Christian faith.

Is your daily life showing the graces of God in going beyond that which is required of you? Are you following the example of Christ in turning the "other cheek"? Are you going the second mile in giving? My prayer is that the Lord will help each of us to be faithful examples of the second-mile religion.

## THANK YOU LETTER FROM GERMANY

Werberg 16th August 1950

Menno Eicher
Berne
Indiana

Dear Mister Eicher!

We were very surprised, when we heard, that the American gift, your cows, were on the station. Nearly all men of our village went down to the station. I was so happy to receive your heifer No. 182. It is a very nice animal and my family thanks you very much for this great help, for it is not easy for us to live here. We are refugees from East Prussia and have lost there all our property. In Werberg, we have a farm of 18 Hektare (40 acres). Werberg is situated on the mountains of the Rhou and it is not easy to work here. Your precious gift will help us to have more milk and by that more money. American people have done already very much for refugees and show that they are real Christians. My daughter is invited by the Brethren service for one year to America. She did write us that everybody is kind with her and wishes to help Germans. Just today my daughter did write us, that she is allowed to stay longer than a year in America. On the time of her visit she did love people and country of America and she is very sorry to be obliged to come home in December. Now we too did see, that members of your people are very kind with us.

May God bless you and your family, your farm and all your work. Your little black cow will have here the best care. We all are fond of it.

With best wishes
Yours sincerely,
Hans Haedge & family.

# Community Life

## Spring Comes to Creston, Montana

Springtime here in the Rockies comes a little later than in many localities, but while there still is much snow in the higher elevations and the high range of mountains, it after all is distinctly noticed that the winter shadows are shorter and the days longer.

The past winter has been considerably milder than we often experience, but have had several blizzards of short duration with the thermometer dropping to 22 degrees below zero at the coldest.

The winters are passed with sociable companions, and winter's disadvantages are forgotten with the coming of spring when the great outdoors becomes radiantly beautiful.

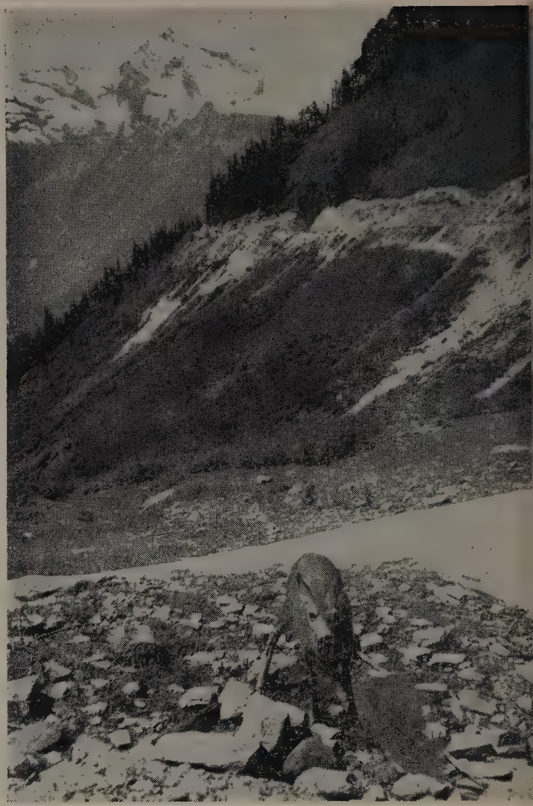
Here in this part of the northwest where we have so much of nature to enjoy, huge mountains, rivers, glaciers, and lakes, it seems there is never enough time for the real outdoorsman to do all the things he would like to do. Truly, one never tires of God's great handiwork.

With the coming of summer the young people of the Alpine Literary Society—about twenty in number—are making plans for another missionary project. An acre or more of ground is donated for the season's use by a brother in the church every year. They have been raising potatoes and onions mostly, the proceeds of which have been used for various things, such as district missionaries and for remodeling work of the church. This Literary meets the third Friday evening of every month and consists of a devotional period, a program, and a social hour. During the winter months they go skating and coasting whenever possible, sometimes ending this pleasant recreation with a wiener or marshmallow roast. In the summertime they occasionally go on hikes in the mountains, have picnics in Glacier National Park or other places of beauty, and sometimes they engage in playing ball. One time the group split wood for an aged couple and they have also sung for those not privileged to attend public worship services.

The recent remodeling of the church has brought much pleasure and satisfaction to all of us. While it is far from being elaborate, it does afford greater convenience and we feel simplicity should manifest itself here too, also tidiness. A heartfelt gratitude goes out from those who had charge of the work for the fine response in donated labor as well as financial support and the co-operation in every phase of the work.

The extent of the remodeling includes a new heating system, the extension of the pulpit on the west wall, and an upper room above the two anterooms. Also redecorating was done, especially in the main auditorium.

A dedication service was held Sunday, March 18, when two of the charter members gave short accounts of the history of the church. This was concluded by fitting remarks by Brother Max Yoder from Sheridan, Oregon, who was here in evangelistic efforts for more than a week prior to this final all-day service.



**A surprised deer was photographed along the Going-to-the-Sun Highway of the Glacier National Park. The picture, taken in July, shows snow-capped mountains in the background.**

The messages by Brother Yoder in these recent meetings, I am sure, have been an inspiration to many and we appreciated the kindly manner in which he allowed the Holy Spirit to speak through him.

In the natural occupations, things slow down somewhat in the winter months but now with the coming of warmer weather things are humming again with activity.

—Mrs. J. J. Bachman, Kalispell, Montana.

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## Mennonite Doctors

Since the number of Mennonite doctors has increased in recent years it is only by reading reports from the Mennonite Medical Association that one can keep abreast of their activities. Here are some of the latest news items about Mennonite doctors:

Drs. Esther E. Hodel, Sarah E. Miller, and Lillie S. Kaufman are attending a postgraduate course each week in Peoria, Illinois.

Dr. C. Richard Yoder has been elected chairman of the Medical Committee of the Elkhart County Society for Crippled Children.

Dr. H. Clair Amstutz testified last August on the nonresistant position before the Senate Armed Services Committee. A dentist in Wisconsin sent him a letter of thanks in behalf of those who "took their professions to save, not destroy, human bodies."

The Mennonite Medical Association includes the Mennonite students now in medical schools. A glance at the recent *Mennonite Medical Messenger* shows that members of the M.M.A. are in medical schools in Richmond and Charlottesville, Virginia; Philadelphia, Pennsylvania; Bloomington, Indiana, and Chicago, Illinois.

## Safety Now

Now is the time for farmers to make a careful examination of all farm buildings and equipment, check and repair all hazards such as the following: Is machinery kept in good repair? Are factory instructions followed? Is machinery carefully stored? Is outworn machinery disposed of? Are small children kept away from machinery? Are tools in regular places? Are axes and hammers secure on handles? Are dangerous tools kept away from play places? Are ladders in good condition? Are steps kept clear of rubbish and are hand rails in place?

Are buildings generally in good repair? Is care given the use of lanterns? Is gasoline stored separately? Are buildings protected against lightning? Has spontaneous combustion been considered? Are floors, doors, windows, and roofs in good condition? Is the bull pen safe? Is there a first-aid kit handy? Are fire extinguishers readily available and in working condition? Are porches and stairways in good repair? Are electric cords repaired and discarded when they become frayed or worn? Are well and cistern covers sound and secure?

Any farm family can add a score of check questions to this list. It is easy to make a list, but then something has to be done about making repairs and safety installations. If we do nothing about it, many preventable accidents will continue to happen.

—Pennsylvania Dept. of Agriculture

## Paper on Mennonite Hospitals

If you want to keep informed on the important work of Mennonite hospitals and nurses you should subscribe to the *Mennonite Hospital News*. This new periodical is published at La Junta, Colorado, and costs $1.00 per year. The editor is Mildred Witmer. Nora Stalter is associate editor and Rose Magines is circulation manager. W. J. Dye is adviser.

The paper is full of news about the nurses and their activities at La Junta. But it also tells what Mennonite nurses are doing in other places. For example, a recent issue tells of eight alumni of the La Junta Mennonite School of Nursing who are now in Puerto Rico.

## Farm Outlook

The market situation is in a state of confusion. More price controls are expected. The forces of inflation are still very strong. A tight farm labor market is developing.

Put winter shoats on good pasture with enough feed to make them big by mid-August for the expected higher summer markets. Top out common cattle on feed as they reach good "kill." Better grade cattle are speculative. Cattle headed for finish on grass and August-October market should be profitable even at present replacement costs. Aim for quantity with less emphasis on quality when marketing beef. Maintain the dairy herd for full milk production. Price prospects appear good. Profits in broilers will likely continue narrow. Egg prices will probably be up next fall; therefore start baby chicks without delay.—S. J. S.

"It is true that many Mennonites are leaving a bad impression on the world by our accumulation of money and farms. Why should there be starving people in the world when we live so abundantly and when some of us own five or six farms? Let us resolve that the stewardship of our wealth be under the Lord's direction."

—Donald W. Hershey, in *The Mill Stream,* Lancaster Mennonite School Journal.

## Special Problems of Children

The New York Committee on Mental Hygiene publishes a series of pamphlets on "Some Special Problems of Children, Aged 2 to 5 Years" that parents will find helpful. Their purpose is "to bring to parents and teachers a point of view which will make their relations with children smoother and more constructive, and will give children greater opportunities for happiness." The pamphlets are practical, authoritative, concise. "Each pamphlet describes the problems as observed, strives to explain motivation, and then attempts to make specific suggestions." The titles are

1. When a Child Hurts Other Children.
2. When a Child is Destructive
3. When a Child Uses Bad Language
4. When a Child Won't Share
5. When a Child Still Sucks His Thumb
6. When a Child Still Wets
7. When a Child Masturbates
8. When a Child Has Fears

Single copies are 10¢ each, the packet of 8—50¢. Special prices on large quantities. Do not send stamps. Send to New York Committee on Mental Hygiene of the State Charities Aid Association, 105 East 22nd St., New York 10, N.Y.

—Winifred Paul

## Water, Land, and People

(A Book Review)

*Water, Land and People,* by Bernard Frank and Anthony Netboy, is published by Alfred A. Knopf, 1950. Here at long last is a book which recognizes the relationship and interdependence of water, land, and people. We are all familiar with those who are interested in soul saving—"If you just get men right with God then everything else will be all right." Unfortunately, many of those who get right with God fail to get right with their fellow men and with God's great gift—the natural resources. On the other hand, there are many concerned individuals and a number of organizations interested only in saving this or that type of natural resource—the soil, water, timber, minerals, etc. These people are only partially right, just like the first mentioned. Man doesn't live by bread alone, nor does he live long without it.

Certainly man needs religion, and the religion should teach him that life is whole. Man has no right to exploit anyone or anything to the detriment either of other men or other things.

The preface states, "Water, land, and people are the basic resources of the nation. The men that use the water and the land are of utmost consequence to the land now and tomorrow. The welfare of our nation depends on the resources we still possess. If the sources are depleted the standard of living must perforce be scaled down. Much has happened to the

[Continued on page 30]

*Viewpoints on World News*

# The MacArthur Dismissal

## Carl Kreider

On April 11, 1951, President Truman notified General Douglas MacArthur that he had been relieved of his post as Supreme Commander of the United Nations forces in Korea. By April 19 General MacArthur had returned to the United States and had stated his case before a joint session of the Senate and the House of Representatives. He had also received the cheers of millions of admiring Americans in San Francisco and Washington, and after his speech he continued to New York, Chicago, and other cities for an additional wide acclaim. The great majority of the American press accorded him at best enthusiastic endorsement and at worst profound sympathy. It will be the purpose of this article to outline the main issues between President Truman and General MacArthur and to evaluate the significance of the debate.

### What Are the Issues?

The specific points of disagreement between Truman and MacArthur are numerous, but in general they can be divided into three basic groups: (1) Is civilian authority supreme over military authority? (2) How much effort should be devoted to defeating China and to what extent should the attention of the United States be diverted from Europe to attain this end? and (3) What is the role of the United Nations in the present Far Eastern struggle?

Although many persons have questioned the wisdom displayed by President Truman in dismissing General MacArthur, relatively few have questioned his authority to do so. In his announcement dismissing MacArthur, President Truman stated: "It is fundamental . . . that military commanders must be governed by the policies and directives issued to them." The White House promptly issued ample documentation to justify its charge of military insubordination. In fact, it revealed that in recent months the Army Joint Chiefs of Staff made as many attempts to discipline MacArthur as the White House had done. It seems clear that when the drama of MacArthur's return from the Far East has receded into the background most Americans will agree that President Truman was correct in asserting the supremacy of civilian over military authority.

The second issue is the question of whether the attention of the United Nations should be concentrated against communism in Asia, Europe, or both. In his public addresses General MacArthur emphasized the steps which in his opinion must be taken to defeat communism in Asia. Since Manchurian based fighter planes have been interfering with American bomber action in North Korea, MacArthur would bomb the Manchurian air bases. President Truman's opinion is that such action would induce full-scale Chinese participation in the struggle and that it might even cause direct Russian armed intervention. The Chinese Nationalist leader Chiang Kai-shek was defeated on the mainland of China, and he and perhaps 500,000 of his troops were driven to the former Japanese island of Formosa. MacArthur would use these troops for commando-type raids upon the Chinese mainland, or perhaps even a full-scale invasion and land campaign in China supported by American air and sea power and supplies. The question of giving military support to Chiang Kai-shek has long been debated in Washington. Large volumes of supplies were actually granted Chiang during his fight with the Communists, and the evidence seems to point to the fact that the majority of these supplies ultimately actually fell into the hands of the Communists because of the corruption and the inefficiency of the Chiang organization. The friends of Chiang, however, argue that the chief difficulty was that aid was not given in sufficiently large volume. President Truman's view, on the other hand, that use of Chiang by America on the Chinese mainland would also lead to full-scale Chinese and possibly Russian participation in the struggle, seems to be justified.

General MacArthur also has strong feelings concerning the future of Formosa. The people of Formosa are Chinese in nationality but were under the rule of Japan for about one hundred years. In the conversations between the Allies during World War II it was agreed that Formosa should be taken away from Japan and returned to China. Since the promise was made to the Chinese Nationalist government the question now at issue is whether or not Formosa should be retained by the Nationalists or whether it should be given over to the Chinese Communists. Many of the European members of the United Nations would favor returning it to the Chinese Communists on the grounds that the Communists constitute the only effective government of China. It is probable that this also was the view of President Truman prior to the beginning of the Korean War. Since the Korean War the Administration has made it clear that they would not tolerate the granting of Formosa to the Communists as a "reward for aggression" but that Formosa's status should be settled after the Far Eastern fighting has ceased, the implication being that this might result in handing it over to the Communists.

### Meaning of MacArthur's Program

General MacArthur's suggested military program for Asia would necessitate a tremendous expansion of American military operations in that area. Does MacArthur feel that military forces should be diverted from Europe to Asia to afford this expansion? Thus

[Continued on page 30]

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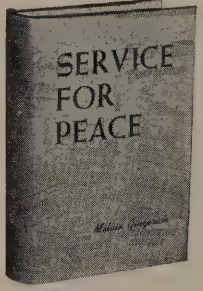

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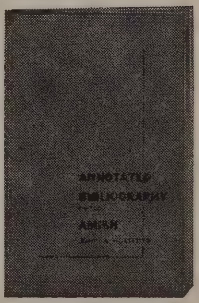

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## THE MacARTHUR DISMISSAL

[Continued from page 28]

far he has been silent on this point. It does not seem unreasonable to suspect, however, that in true military tradition he would actually favor increasing American military intervention both in Europe and in Asia. Do the cheering millions who stand for hours in the streets of our great cities for a glimpse of the General think of the consequent cost in lives and in public expenditure of such a policy?

The third issue is the role of the United Nations in the Far Eastern struggle. When the North Korean troops invaded South Korea last June the decision of the United States to intervene in the dispute was a result of an action taken by the Security Council of the United Nations. General MacArthur was then appointed Supreme Commander of United Nations forces in Korea. The support by members of the United Nations in sending troops has always been a disappointment to many individuals in the United States, although it should be noted that a number of other nations contributed as heavily in proportion to their population as did the United States. Many of the European members of the United Nations were extremely unhappy about the decision last fall to go north of the 38th parallel. The Chinese decision to support the North Korean forces may well have been the result of this decision. The European members of the United Nations are unalterably opposed to policies which would spread the war in the Far East. MacArthur's suggested policy, therefore, was sharply criticized in Europe and, if followed, might well mark the end of effective international action in the crisis. The complete disregard of the wishes of the majority of members of the United Nations evidenced by the large numbers of people who are giving such highly vocal approval to MacArthur's suggested policy would appear to be one of the most serious aspects of the entire dispute.

The discussion of these three issues makes it clear that the writer disagrees with the policies advocated by General MacArthur on every point in the dispute. On the other hand, the preponderance of American opinion as reflected in the public acclaim given to MacArthur would seem to argue for an overwhelming public support to his policies. What is the interpretation which must be given to this phenomenon? In the first place, part of the enormous public acclaim which MacArthur has received has been caused, not by his recent speeches nor by his suggested foreign policy, but by the warm public gratitude for the past services rendered by the General. He was absent from the United States for fourteen years. During this time he played a dramatic part, even though at times a controversial one, in Far Eastern affairs. His administration of the Japanese occupation was generally considered to be a successful one. Perhaps the deep gratitude of the American people for these services together with the chagrin that they should be ended by a summary dismissal is the explanation for the present public attitude. In the second place, it is possible that some of the acclaim received by MacArthur was not as much an approval of MacArthur's policies as it was a spontaneous demonstration of disgust for some of the features of the Truman Administration. Revelations of the Kefauver Committee concerning the widespread links between politicians and crime, the Fulbright Investigation of the RFC, and the discovery that Alger Hiss, a high official in the State Department, was a Communist, have all combined to create an enormous ground swell of popular opposition to the present administration. Even though many people disagree completely with MacArthur, few doubt his sincerity.

### Toward a Christian Attitude

What will be the Christian's attitude toward this whole phenomenon? Two suggestions may be made. In the first place, one cannot fail to view with alarm the overwhelming evidences of mob psychology in the United States. Does this not suggest an emotional immaturity on the part of large segments of the American people? In the second place, this whole episode demonstrates anew that the Christian must continue to work for peace by working to win the hearts of the people to a complete discipleship with Christ. It must not be forgotten that the Korean venture began as a glorious peace venture supported by an international organization which once held the hope of preventing a third world war. Does this not constitute another indication of the futility of trying to counter force by force rather than, as Jesus suggested, by love?

## WATER, LAND AND PEOPLE

[Continued from page 27]

natural wealth of our continent in the last few centuries. Men cut and burned a large part of our forests. They grazed or plowed fields, bothering little about conserving the soil. A good deal of it has washed or blown away. Entire water sheds became unstable. Ground and water supplies are depleted; wells ran dry and water tables dropped."

The book states the problems and shows some of the solutions being tried. Some of the solutions are far from adequate. Too much attention has been paid to flood prevention by the building of walls and great storage dams. Far too little has been done to make the water walk or run slowly into little creeks or tiny streams. If the crowns of hills and steep slopes were forested and gentler slopes protected by grass or cover crops losses from floods would be greatly reduced.

One criticism of the book might be that the religious note has not been emphasized enough. There is a religious duty. The earth is holy. Some of our strong rural religious centers are well aware of this. I recently visited the Washington Prairie Evangelical Lutheran Church near Decorah, Iowa. These farmers believe that conservation is a moral issue, a question of Christian stewardship. They feel that no one generation has a right to destroy what God has given to all the generations. Many rural sociologists tell us that such groups as the Amish, Brethren, Mennonites, Moravians, or other descendants of so-called peasant pioneer stock, do the best job of farming and soil conservation in the United States. Also, they usually have strong churches and good communities. So it would seem that religion and conservation go together.

—Stanley Hamilton
Rural Life Association
Richmond, Indiana

## PAINTING ON THE FARM

[Continued from page 11]

with sweeping strokes with the grain of the wood, brushing under edges of the siding first. After the paint is well spread out, smooth it off with the fine ends of the brush.

On new wood a priming coat will be needed. Soft woods should have more linseed oil in the first or primary coat than will be needed in hard woods or old surfaces. The primary coat is important since it is the foundation of the paint film. Directions given by the manufacturer should be closely followed when applying primary and/or secondary coats of paint. Usually several days will be necessary for the paint to dry before another coat is applied on top of it.

### Use Good Equipment

Good equipment enables a person to do a better job. Good brushes are essential. Nylon brushes are less expensive and seem to be quite satisfactory. A long bristled 3½- or 4-inch brush is needed for long flat surfaces, and a 2-inch brush for trimming and painting small areas. A ladder long enough to reach the top of the building and a stepladder are also needed as well as a drop cloth or light canvas to keep paint drops off roofs, walks, and shrubbery.

When through painting, wash the brush in mineral spirits, kerosene, or turpentine, making sure all of the pigment is out of the bristles near the handle. Then wash in soap and water and allow to dry. Do not let a brush rest on the end of the bristles for more than a few hours, as this will warp the painting edges and make even spreading of paint difficult.

If there are paint failures, such as blistering, cracking, scaling, peeling, tackiness, and wrinkling, determine the cause, as such failures can usually be avoided or overcome.

Painting your buildings yourself will save you money if you buy good materials and know how to use them.

**A LABOR CAMP IN LANCASTER COUNTY, PENNSYLVANIA**

**Located by the main line of the Pennsylvania Railroad is this labor camp for Negro migrants. In 1950 a chaplain from Lincoln Theological Seminary served the 225 residents who lived in boxcars, cabins, tents, and trailer trucks. A program of Bible classes, music, and recreation was provided for everyone and special efforts were made to meet the needs of the 18 children in the group.**

# Migrants and the Churches

Recently some valuable literature was sent to The Mennonite Community by an Evangelical and Reformed minister, Alfred C. Bartholomew, and his wife. This literature tells of the work that churches have done in 1950 with migrants and suggests that similar work ought to be done in 1951.

Negroes and Puerto Ricans are hired to pick potatoes, tomatoes, apples, and peaches in Lancaster, Berks, and Bucks counties. In Potter County they pick peas and string beans. In the latter county Mr. Bartholomew describes a chaplain's work: "The ministry of the chaplain in Potter County was concerned largely with pastoral counseling. They were lonely folks, unwanted, earning money only when the sun shone and the crops ripened, and living in whatever a farmer or a crew leader could make available. To them the chaplain brought the message of a loving God and His Son Jesus Christ."

A most valuable account of the 1950 season is given by Mrs. Margaret Ekstrom of the Division of Home Missions. She tells of the work among hundreds of Puerto Ricans in Bucks County. According to her: "The Mennonites regularly called for one group of children and included them in their Sunday school." Churches also supplied clothing, medical aid, play equipment, and worth-while reading materials.

In Lancaster County there is a need for Spanish-speaking chaplains to bring them the Gospel and help with their spiritual and social needs.

Through the American Bible Society portions of Scripture in Spanish were furnished in 1950. Local churches can no doubt do the same in 1951.

Anyone who desires more information on Pennsylvania migrants should write to the editor. The March, 1951, *Missionary Messenger* states: "Opportunities present themselves to us not only to provide for their spiritual needs but also to help provide for their physical needs. There should be some schoolteachers and practical nurses among us who will volunteer for this service."

## TENSIONS OF TODAY

The tensions of our times will take their toll of our leadership unless the people under pressure take certain precautions, declares Dr. Howard B. Sprague, President of the American Heart Association, in the introduction to the 20-cent pamphlet, *Your Blood Pressure and Your Arteries,* written by Alexander L. Crosby and published by the nonprofit Public Affairs Committee, 22 East 38th Street, New York.

*Your Blood Pressure and Your Arteries* tells what precautions are necessary, Dr. Sprague points out. "It also gives good advice to the 20 per cent of the adult population who already have high blood pressure or hardening of the arteries."

"Many patients have the mistaken notion that because they are sick they can't do anything," he adds. "This is not necessarily true. In recent years the scope of their activity has been redefined and broadened. For many sufferers, new medical developments have outmoded invalidism."

"Most people with high blood pressure can do more for themselves than can be accomplished by surgery or drugs," the pamphlet points out. "One good rule is to do everything your doctor permits—but no more."

"A lot of things may worry you . . . little things . . . big worries," it adds. "Face up to these worries. If you don't know the answer, talk to your doctor. Then dispose of each problem—either by solving it or by filing it away."

"If you wish to hold your job and avoid being an invalid, you may have to make some concessions to your high blood pressure," the pamphlet warns. A few short rules are suggested for those who have high blood pressure.

1. Walk—never run—upstairs.
2. Quit anything before you get overtired.
3. Relax or nap twice a day.
4. Eat four or five light meals instead of three heavier ones.
5. Go easy on coffee and on tobacco.
6. If possible, quit work a little early and exercise outdoors for an hour.
7. Go to bed well before midnight.
8. Keep your weight normal.
9. Argue and worry as little as possible.

A few suggestions are also given to persons with hardening of the arteries. They are advised not to use tobacco, and to take coffee and tea in moderation. Regular exercise, as prescribed by the doctor, is recommended to stimulate the blood flow and encourage the development of collateral circulation.

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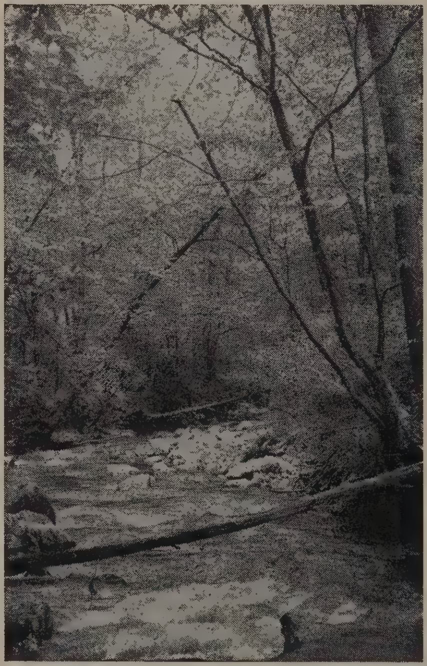

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The magazine appears regularly April—July—October—January.

—ELIZABETH SHOWALTER.

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Dear Editor:

Speaking as an "outsider" I would like to lend my moral support to Daniel Heatwole's proposal that the Mennonites acquire and preserve the Christian Herr House. Such a memorial to the transmission of the Anabaptist heritage to these shores would certainly be in order. It would also serve as a challenge to some of us who represent groups who have a good deal in common, historically and otherwise, with the Mennonites.

Sincerely yours,
C. O. Wittlinger,
Messiah College,
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*C. O. Wittlinger teaches history at Messiah College, an institution of the Brethren in Christ Church.*

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Coblentz, Simon and Son, Route 1, Uniontown, Ohio ........ 29
Friendly Book Store, 234 West Broad, Quakertown, Pa. ........ 29
Glick's Book Store, Smoketown, Pennsylvania ........ 34
Hess, Mrs. N. H., Lederach, Pennsylvania ........ 29
Hesston College, Hesston, Kansas ........ 33
Hubbard Farms, Box 32, Lancaster, Pennsylvania ........ 29
Laurelville Camp, Scottdale, Pennsylvania ........ 32
Leaman, George W., Mount Joy, Pennsylvania ........ 2
Martin, D. H., Elizabethtown, Pennsylvania ........ 29
Mennonite Publishing House, Scottdale, Pennsylvania ........ 2, 29
Musser Leghorn Farms, Route 1, Mount Joy, Pennsylvania ........ 29
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania ........ 35
Shenk Hatchery, The, Harrisonburg, Virginia ........ 35
Ulrich Products Corporation, Roanoke, Illinois ........ 36
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pa. ........ 29

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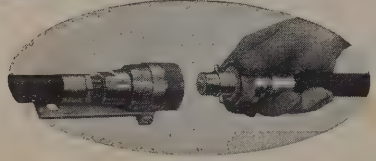

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# Our Churches

The **Martins Mennonite Church** near Orrville, Ohio, was first built in 1836 and rebuilt in 1901. The new building in the picture is dated 1950 and serves as the center of worship for 164 members. It was built with a lot of donated labor coming from the skilled craftsmen in the community. The auditorium can seat about 400 people.

Many of the present members trace their backgrounds to Lancaster County, Pennsylvania. Most of them are farmers and the remainder are businessmen in Wayne County towns. The members, old and young, are active in sewing circles, youth missionary projects, literary societies, summer Bible schools, prayer meetings, and a youth chorus. Monthly services are held at an old people's home and in the county jail by members of the church.

Stanford Mumaw is minister and John E. Zook is deacon.

**Mennonite Community**

JULY 1951

Volume 5 Number 7

**Editor**
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# Contents

What About Farming in the Land of the Midnight Sun ............ 4
*J. H. Christ*

A Home for Old People at Rittman, Ohio ............ 7

New Communities in York and Adams County, Pennsylvania ............ 10
*Richard Danner*

Mennonite Aid Works Both Ways ............ 13
*John Howard Yoder*

Editorial ............ 16

Homemaking ............ 18

Young Community ............ 20

What Farmers Should Know About Child Labor Laws ............ 22

A Brief Look at Poliomyelitis ............ 24
*Dr. Dana Troyer*

Community Life ............ 26

Viewpoints on World News ............ 30
*Carl Kreider*

# What About Farming in the Land of the Midnight Sun

J. H. Christ

*Practical advice for farming on the "last" frontier.*

WHAT ARE the real facts about farming possibilities in Alaska? One of the best answers I have ever had to that question came from a young GI homesteader during my last trip to the Territory. His reply was concise and accurate to a fine degree. "This easy-money idea is a laugh—making anything out of a homestead is the hardest money I ever earned. But it's not impossible. If a fellow wants to work, knows his business, and is willing to put up with a few hardships, he can make the grade. We like it here. We're running our own outfit and it's a good place to live and bring up kids."

*J. H. Christ is far western regional director of the U.S. Soil Conservation Service with headquarters at Portland, Oregon. He is in charge of a far-flung corps of soil conservation technical workers in Washington, Oregon, Idaho, California, Nevada, Hawaii, and Alaska. His duties take him regularly to Alaska where he has dealt firsthand with many of the soil problems which he writes about in the accompanying article.*

The young man's answer stripped away much of the glamour that people in the States usually associate with Alaska. It also punctured the get-rich-quick dreams that many settlers bring with them to the Territory. Yet behind it all, was the basic fact that Alaska does offer farming possibilities to those who are willing to work — harder perhaps than they would on a farm in the States—and who have traces of the pioneer instinct running in their blood streams.

As far back as 1914, our Government began collecting basic information about farming possibilities in Alaska and has sought consistently ever since to make life easier for the prospective settler by pointing out those areas where soils, climates, and potential markets were most favorable to farming enterprises.

It is perhaps more than coincidence that Hugh H. Bennett, now Chief of the U.S. Soil Conservation Service and firmly established as the world's leading authority on soil, led the first comprehensive survey of Alaskan soils. That was during the period 1914 to 1916. He and his fellow surveyors reported well over one million acres of bench and plain-like land in the Cook Inlet-Susitna region "quite

GRAIN NEAR SNOW-CAPPED MOUNTAINS

**Farming in the midst of the scenic grandeurs of Alaska, as typified by this farm home in the Matanuska Valley, helps to offset short growing seasons and other inconvenience of farm life in the Territory.**

favorable to farming." Early agricultural development centered largely in this area, particularly in the Matanuska Valley which has had considerable mention.

In fairly recent years, agricultural development has begun to spread to other areas in the Territory with the result that requests for information about soils, climate, adapted crops, and living conditions in various parts of Alaska, have mounted steadily. Shortly before World War II, the Soil Conservation Service began gathering detailed facts of this kind around Palmer, Matanuska, and Wasilla. The war interfered but work was resumed at Dunbar in the Tanana River Basin and on the Kenai peninsula in 1948. The following year, detailed studies were made in the Kenai-Kasilof, Ninilchick, and Homer Fritz Creek sections.

All told, the Soil Conservation Service now has detailed land information on approximately 1,000,000 acres of potentially valuable agricultural land in Alaska. This information is available at the Service's Territorial headquarters in Palmer and from numerous other agricultural agencies with which it is co-operating.

### The Soil Is Different

Perhaps the most important thing that an Alaska homesteader must learn at the start, is that soil in these northern latitudes is quite different from that in most parts of this country. From a geologic standpoint, the soils of Alaska are young. There is little profile development since the weathering of parent material and decomposition of vegetable matter is extremely slow. Fertility is confined largely to a thin layer of topsoil. Over large areas, material beneath this top layer is permanently frozen the year around. This condition, known as "permafrost," presents new and, at times, baffling conditions for the new Alaska farmer.

Topsoil, to an Alaska farmer, has far greater significance than it does to the average man in the States. Clearing land, for example, must be done with extreme care so as not to remove the thin mantle of fertile topsoil along with the brush and trees. From sad experience, many newcomers to Alaska have discovered that careless clearing operations have set them back three and four years in their farming plans.

The Alaska farmer must learn to have a healthy respect for wind and water erosion. Either can drive him out of the farming business in short order. It is for this reason, that interest in modern methods of soil conservation runs high throughout the Territory. All of Alaska has been voted into a soil conservation district under Territorial law and "community" or sub-districts have been organized in many of the principal farming sections. These offer a wealth of valuable knowledge and technical assistance to the settler striking out on his own.

Another thing that settlers must learn early is that farm crops are limited to a narrow elevational range and that they are greatly affected by the direction of slope. Rather arbitrarily, the uppermost limit is in the vicinity of the 1,000-foot contour. Favorable air currents raise it in some sections, lower it in others. Then, too, it drops off as one goes farther north. Remember, also, that the sun's rays hit these lands at a low angle. For that reason north slopes are extremely slow to warm up, and frozen ground can be found almost on the surface throughout the summer in the interior.

FACTS IN FARMING HAVE BEEN GATHERED

**Soil conservation surveyors, such as the man pictured above, have gathered a vast fund of knowledge about the land and farming possibilities in Alaska. This information is available to prospective settlers at the Soil Conservation Service's territorial headquarters in Palmer.**

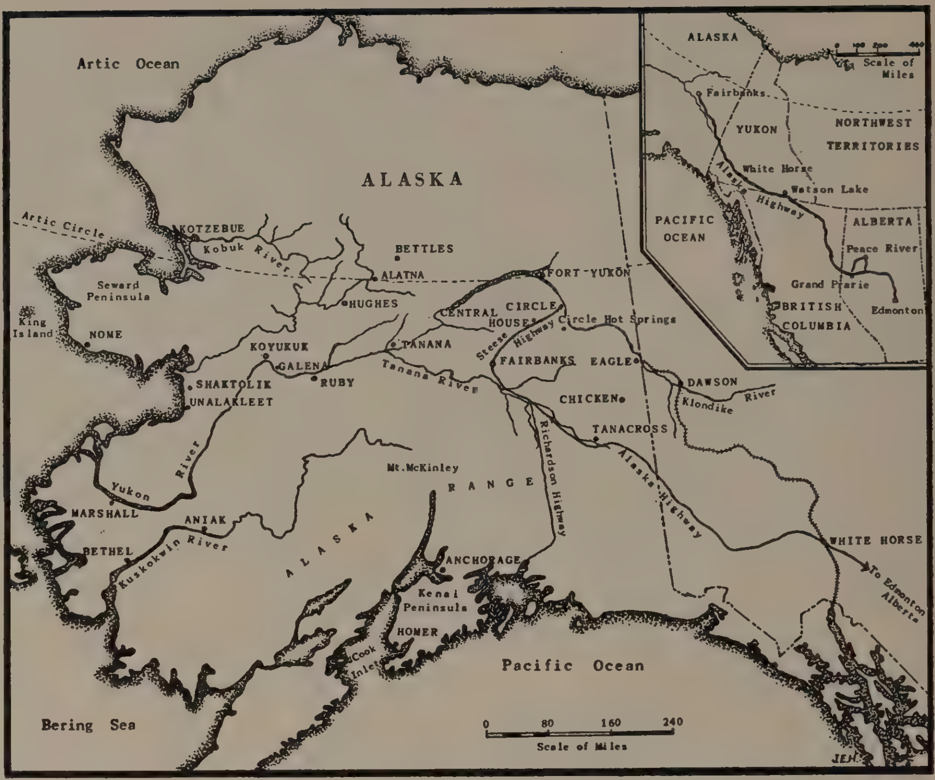
Root crops and leafy vegetables give excellent yields under good management. The bounty of these crops leads the settler to rely on them for his early cash income. It's about the only move that can be made on the small acreage initially cleared to put hard money in the pockets of the settler. But it's highly competitive, for just as the newcomer sees an early return from his land in these crops so also does the farmer who has a greater acreage of cleared land, and who also has learned how to grade and package his produce, and who has also established a firm market outlet for his crops. There is a limit to the consumption of cabbage, rutabagas, beets, potatoes, lettuce, chard, and the like.

TOPSOIL MUST BE PROTECTED

**Newcomers to Alaska soon develop a keen appreciation for the value of topsoil. Over large areas, the top mantle of soil is thin as shown in the photograph below. While it responds well to good management, extreme care must be taken to protect it from wind and water erosion.**

### Good Management Is Needed

The farsighted farmers are taking a realistic attitude toward their future. They see the ease with which the cash-crop market can be broken, and they see the same erosion pattern starting that earmarks much of the one-crop farming in the States. Naturally, their ideas shape up in a permanent cropping system that includes livestock as its core. There are winter hardy grasses and legumes adapted to Alaskan conditions. Of course, there are severe years with heavy winter losses, but the same conditions prevail at times in our northern tier of States. Winter losses are heaviest when stands are weakened by heavy grazing or run down by poor fertility-maintenance practices. So, necessarily, good management is just as essential to good farming in this Land of the Midnight Sun as it is elsewhere.


Artic Ocean
ALASKA
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KOTZEBUE
Kobuk River
BETTLES
ALATNA
FORT YUKON
Seward Peninsula
King Island
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HUGHES
CENTRAL HOUSE
CIRCLE
Circle Hot Springs
Steese Highway
TANANA
KOYUKUK
GALENA
RUBY
Tanana River
FAIRBANKS
EAGLE
SHAKTOLIK
UNALAKLEET
CHICKEN
DAWSON
Klondike River
TANACROSS
Yukon River
Mt.McKinley
ALASKA RANGE
Richardson Highway
Alaska Highway
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ANIAK
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Fairbanks
YUKON
NORTHWEST TERRITORIES
White Horse
Watson Lake
Alaska Highway
PACIFIC OCEAN
ALBERTA
Peace River
Grand Prarie
BRITISH COLUMBIA
Edmonton
Scale of Miles
JEH

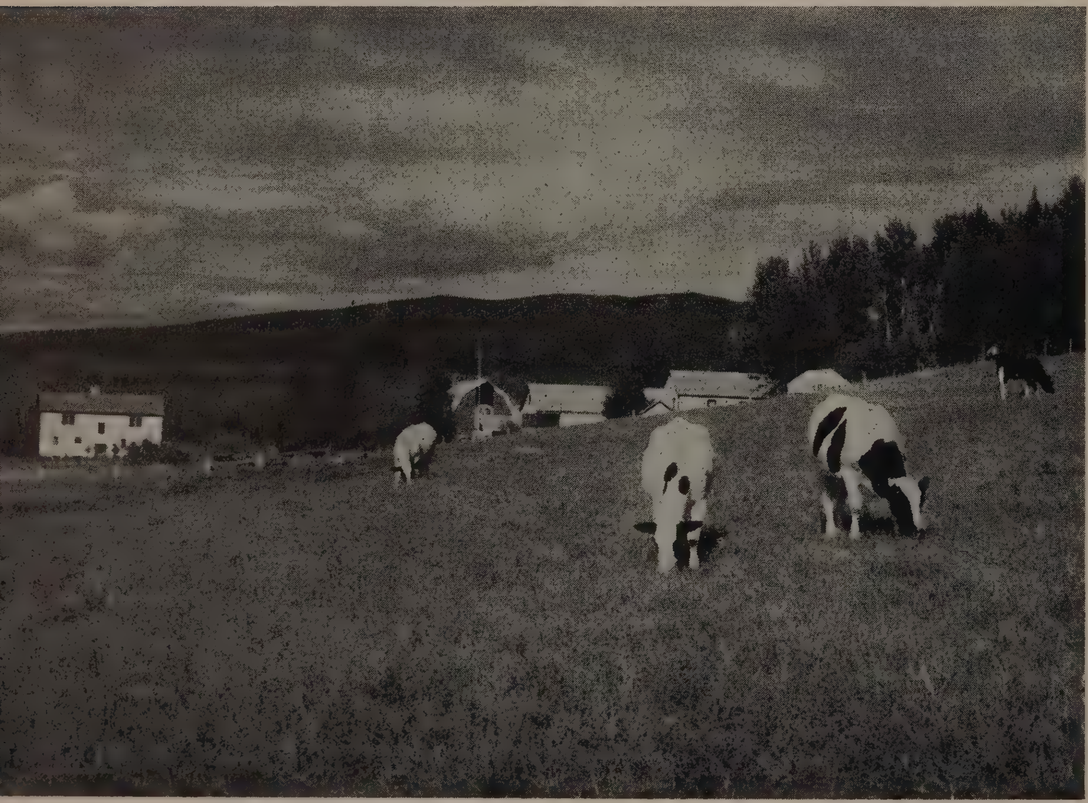
**ALASKA IS LARGE**

**Alaska is one fifth the size of the United States. The population is only about 95,000 or one person per six square miles. "Great rugged mountain ranges, capped with glaciers, cover much of the southern part. The broad Yukon Valley and arctic plains dominate the northern landscape."**

The settler needs to learn how to take care of forage under the conditions of summer rainfall, less so in the Central Tanana sector than down toward Palmer and Kenai. Maybe he will be willing to sacrifice somewhat on yield to gather in an early crop when the good weather prevails, or he may have a silo and silage-producing equipment so that the feed reserve can be preserved in the more inclement weather. Or he may field-cure his hay by the more laborious process of shocking it on standards, a sight frequently pictured in rural Scandinavian scenes. Strangely, hay so stacked continues to cure and provides a feed high in quality.

**NEAR FAIRBANKS, ALASKA**

**Livestock has a prominent place in Alaskan agriculture. Newly cleared lands are usually low in fertility and organic matter content. Forage and hay crops give the most profitable return. They also improve the soil and protect it from wind and water erosion, both serious hazards to farming in most parts of the Territory.**



Over the years, the plant breeders of Alaska and of foreign countries in the same latitude have developed varieties of barley, wheat, and oats that give pretty reliable returns, thus cutting down on an expensive feed bill for the shipped-in concentrates. Varieties suited to the use of a combine have yet to be isolated; so the binder and field shocking are standard practice. The crop at times may be threshed from the field, or it may be stacked and threshed after the weather settles into the colder months.

### Advantages of Livestock

With farming shaped up about a livestock economy, certain benefits are apparent. An easily flooded vegetable market is avoided, and the elements of good land husbandry are on top. The same processes that formed these soils are ever present to tear them down. Winds of high velocity

[Continued on page 32]

# A Home for Old People at Rittman Ohio

*In nearly all communities there is a growing number of older people.*

SCIENCE and medicine during the past century, by conquering many of the diseases that felled men and women while still in their prime, have raised the twentieth-century life expectancy to sixty-six years.

This, on the surface, would seem like a blessing to humanity. To be alive and to stay alive is the greatest ambition of most creatures and self-preservation is the greatest urge in man's psychological make-up.

Yet, old age gives vent to many problems: What's happening to our ever-increasing number of old people? Is America's social and cultural pattern keeping pace with the life-prolonging developments of science?

In China, to be sure, the old folks are honored and esteemed. To them is attributed great wisdom and their increasing veneration leads to the ultimate "ancestor worship" after death.

But this certainly is not the case in America. This country is young and moves fast, and the accent of its daily rhythm is on "youth." Add to this the decline and deterioration of family life, smaller family units, and cramped living space and a major problem begins to evolve.

In addition, the speed of living brings with it certain mental attitudes and these cannot accept anything that slows the tempo of what we choose to call progress.

Thus, on one hand develops the thought of "the old folks are in our way—they're old-fashioned" and on the other, the feeling by these elders that they are unwanted and insecure.

The situation in America, therefore, boils down to this: science has increased the number of old folks in our midst, but the American culture pattern finds no use for them and often considers them a burden.

**THE OLD PEOPLE'S HOME NEAR RITTMAN, OHIO**

**This attractive home is located on a 155-acre site. About 40 old people live here "almost without worry or care." Each Sunday church services from the near-by Crown Hill Mennonite Church are brought to the Home by way of a loud-speaker system.**

Thus, with insecurity and unwantedness prevalent, old age has the tendency of becoming a curse rather than a blessing.

### Grow Old with Dignity

The morality of religious teachings of course has made a definite inroad into this problem. There is federal social security legislation (old-age pension), state assistance for the aged, and charity of various sorts and descriptions.

But, most of all, there is a steady increase of places and homes and institutions in which our elders can "grow old with dignity" and a feeling of complete peace and security. One of these homes, the Mennonite Old People's Home, is located near Rittman at the junction of Routes 94 and 5. Here is one of the best and finest examples of the work done by a religious foundation—the Mennonite Board of Missions and Charities, Elkhart, Indiana—in coping with the current social problem.

The home is under the able supervision of Mr. and Mrs. Aaron J. Peachey, superintendent and matron. Both have been with the home since it opened on January 1, 1939.

The home, its atmosphere and its operation is ideal. Presently as in the years past it is filled to capacity with 41 aged living there. And, Mr. Peachey said, the waiting list of folks seeking admittance is long, far more than filling the vacancies that occur from time to time.

Within the home there isn't an unhappy face. The old folks, ranging from youngsters in their early 60's to oldsters, 91 and 92, are content and in complete peace with themselves. They have been given security and have been freed from the worry of food and upkeep.

This is THEIR home. Here they

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*This story and pictures are reproduced with permission, from the Orrville, Ohio, Courier-Crescent of February, 1951. We believe the message is of value and interest to other parts of the church that are planning programs of care for old people.*

are wanted and made to feel "important." Here they can maintain their self-respect, work to the best of their ability, if they like, or be cared for in bed, if illness strikes after their admittance to the home.

And many of them do work. One aged gentleman takes care of the furnace. Another sweeps the dining room and the halls. One likes the out-of-doors; so during the summer he cuts the hedges and grass fronting the spacious old folks' home. All take care of their own rooms, if they are able, and do those little things that give them a sense of usefulness.

"This is a good place to be," one commented.

"I finally have found a home," another said.

### Food Is Plentiful

Then there is food. The old people are given three full meals a day, ranging from mush and eggs in the morning to a plentiful menu at noon and at night with as many as two main meat dishes. Disabled receive trays in bed. Cooking is under the supervision of Mrs. Lottie Ramer and Mrs. Rebecca Kurtz and leaves nothing to be desired.

The *Courier* reporter shared a meal at the home Saturday and was approached by one of the old folks, who said: "Good, wasn't it? You can come here every day and you will never find the quality any different."

Food for the home's inhabitants comes from a 148-acre adjoining farm which is run on a share-rent basis. The farm is operated by John Peachey, son of the superintendent, who turns one half of the crop over to the home for income and consumption.

In addition, the home raises its own pork, killing an average of 20 to 24 hogs each year. They also have 400 laying hens, which are cared for by Mrs. Peachey.

A large freezing cabinet holds between 3 and 4 tons of frozen foodstuff, including meats, strawberries, corn, and other vegetables. Last year the staff canned between 3,000 and 4,000 quarts of fruits and vegetables. They were aided by church groups and church circles, who furnished the content, while the home furnished the jars and the sugar.

### God Dwells Here

There is a lot of religious feeling with these old folks. They read and study their Bible ardently and every morning at 6:30 those able to rise participate in morning worship.

The front room is also used for Sunday worship where a radio system pipes in the church services from the Crown Hill Mennonite Church several hundred yards away.

Presently, some 75 per cent of the home's men and women are Mennonites but others are Baptists, Lutherans, Methodists, Presbyterians, United Brethren, Brethren in Christ, Evangelical, and Disciples in Christ. The home is interdenominational and does not use religion as a criterion for entry.

The daily routine starts with prayer, then breakfast, and those small tasks that each of the old folk is asked to do. Later comes lunch, then an afternoon nap, which gives rest to the old people and the administration alike, and the remainder of the day is spent in conversation or hobbies.

Women crochet or make quilts. Men often play dominoes or partake in other social activities. Some make regular visits to Orrville, Wooster, or Rittman, where they have friends and relatives.

Many of the folks have radios in their rooms. These they use in such a manner as not to interfere with their neighbors, who may be disturbed by them.

### Many Support Self

The 155-acre site (148-acre farm, seven for the home) was given to the Mennonite Board of Missions and Charities by Mr. and Mrs. D. C. Amstutz for the specific purpose of set-

**THOSE IN CHARGE**

**Aaron J. Peachey and his wife, Katie, are superintendent and matron. Wilma Lehman, a nurse, is standing between them. The Peacheys came to this home in 1939.**

**HELPERS IN THE HOME**

**Anna Miller of Millersburg, Ohio and Ada Kurtz, Lancaster, Pa., are among the workers who help to keep the Home running. Here they are at work in the kitchen.**

**A GUEST AT WORK**

**Many of the old folks prefer to do some work. Here Luigi Salvatore, 67, a native of Italy, is shown sweeping the floor.**

**AT MEALTIME**

**The dining room at mealtime finds guests and workers together. Those who cannot come to the dining room are served trays in their rooms. Much food is grown on the Home farm where John Peachey, son of the superintendent, is in charge.**

ting up a home for the aged and the infirm.

Thus it was that in 1901 one of the first Mennonite Old People's Homes was established in the United States. This home, however, was destroyed by fire on January 3, 1919, and not until 20 years later was the present home dedicated.

Of the 41 inhabitants, two are totally blind, one is deaf, four helpless, and 14 served by trays in their rooms. The average age is 80 years, according to Mr. Peachey. Since its opening, some 120 folks have been cared for in the home and 60 have passed away. The oldest resident ever to live there was 102 years old.

The superintendent stated that the home manages to support itself. Crops from the farm cut down the food bill; ten folks receive state aid, an average of $37.20; others are supported by families, their Sunday-school class, or their own savings.

The home also has a fund which is kept at Elkhart for emergency use.

### Administration

In having Mr. and Mrs. Peachey as administrators, the folks at the home are fortunate. The couple and family came to this vicinity from Belleville, Pa., when the home was reopened in 1939.

Not only are the two efficient in the operation of the home, but they are kind, good, and understanding in their treatment of and contact with the old folks.

And they are ably assisted by Miss Wilma Lehman, a practical nurse, who also has been with the home for 12 years and who comes from West Liberty.

Mr. Peachey, who formerly operated a farm in Pennsylvania, has developed a definite philosophy about the old folks. He draws a comparison between childhood and old age by stating that a child develops from helplessness to self-sufficiency, while the reverse is true in the case of the aged.

He feels that the most important thing for a worker in an old people's home is to be a good listener, to have an open, sympathetic ear to their problems, no matter how trivial they might seem.

"Lack of productivity," he says, "is a sign of old age." And with that in mind, the folks in the Mennonite Home are given a chance to do something.

Old folks need a feeling of security and self-respect. This they are given in the near-by home.

Mr. Peachey noted that retirement from one's lifework is often the beginning of decline. "Retirement," he said, "can be the funeral of a living death. Life from then on can be very meaningless."

He continued by saying that "there should be retirement, but it should be TO something, not FROM something."

These are the thoughts of the superintendent. And these ideas have been put into operation at the Mennonite Home to make it a fine institution in which old folks may continue to live in dignity.

From Orrville proper, there are H. N. Porter, David Miller, father of Mrs. P. D. Martin; David Fordenwalt, Horace G. Dix, father of Harold Dix; Mrs. Ida Jackson, Joe Keifling, uncle of Mrs. Mel Beachy, and David Amstutz.

# New Communities

## in York and Adams County, Pennsylvania

**Richard Danner**

*A forward-looking program extends the boundaries of the church.*

**BUILDINGS ON 221 ACRE FARM**

**Located in Adams County is this farm of Leander H. Gantz who with his two sons-in-law, Kraybill Miller and Troy Nye, moved from Mt. Joy and Marietta. Adams County is known for its large acreages of fruit orchards.**

EVER SINCE the Lord called me to serve as an overseer in the York and Adams County district of the Lancaster Conference I have tried to envision the field and its needs. There were eleven church houses in this district. The district had a radius of approximately fifty miles east and west and a similar distance north and south. I felt that a testimony for our Lord as given by the Mennonite Church should be made in each community. A membership of only 300, including children, aged, and sick folks, left a very small working force to carry on efficient work in each community. The result of this understaffed condition, with several other factors, was that several of these church houses were eventually closed. Several places a group of fifteen or twenty folks would have alternative services at two or more of the various church houses. This kind of program did not do effective work in the community nor did it tend to hold the young folks of our own homes.

### Room for Overflowing Churches

An effort was made to interest folks from the more thickly settled Mennonite sections to locate in this district or at least to "come over and help us." Frequently in Gospel messages and in conversations with individuals something of the need, possibilities, and opportunities in this district was referred to by the writer and others. Folks in our district and others from Lancaster County who saw the situation were instrumental in inviting and encouraging folks to locate here. They saw the overcrowded churches and the unused talent in the Lancaster County areas. They saw the possibilities of making a livelihood here and the Lord laid it on some hearts that there were souls here to whom they could witness.

One result of this was that a number of families began visiting and investigating the field. At Manchester a Sunday school was started on Sunday afternoon. Visitation was done in this community. Several Mennonite families moved into the section. Revivals were held, as well as summer Bible school. There have been at least a dozen persons from the community received into fellowship, with several applicants ready to be received. The membership is now at forty. We praise the Lord for His goodness and for this thriving little congregation, which seems to have a promising future. We have a full church organization here now. A minister was ordained from the workers and a deacon in the group was installed.

### Church Life Planted

At the Bairs Codorus Church a summer Bible school was held, followed by a Sunday school and a mission effort with a mission superintendent under our conference mission board. There are now four Mennonite families in the community, one having recently moved in from Lancaster County. We also have a minister in charge of this work who is assisted by the mission superintendent and several active workers, some of whom still live in Lancaster County. The membership is made up of the workers as yet. Prospects are encouraging for the future.

At the Hershey Church we have an afternoon Sunday school. The superintendents in charge are a brother from our district and a brother from Lancaster County who with his family has moved into this community.

---

*Richard Danner serves York and Adams County, Pa., as a bishop. In this article he shares his experience as one who has encouraged expansion of the building of new communities.*

**SHEEP, LAMBS, AND LITTLE GIRL**

**Ruth Elaine Hershey is shown with a flock of sheep on the farm where her father, John Henry Hershey, is employed. The family moved from Lititz, Pa., to their new home near Dover, Pa.**

Revivals have been held, visitation has been done, and several other workers from Lancaster County are helping along in this work. There are a few other families planning to locate in this community in the near future. The work is hopeful.

At the Kralltown Church, the East Petersburg congregation in Lancaster County became interested. A summer Bible school was held. A Sunday school followed. The building was union, between Mennonite and Evangelical United Brethren, but there are negotiations to have this property transferred into the hands of our mission board. Workers from East Petersburg and several other congregations are carrying on the work there now. The Lord willing, there are several families planning to move into this area by spring. They will be coming from different sections of Lancaster County. We are anticipating the development of the work that will result in a congregation here. As the working group is enlarged and some live in the community more intensive and effective witnessing and visitation can be done.

There are still a number of other church houses and small congregations in this district where a similar work should be done. And all of those which have begun need more help. Will you pray with us that the Lord may work mightily among us, raise up workers, save many souls, and glorify His name?

**DAIRY FARMER**

**Lloyd Hurst stands by the barn of his 60-acre farm with milking machine units in hand. Lloyd moved to this farm from Lancaster County in the spring of 1950. Milk markets are in near-by Harrisburg, York, and Baltimore.**

### Farming and Industry

The soil in York and Adams counties as a whole is not as rich and fertile as in Lancaster County. However, there are sections where it compares quite well. With the exception of a few sections, if the soil is well fed and good farming principles are applied good crops can be raised. A large portion of Adams County is in the fruit belt and has a large cannery known as the Musselman Canning Co., at Biglerville, Pa. In York County there are also some fruit orchards. We have several good-sized vegetable canneries in and around the Hanover area and also in Maryland near the state line not too far from one of our church buildings which is now dormant. Hanover is nearly in the center of the district and is the home of the well-known "Hanover Shoe." It also has a considerable number of

**ON SPRING PASTURE**

When John C. Rohrer and his family moved from Strasburg, Pa., to their new farm in York County they brought their herd of registered Guernseys with them.

The Rohrers worship at the Kralltown Church. Attendance at this new church has grown to 50 as new families moved into the community.

other industries, such as Keystone Wire Cloth, Hanover Wire Cloth, Double Day Printing, Hanover Box, Coulson Heel and Innersole, Hanover Glove, Middleberg Sewing Factory, Shepherd Diesel Plant, and a number of other smaller factories.

Harrisburg, York, Baltimore, Lancaster are some of the larger cities within about fifty miles from the central point of this district which is Hanover. These cities provide a satisfactory market for the various products.

Hanover has a population of at least 15,000 with an adjoining borough of several thousand. York has a population of around 60,000 or more. In fact, with all the other good-sized towns and the rural areas the total population of the two counties is all but 250,000.

The general conditions of other sections of our country apply here, and if that is true concerning the unsaved and folks who need a deeper and fuller Christian experience surely the field is large. The Master said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

**FARMSTEAD AND DAIRY**

Holstein cattle graze on the pasture of Harry Hurst's farm. Note the white stone house and its several additions. The farm is 94 acres in size and is located on Route 111.

**THE HERSHEY CHURCH**

Another meetinghouse to serve a new growing community is the Hershey Church. The outlook for the congregation here is a hopeful one with several families planning to locate on near-by farms in the future.

**THE BAIR'S CODORUS CHURCH**

There are now four Mennonite families in the neighborhood of this church. The program of this church was started with a summer Bible school and was followed with mission effort directed by the conference mission board.

**FROM FRENCH FARMS**

**This picture of the Weiler Home station wagon loaded with produce from the Philip Hege farm near Wissembourg is typical of the material aid from the French Mennonites. On most trips the station wagon is even fuller.**

*"There are two sides to this manifestation of brotherly love." Here is the other side.*

# Mennonite Aid Works Both Ways

## John Howard Yoder

FRENCH MENNONITE help is a major factor in the effectiveness of M.C.C. children's homes in France.

By now we are accustomed to hearing of the help American Mennonites have been offering to our unfortunate brethren, through the varied activities of the M.C.C.; from the famine relief in Russia in the early twenties to the newest resettlement projects at Neuwied and Espelkamp. But a fact less familiar to COMMUNITY readers is that there are two sides to this manifestation of brotherly concern. The pictures on these pages will indicate some of the help received from our brethren in eastern France; not relief work among American Mennonites, of course, but active and very valuable collaboration in the children's home work of M.C.C. in France.

### Gifts of Food from French Mennonites

This help has first of all a very practical material aspect. Some kinds of food, such as potatoes, cannot conveniently be shipped to Europe through M.C.C. Other kinds, such as fruit, are not given by American Mennonites in sufficient quantities to meet the needs of our seventy children without injustice to other areas of the program. These foods, as well as everything fresh, we have thus been obliged to buy; and buying on a market where food prices are high, for seventy hungry children and over a score more of personnel, is not the most effective use of M.C.C. funds. And since practically all of the French Mennonite brethren are farmers, it is precisely in this way that they are best able to help us. The help they give can best be illustrated by the following excerpt from a report written by Mary Byler, directress of the Weiler home:

> "We're not prepared to give the exact figure that tells how much fruit the Alsatians have canned for us this year, but we're sure of one thing—that the Heges at Schafbush get the prize. They have canned a total of 246 two-quart jars of fruit this summer: 48 mirabelles, 127 mirabelle jam, 67 apples, and 6 plums.
>
> "Those of us who think we know quite a bit about giving can still take a few lessons from our Alsatian brethren. We stopped at Giegers for their 48 quarts of canned fruit the other morning. First they brought out 18 eggs and wrapped them carefully in newspapers. They were sorry their hens weren't laying better right now, they said, as they emptied their basket. Next they brought a big round loaf of fresh country bread. The children might enjoy a big slice of good homemade bread and butter. Three pounds of butter were thrown in with the bread. "And how about potatoes? Could you use some?" There was no question I was better prepared to answer than that one because we had used all we had raised already. So on went three or four big sacks of potatoes. We didn't make the full rounds on this trip because our truck was too small and our time too short. But we came back with flour, cream of wheat, honey, salad oil, butter,

**THE HOME AT VALDOIE**

**This home and property were purchased by the French Mennonites and placed at the disposal of the M.C.C. for use as a Children's Home. Among the European Mennonite workers here is a Swiss gardener who moved here with his family to make his lifework that of helping at the home.**

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*John Howard Yoder is a native of Wayne County, Ohio. At present he is serving a term as a relief worker in Europe where he has been especially active in homes for children.*

**KNITTING AT THE M.C.C. CENTER**

**Part of the group of women of the Basel congregation, knitting at the M.C.C. center for the benefit of the French children's homes.**

FOOD FOR RELIEF—FROM FRANCE

**One corner of the food storage room at Mont-des-Oiseaux. The canned fruit, the potatoes, and the eggs preserved in the crock show only a part of the material aid gifts received from the French Mennonites.**

eggs, bacon, noodles and macaroni, dried fruit, quinces, potatoes, jam, meat, and of course the canned fruit."

This giving takes on still more meaning when one remembers that both the families mentioned in this report, as many others, were evacuated during the war, many of them twice, once before the German offensive in 1939-40, again before the American "liberation" in 1945. Those of us who have never returned to find our homes completely stripped of everything but what we had been able to carry away, and ourselves forced to start from scratch, can never know what it means to be evacuated. Hege's farm, strategically located on a hill three miles from the German border, was damaged both times by the fighting; the barn was destroyed the first time and the house the second. They still live in one end of their garage.

### Other Labors of Love

The second major area of assistance received from the French congregations is that of personnel. It is obvious that to care for and educate French children one needs French Christians who are capable of using the language. American workers can administer the program, hand out clothing, smile; but to mother eight or a dozen children, day in, day out, M.C.C. personnel has neither the language capacity nor the time. During the existence of the Weiler home a total of twenty-five French Mennonite girls have helped with the work, some only for a few weeks or a month, others for a year or two. To convince their parents, who need them on the farm, that a daughter can be spared to help us, is never easy; but those who do come and stay a while are beyond any doubt the most valuable workers we have. And we have no better friends anywhere than those families who have learned by experience that they can well stand the sacrifice involved in making possible for their daughter a week or a year of service "In the Name of Christ."

The closest ties exist, naturally, between the Weiler home and the Geisberg congregation, only four miles away; a congregation of a bare half-dozen families, from which ten girls have come to help. And when there is gardening, lumbering, fencemaking, or canning to do, the entire younger generation comes over for a day or two of work camp.

Still another type of help which has grown out of our contacts with the French brethren is visible in the joint project begun last year at Valdoie. The French, knowing that our home at Nancy would be forced to close by the sale of the property M.C.C. had been renting, purchased a property, excellently located for the purpose, and offered it to M.C.C. as a location for continuing children's work. They plan also later to use the property as a youth center and old people's home, but have given M.C.C. full use of the main building. The M.C.C. work camp, held last summer, made barely visible headway with the job of setting the long-abandoned house in order, but throughout the fall and winter the different congregations took turns sending their young people to help us finish the job. To make matters even more interesting, the house was struck, one Saturday evening in August, by a windstorm which tore the roof from one of the houses and snapped off thirty beautiful pine trees. Two days later more than thirty men from the nearest congregation were on the job, and seventy-two hours after the storm the roof was repaired and the fallen trees were stripped of branches ready for the sawmill.*

Since the opening of the Valdoie home, the help of longer-term personnel has also come to be quite significant. We now have at Valdoie six Mennonite employees working for subnormal wages. Among them is a gardener who sold out his prospering business in Switzerland and has come

### HUNGER AND THE PEACE OF THE WORLD

Norris E. Dodd, director general of F.A.O., says, "Two thirds of the world's people will go to bed hungry tonight. They went to bed hungry last night and they will probably go to bed hungry for a good many nights to come."

**HELPER IN THE HOME**

**Martha Kaufman, a Mennonite girl from Dannemarie in Southern Alsace, is typical of the many French Mennonite youth who lend a hand in M.C.C. children's work.**

**MINISTER AND WIFE HELP**

**Gustav Roth and his wife came to Valdoie from Basel, where he is a minister in the Holee Street congregation. They brought all of their household equipment, including the cold frame sash and knitting machine shown in the pictures as well as a garden tractor. Gustav takes care of the grounds and gardens while his wife is in charge of the children's clothing, especially the laundry.**

with his entire family to make this his lifework.

Spiritually speaking, an M.C.C. unit is naturally left much to itself, being alone in the midst of people who think and worship in another language and face other problems. M.C.C. directors have little time to give to the various units for this type of help, and more and more in the area also we are learning to depend on the French Mennonites for fellowship and counsel. Especially are Pierre Widmer, traveling evangelist of the French churches, and Andre Goll, his assistant, frequent and always welcome visitors.

#### Our Example of Sacrifice

American Mennonites sometimes feel that one of our aims in Europe is to give the native Mennonites an example in the field of Christian service. But when one looks at this record in the light of what they have suffered from the war, remembering that in all of France there are less than three thousand Mennonites (there are single counties in the States with more) and realizing how ineffective our work would be without their help, one can't avoid sometimes thinking that our French brethren are the ones who have something to teach us.

# Editorial

**COVER SCENE**

**Kenneth Stauffer, aged six, poses with his goat on the E. Z. Yoder homestead near Smithville, Ohio.**

## Making the Later Years the Best Years

In this issue is a feature on an old people's home. Several homes similar to this one have been founded recently in Canada and the United States. Those planning such institutions have been assured by state welfare officials that there is a future in these homes. There is little likelihood of homes for old people becoming empty in the years ahead. Waiting lists are generally long.

In the period of 1930-1940 the population of all ages increased 7.2 per cent. But the population of people over 65 years of age increased by 35 per cent. Clearly we have an aging population.

What can the church do? Our old people's homes are only one answer. They can provide for only a small number of the aged and they exist to supplement rather than replace the home. There is need for literature and pamphlets on how to prepare for old age. Science has done much to extend life. Religion ought to show how to make the most of later years so that they are "the best years."

It is now clear that many people need not be "shelved" after they reach a certain age. They can shift to a less strenuous yet important work. The last years can be the best years if the church and community will help make them so. On our desk is a pamphlet published by the Public Affairs Committee, and its title is *Live Long and Like It*. It suggests planning for old age and recommends physical examinations before old age, preferably in the prime of life. Because of the contribution of science this pamphlet claims that "Today a man of sixty may be as young, vigorous, and vital as the average man of forty. On the other hand, he may present the common picture of the man of eighty, old, weak, and miserable."

## Pioneers Are Needed

"Communities of people with a common background—the same sense of values, the same religion, and the same objectives are needed for pioneer work in Alaska today, just as they were and are needed in the rest of the world. Where are such people to be found?"

These are the closing words from a letter that Kenneth Battersby sent to us some months ago. The letter describes the opportunities for land settlement and community building in Alaska. The letter also hints at needs in Alaska for people who will bring a Christian witness to this frontier territory. Mr. Battersby points out: "Unfortunately, too, control of the sale of strong drink and its acquisition is very lax. Quite often the proceeds of a whole season's work is lost in a day or two of drunken stupor at the end of the fishing and canning season." There are needs for Christian nurses, teachers, doctors, and farmers in Alaska.

In this issue of THE MENNONITE COMMUNITY we are happy to present an article and pictures by an authority on Alaska's farming possibilities. For further information on this phase of Alaska, may we suggest that you write to the Department of Agriculture, Territory of Alaska, Fairbanks, Alaska, and request some copies of *The Alaska Farmer*. This four-page paper contains items on such subjects as: livestock farming, vegetable gardening, land clearing, strawberry raising, carrot production, and many articles on Alaska farming experience.

### NEW SUBSCRIPTION RATES

For the first time since this publication was started 4½ years ago it is necessary to adjust our subscription rates. Rising publishing costs make it impossible to continue at the old rates. The advance in price is being kept as small as possible and is really less than the increased costs during this period. New or renewal subscriptions mailed and postmarked on or before June 30 will be accepted at the old rate.

Thereafter the following rates will apply:

| | |
|---|---|
| 1 year | $3.00 |
| 3 years | $8.00 |
| 5 years | $12.50 |

Mennonite Publishing House

## Coming in future issues

Kansas Harvest
*Vachel Lindsay*

Industries at Hesston, Kansas
*Daniel Kauffman*

The Lost Parents of Europe
*Charles R. Joy*

Maintaining the Family Farm in an Industrial Age
*Albert H. Weaver*

Flies Can Be Controlled
*G. E. Lehker*

We Can Be Safe at Home
*Arlene Hess*

Young Community

Community Life

Viewpoints on World News
*Carl Kreider*

# Books About Alaska

Alaska Books

### WE LIVE IN ALASKA
### and
### OUR SUMMER WITH THE ESKIMOS

Constance and Harmon Helmerick

Constance and Bud Helmerick told their friends at the University of Arizona that they were going to live in Alaska. These books portray their venturesome spirit, sharp observation, and frontier resourcefulness. Included in the books are pictures of their life among the Eskimos; the trip in their canoe up the Yukon, Koyeskuk, and Noatok rivers in the Arctic Circle. Thrilling from the standpoint of human interest and valuable for its up-to-date educational and geographical information. Price, $3.00 each.

* * *

### A GUIDE TO ALASKA

Merle Colby

Here is a book bringing up-to-date information about America's last frontier. It portrays the Alaska of graveled automobile roads, of airplanes and taxis; the Alaska of great fishing fleets; of farms with the latest modern equipment; of homes set in frames of flowers and of settlements in the Matanuska Valley.

Read of Alaska's physical grandeur and its remarkable technological development. The first section answers questions of immediate concern to the traveler. Main tourist routes are described with recommendations for clothing and lodging while traveling in Alaska. 400 pages with many excellent full-page pictures which include art work of both the Indian and the Eskimo. Price, $3.50.

* * *

### THE FRIENDLY ARCTIC

Vilhjalmur Stefansson

Stefansson, an anthropologist by profession and commander of at least three Polar expeditions, gives an account of his five and one-half years in the Polar regions. This book is of **encyclopedic** nature but is alive with human interest and activity. A book to be treasured, having 711 pages with 68 illustrated photographic pictures. Chapter titles include the following: Exploring the New Land, A Visit to the Copper Eskimos, Marooned on an Island of Ice, We Secure Our First Seal, etc. The author after returning to the States between his Polar expeditions says: "It is true that today in the movie-infested city, I long for more snowhouse evenings after caribou hunts than I ever longed for clubs or concerts or orange groves while in the great north." Price, $5.00.

* * *

### SON OF THE SMOKY SEA

Nutchuk with Alden Hatch

This book is an autobiographical story of a half Eskimo and half Norwegian orphan boy named Nutchuk. It is a touching narrative of a life filled with adventure, hard work, and concentration on a goal. A full-page photograph of Nutchuk. Nutchuk's Eskimo mother when a young child was left stranded in a sled load of expensive furs when her Eskimo father was suddenly stricken and died while on the way to market their furs. Portrays some of the work of the Presbyterian Mission among the Eskimos. Price, $2.75.

* * *

### POCKET GUIDE TO ALASKA TREES

Raymond F. Taylor, forester in charge, Alaska Forest Research Center, and Elbert L. Little, Jr., forester (dendrology). Forest Service.

This book gives a nontechnical description of the species and important varieties of trees found in Alaska. The descriptions are illustrated by excellent drawings, some of which include the white spruce, western hemlock, mountain hemlock, Alaska cedar, Alpine fur, and paper birch. Included in this book is valuable information on size, habitat, and economic importance of the various types. A map is shown of the various forest regions, accompanied by a short description of each. Information as to where the tundra is found; the main food of the reindeer; the economic importance of the forests in relation to supplying the needs of United States. A book of valuable information. 61 pages. (May be obtained from U.S. Government Printing Office, Washington, D.C. Price, 50¢.)

* * *

### HERE IS ALASKA

Evelyn Stefansson

The author of this book is the wife of the famous explorer, Vilhjalmur Stefansson. There are large, clear pictures on almost every page. A delightful book for the young and an easy way to learn about modern Alaska. A good book for every library. Children and adults will love it. A wise choice for your bookshelf. Price, $2.75.

* * *

### INFORMATION

For latest information about the Alaska Highway write to Alberta Motor Association, Edmonton, Alberta, for "Facts About the Alaska Highway." This pamphlet gives descriptions of road regulations, customs offices on highway, rate of speed, gasoline prices, fish and game regulations, telephone and telegraph service, travel log, and many other helpful suggestions. This will also include a map of the Peace River Highway, Northwestern Canada, and Eastern Alaska. This is a free bulletin for the postage.

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*These books, reviewed here by Katie Shank of Broadway, Va., can be secured from the Mennonite Publishing House, Scottdale, Pa.*

## Homemaking
### News and Views

# Vegetables Your Family Can Enjoy

### Helen Marie Hostetler

"Not cooked cabbage for dinner! The odor is enough to ruin my appetite." And so we become a little skeptical of cooked cabbage and its family. Many people just can't appreciate it as they do the milder-flavored beans, peas, and corn.

**Flavor that doesn't vanish**

Cabbage and her cousins such as broccoli, cauliflower, turnips, and Brussels sprouts, do have a difficult time retaining their original flavor if cooked. They are habitually referred to as strong-flavored vegetables. Really, this is quite an unfair description. They have a very pleasing flavor when fresh. It is only through improper cooking procedures that they become "strong" flavored.

It is not necessary that this desired fresh flavor be lost. Not if you cook these vegetables in a large quantity of water and in an uncovered utensil for only a short time. The cabbage family contains acids which when heated develop sulphur compounds that have a strong odor and flavor. We need to cook members of the cabbage family in a lot of water and in an uncovered utensil in order to dilute the acids and allow unpleasant odors to escape. For this reason steamed cabbage or that cooked in a pressure pan has a stronger flavor than that cooked in an open kettle. Too often we cook these vegetables to develop sulphur compounds and then wonder why the family objects. They need only to be cooked until tender.

As far as flavor is concerned, the mild vegetables should be cooked just the opposite. Cook them in a small amount of boiling water, in a covered utensil, a steam kettle or pressure pan.

**Attractiveness, plus**

Upon buying vegetables one is quite aware of their attractiveness. But once cooked, they often poorly represent the fresh product purchased in the store.

Green vegetables seldom lose their color in the water. Heat, however, tends to destroy the fresh green, giving it a drab-bronze effect. So it's the long cooking period that destroys the brightness of the green vegetables. To shorten the cooking period, have your water boiling before you drop the vegetables into it.

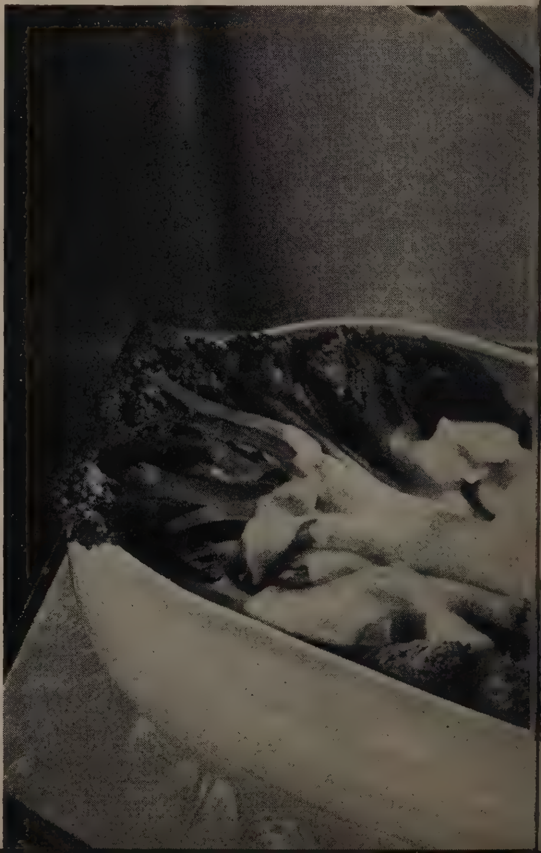
You may have heard that using an alkali such as soda helps retain the color. True, but it also destroys nutrients and breaks down the firm texture of the vegetables. Our grandmothers may have used copper kettles to make their green vegetables brighter. The difficulty of cleaning copper utensils usually makes them impractical for home use.

With the exception of spinach, green vegetables usually lose some color when cooked in steam or in a pressure pan.

The coloring matter of yellow vegetables is not easily damaged. The darkening sometimes seen is due to the scorching of the sugary juices. As a matter of fact, yellow vegetables can be cooked in a small amount of water, in steam, or in a pressure pan without harming their color.

Red vegetables are almost limited to radishes, beets, and red cabbage. These red pigments are very soluble in water as you have probably noticed. Red cabbage will not stay red unless you add some acid such as vinegar, lemon juice, or tart apples. Without acid the color turns to purple or blue in neutral water, and green in alkaline waters. Unpared beets usually contain enough acid that they do not lose their color as cabbage. They can be steamed or cooked in a pressure pan, still retain their color, and their flavor and nutrients as well.

In short, rules for cooking red vegetables are just the opposite from cooking green ones. The reds increase in brilliancy with acids. Therefore a small quantity of hard water or steam-



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*Helen Marie Hostetler comes from Harper, Kansas, and wrote this article in a home economics course at Goshen College. She looks forward to teaching in this field in a high school near Hesston, Kansas.*

**On the left: Rutabaga, turnips, cabbage, cauliflower, broccoli, and Brussels sprouts may develop strong-flavored sulphur compounds if they are improperly cooked.**

**On the right: Asparagus, peas, egg plant, and carrots should be cooked to retain their natural mild flavor. Radishes and onions lose some of their strong flavor when cooked.**

**The article on these pages gives rules on cooking both the strong-flavored and mild-flavored vegetables.**

ing will tend to keep the red color of beets brighter. A large quantity of alkaline water will tend to keep green vegetables greener.

White vegetables such as potatoes are often known to turn yellow during cooking. This is quite a pleasing color and there is no objection to its appearance. There is a disagreeable brownish gray that is sometimes known to appear. This seemingly is due to excessive cooking. Cooking vegetables only until tender cannot be over-emphasized. The presence of iron or iron salts may also cause this unpleasant color. This may result when these white vegetables are cooked in a chipped enamel pan or in water containing iron salts.

### Nutritious as well as delicious

Certainly we want to keep our food as nutritious as possible. There is very little loss of nutrients when vegetables are baked. Steaming or using a pressure pan preserves more vitamins and minerals than boiling.

Since many of our vegetables are boiled we need to take precautions to preserve the nutrients. Following a few simple rules will decrease the losses.

1. Keep the size of pieces large. The more surface area exposed to air and water the greater the losses.
2. Have your water boiling before putting in the vegetables.
3. Cook only until a desired degree of doneness.
4. Serve as soon as possible.

Not only do these rules provide for the saving of nutrients but also for color and flavor. One final warning, cook vegetables only until tender. Also remember, that "strong" flavored vegetables should be cooked in enough water to cover them in an uncovered utensil.

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## Broccoli

**TO PREPARE:** Let broccoli stand 15 minutes in salted water and then wash in running water to remove sand or insects. Cut off the tough part of the stem. Split the large stems into fourths, but do not cut through the head. Slitting of stems that are an inch or more thick will hasten the cooking, thus preserving the flavor and texture of the buds.

**TO COOK:** Have enough water in a kettle to cover the broccoli. Be sure to have the water boiling before you place the broccoli into it or place broccoli into kettle and pour enough boiling water over it to cover. You will need a rounded teaspoon of salt for each quart of water you use. Bring water to boil again as quickly as possible but **do not** cover the kettle. Boil gently until the stems are just tender. (Usually less than ten minutes) Remove from hot water immediately. Overcooking will cause the buds to mush and fall away from the head.

**TO SERVE:** Arrange broccoli in an oblong dish with the heads at each end and the stalks in the center of the dish. Cover stems with hot sauce.

**MOCK HOLLANDAISE SAUCE:** Melt 3 tablespoons of butter in a sauce pan. Blend in 2 tablespoons of flour, 1 tablespoon of sugar and ¼ teaspoon of salt. Add 1 cup of water and 2 tablespoons of vinegar. Cook until thickened. Cool slightly. Add 2 beaten egg yolks or 1 whole egg, beaten. Blend. Heat before pouring over the cooked vegetable.

# Madeleine and Etienne

## Ruth Carper

ONCE UPON a time there were little twins two years old, named Madeleine and Etienne. They lived in a city in France. But there was nobody to feed them, nobody to wash their faces, nobody to put on their pajamas for them and kiss them good night. For the little twins had no mother and their papa was sick.

Then one day the little twins, a boy and a girl, took a long journey on a train. And at the end of this journey, they had another shorter journey in an automobile. The automobile went downhill and uphill, and soon it was climbing a narrow, long road among many big, tall trees.

At the end of this road was a house, and the house had a funny name, "Mont des Oiseaux." To little French boys and girls like Madeleine and Etienne the name did not sound funny. It meant Mountain of the Birds. It was a big house on a hill.

The birds were singing in the big trees all day, and under the trees many children were playing. And here there was a "mama" for Etienne and Madeleine. It seemed to the twins as if there were many mamas—a special mama for when they were sick, and other mamas who played with them and talked to them and kissed them good night and told them stories.

Maybe you have guessed by now that this story is true. Here are pictures of Madeleine and Etienne and their playmates. The twins are now five years old, and you will see here a few of the things they do.

Madeleine and Etienne are happy in their home, just as you are happy in yours. They say thank you to God for their good times, just as you do in the song printed below these pictures. Perhaps as you sing this song the next time, you will be thinking of Madeleine and Etienne and the other French boys and girls who are thankful too.

### FATHER, WE THANK THEE

**For the Night**

Here are the children ready for bed, listening to a Bible story. Etienne is the boy with his hand up. Madeleine is in the very back. Every evening the children also thank God for many things and sing their prayer song. The night is very quiet with all the children sleeping.

**And for the Pleasant Morning Light**

In the morning after breakfast, Madeleine and Etienne and the other children go to kindergarten. They sing, play in a rhythm band, draw, make things, learn. On the blackboard are pictures of what the children found in the woods. Now they are playing with puzzles and making designs with little colored blocks.

**For Rest**

Now it is afternoon naptime and the children are resting quietly in their beds. After naptime comes teatime.

**And Food**

At teatime the children have bread and jam and a glass of milk. Here (at left) are Madeleine and Etienne when they were younger.

# Young Community

It may be that you were helpers of Madeleine and Etienne, yourself, because many, many big packages have come from many places for them and for the other children. If not, perhaps you can still think of a way, with your parents, to help the poor unhappy children be happy too, as the children of Mountain of the Birds are. Be sure not to forget them.

**And Loving Care**

Here is one of the "mamas" finding new shoes for Etienne, up in the attic. Do you see that the attic is like a store, all filled with nice things you and your friends helped to send?

**For All That Makes the Day So Fair**

On sunny days the children play in the park on the swings and seesaws. Christmas, Easter, Mother's Day, when the real mothers come, and birthdays are happy times. The children like to sing, especially Madeleine. Here she is making music for a little boy.

**Help Us to Do the Things We Should**
**And Be to Others Kind and Good**

Here is Etienne coloring. In kindergarten, Etienne tries very hard to make his weaving, his basket, his numbers just right. When he cannot he sometimes has to cry, and then Madeleine comforts him.

**In All We Do, In All We Say,**
**To Be More Loving Every Day**

Although Madeleine has no real mama of her own, we call her the "little mama" because she likes very much to help give the littlest children their baths and dress them and take care of them. Here she is with two of her "babies." Madeleine thinks they are much nicer than dolls.

Now here is a secret. Most of you who read this live with your fathers and mothers, brothers and sisters, in a nice home. These children at Mountain of the Birds sometimes cry when they must go back to their real homes. If you would visit some of them, as I have, you would see why. Some of the fathers and mothers are not nice and kind. Often there is not enough to eat and their clothes are dirty and ragged. Some of the fathers and mothers are kind like yours but they are too poor or too sick to take care of their children. Often the houses are dark, dirty, and full of people.

It is not nice to think of, but there are many children like this in France, in America, and all around the world. God loves them, but God must have helpers. Our mothers and fathers are our helpers, but these children need other helpers. Do you know why the children of Mountain of the Birds can have nice "mamas," good clothes, good food, a kindergarten, a playground, and many happy times? It is because God has helpers in France, America, Switzerland and Canada to give them these things.

## Your Farm

# What Farmers Should Know About Child Labor Laws

### From Child Labor Bulletin No. 102 of U.S. Department of Labor

WHEN CONGRESS amended the Federal Fair Labor Standards Act in 1949, the coverage of the child-labor provisions was greatly extended. These parts of the new law now apply in all States to *employment in agriculture* during school hours.

This summary is to help farmers understand the new Federal law and to comply with its child-labor provisions.

**1. Do the child-labor provisions of the Fair Labor Standards Act as amended in 1949 apply to agriculture?**

Yes. They apply generally to *farmers whose crops* or *products go either directly* or *indirectly into interstate* or *foreign commerce,* as in the case of a farmer who sends his product outside the State or delivers his product to a canner, processor, or dealer who he knows will send it outside the State, either in its original form or as an ingredient of another product. For example, tomato growers who send their tomatoes to a canner within the same State are covered if the canned tomato product made from their tomatoes goes out of the States.

The Act does not apply to a farmer if he sells only to dealers who market exclusively within the same State.

**2. What do these provisions do?**

They make it *illegal to employ children under* 16 years of age in agriculture during *school hours.*

This applies to migratory children as well as local resident children, but *not* to the farmer's own children working on their *parent's farm* or *farms.*

**3. What is meant by "during school hours"?**

During school hours means the hours when the school for the district where the child under 16 is *currently* living, is in session.

**4. How old must a child be to work on a farm outside school hours?**

This Act sets *no* minimum age for employment *before* or *after* school hours on any school day, or at any time on school holidays, and during school vacations.

**5. How can a farmer be sure that the young person he intends to hire during school hours is at least 16 years of age?**

The farmer *is responsible* for finding the *correct age* of the young worker. He will be *protected* if a certificate of age, issued or accepted by the U.S. Department of Labor, is obtained, which shows the young person to be at least 16 years of age.

CHILDREN PICKING BLUEBERRIES

**A large industrialized farm was the scene for this picture of children picking blueberries. Between 1910 and 1940 there was a decline in child labor. Since 1940 the Children's Bureau of the U.S. Department of Labor reports an increase in the number of children employed in injurious and illegal ways.**

> *"Grant all employers of labor stout hearts to refuse enrichment at such a price."*

**6. Where can a certificate be obtained?**

In all but four States and in the District of Columbia, Hawaii, and Puerto Rico the farmer *should have the young person apply* to the proper official *for a certificate.* This is usually a local school official, who issues employment and age certificates under the State child-labor laws.

In Idaho, Mississippi, South Carolina, and Texas where there is no accepted State system in force, application should be made for a Federal certificate of age to the Wage and Hour and Public Contracts Divisions, U.S. Department of Labor.

**7. May a farmer have his own children work during school hours?**

A farmer's own children are *not* subject to the child-labor provisions of the Federal law, when they are working on their parent's farm or farms, with or without pay.

However, the school attendance laws in most States require children under 16 to attend school.

**8. Is a farmer in violation of the Federal law if the under-age children working on his farm were not hired by him personally?**

A farmer *is responsible* for *every* under-age child working on his farm. This includes children hired either individually or as a part of a family group by labor contractors, processors, or others.

**9. What are the penalties for violation of the child-labor provisions of the Fair Labor Standards Act?**

The Act provides, in case of willful violation, a fine up to $10,000. For a second offense, committed after conviction for a similar offense, a fine of not more than $10,000 or imprisonment of not more than six months, or both, may be imposed. The Secretary of Labor may ask a Federal district court to restrain future violations of the child-labor provisions of the Act by injunction.

**A BOY PICKING COTTON**

**This boy drags a cotton sack weighing from to 20 to 60 pounds. According to the U.S. Department of Agriculture 719,000 children under 14 years of age were employed during October, 1950, a school month all over the country.**

### *A Prayer for the Protection of Children from Exploitation*

O Thou great Father of the weak, lay Thy hand tenderly on all the little children on earth and bless them. Be good to all children who long in vain for human love, or for flowers and water, and the sweet breast of nature. But bless with a sevenfold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil and whose glad growth is being stunted forever. Suffer not their little bodies to be utterly sapped, and their minds to be given over to stupidity and the vices of an empty soul. We have all jointly deserved the millstone of Thy wrath for making these little ones to stumble and fall. Grant all employers of labor stout hearts to refuse enrichment at such a price. Grant to all the citizens and officers of states which now permit this wrong the grace of holy anger. Help us to realize that every child of our nation is in very truth our child, a member of our great family. By the Holy Child that nestled in Mary's bosom; by the memories of our own childhood joys and sorrows; by the sacred possibilities that slumber in every child, we beseech Thee to save us from killing the sweetness of young life by the greed of gain.

—From *Prayers of the Social Awakening*

## MORE CHILDREN NEED BIBLE INSTRUCTION

It is estimated that approximately 17,000,000 children from sixteen years of age down receive no religious instruction and have no contact with a church. Clarence H. Benson claims that

Two out of every three Protestant children are not enrolled in Sunday school and seem hardly likely to be. Statistics indicate that about one fourth of the pupils in daily vacation Bible school have not previously been reached. . . .

Juvenile delinquency rises 52% when schools close, and street accidents increase 50%.

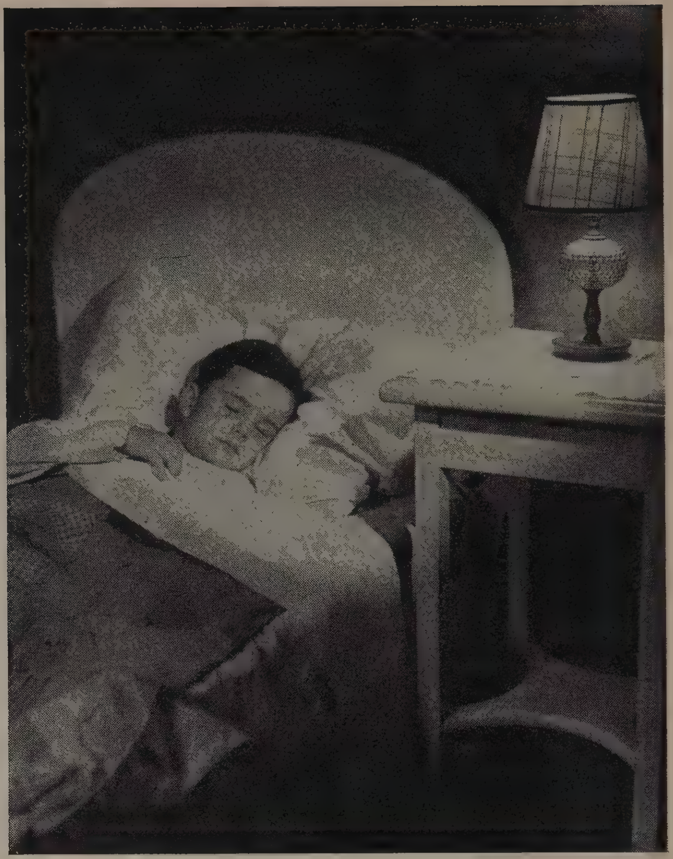
The population of the United States is approximately 150,644,345 (1950 census). The church member population is less than half of the total population. In round figures, 48,000,000 represents the membership of all the Protestant churches, which is approximately three tenths of the present. The seven-tenths non-Protestant people are an enormous group for evangelization, and a mighty numerical odd against Christianity. From among the seven tenths, or approximately 112,000,000 non-Protestant people, come the children who are direly in need of Bible instruction, for what they are getting is either unorthodox, paganistic, or nothing at all. In the light of these figures, the generally estimated 17,000,000 children receiving no religious instruction falls short of the actual number, which is likely 24,000,000. What an army of neglected children who challenge Protestant Christianity to bring them Bible instruction through the summer Bible school! —C. F. Yake

## DEATH BY THE TRACTOR

During 1949, 33 farm people in Ohio were killed while operating farm machinery. Twenty-four of these deaths resulted from the misuse of the farm tractor. The tractor overturned and crushed 10 farmers to death; four were crushed between the tractor and the drawn implement; while 3 fell from the tractor and were run over.

We could avoid many of these tractor accidents by (1) always hitching to the drawbar when we pull an extremely heavy load, (2) reducing the speed before making a turn and (3) permitting only the operator to ride when the tractor is in operation.

—*Archbold Buckeye*



# A Brief Look at Poliomyelitis

Dr. Dana Troyer

*More children than adults are affected by polio. Proper rest is one of the wise precautions to take if cases occur in your community.*

POLIOMYELITIS, more commonly known as polio, is a disease caused by a virus. It is sudden in onset and most frequently seen between July and October. The incidence is higher in children than in adults and occurs oftener in the country than the city. The disease can cause crippling and death but is not nearly as common a cause of death or crippling as general public opinion would lead one to believe.

### Here Are Some Symptoms

This disease may start with any one of a number of symptoms, such as fever, tiredness, headache, vomiting, diarrhea, constipation, and stiffness in the neck and back. But since many other childhood diseases start in a similar manner, one should never immediately conclude that a child with any of the above listed signs has poliomyelitis. About eighty per cent of cases with poliomyelitis develop one or more of these symptoms but recover completely in the course of a few days. In about twenty per cent, signs of muscle spasm or paralysis may be expected. Before paralysis develops it is virtually impossible to diagnose the disease unless a spinal puncture is done. In this procedure the physician uses a needle to draw off a sample of fluid from around the spinal cord. By noting its composition he is able to tell whether a person has poliomyelitis even before paralysis has developed. If there is an epidemic in your area and any of these symptoms should appear in a member of your family, put him to bed and consult a physician. There is some evidence to show that plenty of rest in the early stages of the disease lessens the severity of the attack.

The virus of poliomyelitis is such a small organism that it cannot be seen by the ordinary instruments used to study bacteria. It grows only in living tissues; so cannot be studied in the test tube as are bacteria. Research is continuing in spite of these difficulties, and we hope that in the near future a miracle drug will be discovered to set the earth free of this pestilence.

It is not known exactly how the virus enters the body, although it has been found in the nose, throat, and bowel discharges of humans. Some believe the virus enters at one of these points. It is found also in the brain and spinal cord. In these last mentioned places it causes injury to the nerve tissue and thus may leave the patient crippled. The organism has a special taste for nerve tissue which is unfortunate, for otherwise its presence in the body would not affect us at all. The seriousness of the disease depends on how much damage is done to the nerve cells by the virus. A nerve cell within the brain or spinal cord once dead cannot regenerate. The muscle fibers which the dead nerve formerly controlled also die, and paralysis results.

### How Does It Spread?

How this virus gets from one person to another is not definitely known. Since the virus has been found in sewage, the fly is held suspect. Another possibility is that the disease is transmitted from person to person by direct contact.

It is certainly wise to wage war on the fly with screens, spray, and fly-

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*Dr. Dana Troyer has served as a missionary doctor in India. At the present time he is doing advanced study in medicine in Chicago.*

swatter and to maintain proper sewage disposal. It is also wise to practice quarantines as outlined by your physician.

The cure for poliomyelitis has not been found, but we have learned much about its treatment. Here are a few general rules to follow in case an epidemic strikes.

The disease can cause paralysis and death with spectacular rapidity. This is why people fear poliomyelitis. Some take their families and move to other localities. But instead of protecting, this rather tends to further expose them to strains of virus to which they may not be immune. It also spreads their strain to other communities if they happen to be carriers. It is better to stay home.

If cases of poliomyelitis are occurring in your community, see to it that the household gets its proper rest. Do not permit overfatigue or chilling, and avoid late nights.

**Cautions**

Group gatherings should be avoided when a community is in the midst of an epidemic, especially when it involves people coming from a long distance. If there are no cases occurring, organizations which ordinarily function in the summer, such as church, school, summer camps, and swimming, should be allowed to continue. Caution is to be commended, but an overly cautious attitude can have emotional repercussions in children, and should be avoided.

Wash your hands thoroughly and frequently with soap and water, especially before handling foods. Boil any water which may be suspect. Clear water is not necessarily virus free. This is true also as regards swimming. The local Public Health Authority can give you an idea as to whether any particular lake or body of water is a safe place to swim. If there is sewage contaminations he will most likely advise against swimming.

Avoid surgery about the mouth and throat unless it is absolutely necessary. Tonsil and adenoid operations and often tooth extractions can be allowed to wait until the worst months are over. There seems to be a definite increase in the incidence of poliomyelitis after surgery about the mouth. In fact, a wound occurring anywhere over the body should be very carefully cleansed and dressed, as there seems to be experimental proof that the virus can enter an open wound at any point and travel down the exposed nerve fibers to the brain and spinal cord.

Once the disease has struck and a given muscle loses its function, treatment for the return of that function will be instituted by your physician. About seventy-five per cent of the affected muscle's strength returns in nine months, and the remaining twenty-five per cent will return in the course of a two-year period. If at the end of this period the muscle strength is still below its normal capacity, it is fairly well accepted in medical circles that long and expensive treatments will not prove effective in further increasing the strength of the muscle.

**Some General Information**

Dr. Gaylord W. Anderson of the Mayo Clinic in Rochester, Minnesota, has pointed out that there has been an increase in the number of poliomyelitis cases reported to the Public Health Authorities yearly since 1905. He attributes the increase to the fact that more cases of polio are now being recognized than formerly. In the big epidemic of 1916 only those cases were reported in which paralysis had developed. More recently physicians are required to report all cases, even though paralysis may not have developed.

Here are a few figures which should make poliomyelitis a little less fearsome. The disease stands about forty-fifth as a cause of death in our nation. In 1947 cancer and leukemia, which is rare in childhood, killed ten times more children than did poliomyelitis. In 1948 tuberculosis caused 43,833 deaths as compared with 1895 deaths from poliomyelitis. Epidemic diarrhea and the more common rheumatic fever are much more to be dreaded than is poliomyelitis. Rheumatic fever kills one out of five and disables seven in ten of its victims. Poliomyelitis kills only one in eighteen and disables only three out of twelve. These figures tend to show that whereas this disease deserves attention and requires research it is not something which should make us extremely fearful.

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## STORYBOOK TRAVELING

I know a way of traveling
  Without even leaving home;
It's in a land of storybook,
  That I'm about to roam.

I'll settle down in an arm chair
  With some apples to eat on my way,
While I look at the books in my cupboard
  To see where I'm going to stray.

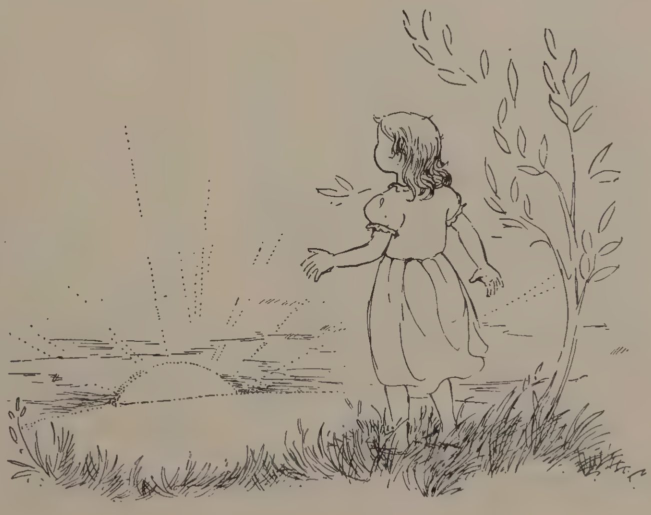
Should I go to the Alps with Heidi,
  Or out west with the Bobbsey Twins,
Or to the farm with Understood Betsy?
  Where shall my journey begin?

I might go with Black Beauty
  As from owner to owner she roams,
Or I could follow faithful Lassie
  Over the hills to her home.

No, I shall travel in Bible lands,
  I'm going with Joseph of old.
Far away into Egypt
  With the traders to whom he was sold.

I'll go with him from prison to palace
  Till his home folks reach him, and then
I hear a voice calling "Bed time,"
  And so I come home again.

*Rachel Ann Wenger wrote this poem. She is 12 years old and lives at Columbiana, O.*



# Community Life

## Farming in Kiowa County, Kansas

The biggest per cent of the income of Kiowa County is brought in by wheat farming and cattle raising. There are no major manufacturing plants in the county.

The types of farming vary from several kinds of rowcrop, wheat areas, to hilly grasslands. Approximately one half of the county is grassland and about one half wheatland. The grasslands are located in the southern part of the county, wheat in the central, western, and eastern parts of the county, with rowcrop area in the northern part.

The wheat-growing areas produce a fairly good yield, with averages about 15 (fifteen) bushels to the acre. The crops are greatly affected by the amount of rainfall and also when it falls.

The corn is usually fed directly to livestock; so it would be hard to judge how much it makes per acre. This last year was a very good year for raising corn and all the farmers who raised it had a good supply of corn ensilage or good grain to fatten cattle or hogs.

The grasslands of Kiowa County produce grazing for many good cattle. The ranchers usually have cows which raise good calves. The calves are kept until they are about yearlings. They are then usually sold to feeders who put them on a heavy feeding diet. The county also raises some nice show cattle that have won some show ribbons. The cattle are usually sold at Wichita, Kansas City, or Dodge City, although there are small auction sales in Greensburg and Coldwater.

The grains are usually marketed at one of the local elevators and then shipped to Hutchinson or Wichita. The elevators are continually being closed down because of shortage of cars to haul the wheat away. The elevators are expanding in some part of the county all the time. The different crops that are raised in Kiowa County include maize (sorghum), corn, wheat, barley, and oats. Wheat is the main crop, although maize crops are becoming larger because of the wheat allotment by the government.

The soil erosion problem is becoming bigger every day. The farming land is rolling enough that the water runs off in a hurry. Some of the farmers are starting with terraces but find it a problem as where to drain the water. Some of the farmers right around us have terraces which save their soil but which drain onto their neighbors' land and cause huge gullies in a short time. The conservation of the soil is being experimented with all the time by different farmers. Farming with the lay of the land (contour farming) would probably prove more satisfactory than terraces.

—Melvin Jantz

*The above was written as an assignment in an agricultural course at Hesston College, Hesston, Kansas.*

## Iowa Has Fewer but Larger Dairy Herds

Some widespread shifts are being made on Iowa's dairy production scene. The trend is for fewer but larger dairy herds in the state, a decrease in total cow numbers, but more total milk production.

During the past two decades, the number of herds in Iowa has decreased 5 to 10 per cent and the number of dairy cows has dropped 15 per cent. Numbers have gone downward from 1,310,000 cows in 1929 to 1,088,000 cows last year. There are now fewer dairy cows on Iowa farms than at any time since 1922.

The drop in dairy cow numbers came largely on farms having from 3 to 9 cows, with the number of this size of herd decreasing 20 per cent. Some farmers in this group quit dairying entirely; others increased the size of their herds. During the same period the number of herds with 10 or more cows increased, with a sharp increase in number of herds with 20 or more cows.

These shifts are in the right direction in the opinion of Floyd Arnold, extension dairyman at Iowa State College. He believes the trend toward fewer dairy herds but larger herds will result in more efficient production of a higher quality product.

Production per cow is at an all-time record high. The average milk production of all of Iowa's cows went up from 4,480 pounds per cow in 1929 to 5,460 pounds in 1950. In fact, Arnold points out, production per cow has increased more than enough to offset the decrease in total cow numbers. This has resulted in an increase in total milk production. Iowa produced 5.94 billion pounds of milk last year compared to 5.87 billion pounds in 1929.

Increased efficiency is also showing up in better use of available labor. Larger herd owners are moving more and more toward mechanization which is necessary to meet the tightening labor situation on farms.

Quality is expected to get a boost as herd size increases for several reasons. The dairyman with a small herd of three to nine cows generally doesn't give his cows as much attention as the dairyman with a larger herd. The small herd owner also doesn't feel he can afford the equipment which helps produce high quality milk and cream efficiently.

And the small herd owner is right in his theories, in Arnold's opinion. When dairying is on a large enough scale to make it a major enterprise on the farm it can be developed into a more efficient enterprise.

—*Wellman Advance*

## Report From Arizona

Spring has come and summer is not far behind. Farmers are planting cotton and harvesting lettuce. Other farmers are dusting potatoes and cultivating melons or tomatoes. Japanese farmers are sending armies of pickers into their beautiful strawberry fields. In other fields are groups of hoers weeding the tender vegetable plants. A farmer's nose would detect odors of cured alfalfa. But in the citrus groves, the fragrance of orange and grapefruit blossoms is almost sickening while commercial bees are working frantically to make and store honey. Date growers are busy pollinating for next year's crop.

Our winter visitors have left with the birds for Oregon, Idaho, Montana, Iowa, North Dakota, Virginia, Indiana, Michigan, and Ohio. Only a few are left to go later. Our Sunday services have leveled off to the eighty and ninety levels now . . . and will likely drop lower yet during the really summer months. This winter was a mild one compared to the two winters before this one. It reminded me of our first winters here.

Our congregation experiences more coming and going than most congregations in the east or north would realize. While we lost a number of families during the year, we also have some new families coming in. In a general way the employment situation is some better here than it had been for a few years. Though as long as there are no more industries in this area, employment will be a problem. It is quite noticeable to us that there are many less properties for sale this spring here than there have been for a number of springs. A real-estate man tells me it is due to the fact that more people have been able to secure work . . . or I should say more satisfactory work.

The following note may seem quite insignificant, and yet to us as a congregation here, we are quite pleased to see the beginnings of the more common Mennonite enterprises. Henry Esch and his mother were the first in our congregation to buy acreage. They have small citrus groves. Chester Beiler, formerly from near Atglen, Pennsylvania, is the first to venture into the dairy business. He has a herd of some forty milking cows. There are others who have similar inclinations to become independent for their financial efforts. We see no reason why our industrious brethren and sisters could not make good here when so much dairy and poultry products must be imported into the Valley of the Sun for local consumption. For vegetable and cotton growing, competition would probably be too strong, since the tendency is toward large-scale farming. These large farmers buy up immense tracts of land and sink wells which our average Mennonite farmers could not even think of being able to do. But it is encouraging for us as a little group of Mennonites to see the beginnings of a successful rural work which we hope will develop satisfactorily for our folks which have the traditional ambition and thrift.

And while not too many of our folks here are really established financially, we are pleased that at least eighteen different properties are owned by our people. If developments continue, we can see no reason why farmers, dairymen, and poultrymen should not find a good market in the metropolitan areas not far away. However, we realize that with the extreme differences in climate here, our people from other areas would have more to learn here than they would in most other sections of the United States.

—Melvin Ruth, Phoenix, Arizona

### A LIVING MEMORIAL

Friends who were saddened by the unexpected death of Mrs. John A. Hostetler (Hazel Schrock) on Feb. 20 are now giving tangible expression to their sympathy and their Christian faith by establishing a living memorial. A Memorial Fund is being invested with the Mennonite Board of Education, for the purpose of providing scholarships at the La Junta Mennonite School of Nursing, from which Hazel graduated in 1947. It was her constant purpose through many years of preparation to give her life in Christian service. This purpose is now accomplished in the lives of others who will benefit by the memorial fund, from which scholarships will be made available to student nurses having a similar vision of Christian service.

Contributions to the fund are being received in care of:

**Hazel Schrock Hostetler Memorial Fund**

La Junta Mennonite School of Nursing
La Junta, Colorado

This is an opportunity for many Christians working together to build a monument more glorious than any one man's hands could erect. It is the fruit of a life dedicated to the service of Christ.

## Farm Outlook

Feed grain reserves are being fed out fast. The government is expected to hold back 300 million bushels of grain as a war stockpile. Unless farmers make every effort to produce maximum yields, there will be severe shortages during the coming year for the production of meat, milk, and eggs. Livestock and poultry numbers are increasing. The farm labor situation is becoming critical. Use labor-saving equipment and cut time through work simplification.

Geese will do a good job weeding your strawberry patch. They are just as selective as modern chemical weed killers.

Burlap and cotton bags should be cared for and re-used where possible. These fiber materials are on the critical list. Keep bags in use or sell them back to feed or bag dealers. Protect them from mice and weather.

Electricity is now available to almost everyone in the country. Twenty years ago, kerosene lamps, washboards and gasoline washers, ice boxes, coal and wood burning cook stoves, cast iron "flat irons," cistern pumps, and the water pail and dipper were all regular equipment for running a modern farm home. Today, most modern farm homes have been electrified. Lights make the farmstead and the home a happier, brighter place to work and live. Power from motors is making farm work easier and helps get it done faster. Work in the home is simplified. Electricity on the farm has changed our whole pattern of working and living. Advances in science indicate further technical influences concerning our pattern of working and living, in the near future.

The farmer's pocketbook will be fatter in 1951, but the money inside it will buy less than in 1950. The purchasing power of the farmer's dollar is declining and the production costs are increasing. Prices paid by farmers have gone up, while prices received by farmers have gone down the past two months.

Price roll backs and ceilings and impending ceilings are upsetting meat production plans which may lead to beef and pork shortages and black markets.

Do not cut back on pork production. Despite political and governmental actions, pork probably will be in good demand early in 1952. Chicken meat demands will also increase, and stronger broiler prices may be expected, beginning in July.

If you can milk more cows, buy cows and heifers bred to freshen this fall, as a strong price trend is expected. Milk production is not increasing as fast as the population. Stock up on good legume hay during harvest when price is in line. Grain shortages will increase demand for hay later.

The market situation for all grains continues firm and steady. —S. J. S.

## Homemakers Meet

Our homemakers' club was organized to meet a community need in the section of Goshen where Plymouth Street Chapel, a mission outpost of the Goshen College Y.P.C.A., has regular Sunday services. A number of the women in this section felt the need of some kind of fellowship with their neighbors, as many of them were lonely and had few interests outside of their home. We met this challenge last summer by organizing this women's club and by carrying on a children's club simultaneously to free the minds of the mothers while they were in the meeting. Both clubs have continued and the attendance has increased.

Typical subjects on family welfare discussed at our meetings by capable speakers are "Have Family Fun," "Teach Them Cleanliness," "Feed Your Family Well," "Care for Them When They Are Sick," "Lead Them in Straight Paths." Discussion and exchange of ideas and problems follow each talk and occasionally the meeting is varied with a baby shower for one of the local women and refreshments. The meetings are always begun with Scripture reading and prayer and a spiritual emphasis is given in the talks.

Although our facilities are so limited that all meetings are held in homes of the community and though our group usually numbers only from 10 to 16 women, we have been able to reach women whom the Sunday school could not reach and at the same time have shown them that Christianity is a vital, practical way of life, applicable to every phase of family living.—HELEN GOOD BRENNEMAN, Goshen, Indiana.

## University Courses Offered on Rural Missions and Economic Life

A one-year rural training course, sponsored by the National Council's Rural Missions Co-operating Committee, is to be given at Cornell University Sept. 17, 1951—June 9, 1952. Now in its tenth year, the course during the coming sessions will give special consideration to land reform and the problems of food production. Classes will provide studies in agriculture, nutrition, home and family life, rural education, and rural sociology.

Designed especially for furloughed and newly appointed missionaries, the course provides essential training for successful work with rural populations. Total cost of tuition and fees for the full year is $416.00. Missionaries are registered in Cornell University's college of agriculture and receive credit for their work.

Those who wish to attend should contact I. W. Moomaw, Rural Missions Co-operating Committee, 156 Fifth Avenue, New York 10, N.Y.

## Household Horizons

Last week I visited the sewing school at the Christian Street Mission. I have visited sewing schools before, but this school with its harmony of black and white among both teachers and pupils is especially interesting. After the sewing period a story hour is held with Bible stories and singing. When the pupils had gone home, the teachers gathered for discussion. I was impressed by their concern to bring the Gospel to the girls, some of whom do not come to regular services.

We do not have sewing schools in our country churches, but sewing circles. It is taken for granted that mothers teach their daughters to sew. Many of us learned our first stitches on quilt patches. Tongue in cheek we pushed our needles through the squares, knotting the thread and pricking our fingers. But we learned! I have the quilt made from my first patches. I can remember how slowly the pile of patches grew, and how often I counted them over, wondering if there would ever be enough for a quilt.

Quilt-making is not as common as it used to be, since we can buy blankets and bedspreads that take their place, and may be as economical as well. But there is a certain association attached to a quilt. The one containing my first uneven stitches is made of pieces left from the school dresses my sisters and I wore. We can recall any number of happenings just by looking at it, worn and faded as it is after years of use. My mother has a crazy quilt made of silk and velvet patches. It is a story quilt too; wedding dresses and wedding bonnets furnished some of the material. Girls and women of her day had "pick-up" work ready to take along when they went visiting, or had callers. "This patch was made at Brother Dan's," Grandma will say. "Your Aunt Mary gave me the pieces. See, we shaped them into a fan."

In some places folks have quilting bees or quilting parties. In this neighborhood we just say a "quilting." I remember the first ones I attended when I was a bride. I hoped my stitches would be even enough to be unnoticed among the rest. Our fingers flew, and I suppose our tongues as well. But I have very pleasant memories of those times and discover it has been a number of years since any of my neighbors have had a quilting. Perhaps that's because my neighbors have changed with the years. The quilts I helped make are now in use, and the adjoining farms have young tenants, who instead of offering advice sometimes ask it! Mary C. will come in to ask how to make cup cheese, or Anna N. to ask help in remodeling a coat. I can't make cup cheese, but I enjoyed helping with the coat.

Remodeling is a much more fearful undertaking than making a new garment. One cannot be the fifth daughter in a family, as I am, without having worn many made-overs. If at times I wished heartily for new things, I now find it very useful to know how to change a shabby coat or dress into a wearable one. My mother was adept at "making over." She knew how to salvage the good parts from a large garment for the smaller children's clothes. She cut carefully, basted carefully, finished carefully. Her finished garment did not have a "made-over look."

I like to sew. There's a pleasure in cutting into a bright piece of print, or crisp organdy. And there's a challenge in producing a creditable-looking snow suit from two worn coats. But I still find patching a rather dreary task. Patching calls for some philosophizing. I think of all the women who sewed for their families since time began; of Hannah making a little coat for Samuel, sewing love into the stitches; of Dorcas sewing for the poor with true charity. My life, I like, is like a spool of thread, and God is the tailor. He may use the thread to make a beautiful garment, or to sew on a lowly patch. He knows where it is needed most.

We delivered clean-up kits made by the "Little Juniors" to the M.C.C. on Tuesday evening. Our group of four reminded one of the New Testament women, as there were two Marys. We sat and chatted with Mrs. Byler, who told us among other things that relief clothing contributions this year have been tons less—I think it was 21 tons—than last year. And her husband who is abroad investigating, reports great needs. Maybe our needles have not been working as fast as they might.

Mrs. Byler is also interested in the needlework project of the Puerto Rican Mission. Some of us had attended her demonstrations and have bought some of this work. I have a piece which I treasure, made of homespun linen given me by my mother. Needlework, I thought, is universal among women. I have a fellow feeling for the Puerto Rican woman who made my luncheon cloth. And great respect for her skill! I could never duplicate the work she has done.

After the M.C.C. we stopped for a while to go through the new dormitory at the Lancaster Mennonite School. An "open house" was in progress. As we walked along the corridors looking into the cheerful rooms, and then into the inviting living room on the second floor, one of the Marys said: "I wish I were younger. I'd like to go to school here." I echoed her thought.

How many interesting people one can meet without traveling far from home! People who widen our vision so that we can look far away to see needs in other countries, or far ahead to see the needs of coming generations, or across the artificial barriers of race to see the needs of other peoples. And with enlarged vision comes of necessity enlarged responsibility.

—Esther Eby Glass

## How to Pay for a Farm

Oregon farmers have been in the seed business for years. It brings them $20,000,000 a year. Four fifths of the farmers in the Willamette Valley raise seed of one kind or another. On the irrigated projects in central Oregon growers specialize in the seed of legumes, particularly Ladino clover and red clover. One hundred companies in the state have gone into business gathering, cleaning, and selling seed.

Small seed production has spread into the newer irrigation valleys of the central and eastern parts of Washington, too. Farmers in these areas are attracted to seed because of their need for a profitable cash crop which will help them bear the burden of clearing, leveling, and ditching new farms. Seed is high-priced and they are getting amazingly large yields. Washington people are raising seed of Ranger, Buffalo, and Hardiston alfalfa, Kenland red clover, Ladino clover, dry beans, and certified grains and grasses. —*The Northwest*

## Trends and Problems of Communities in Virginia

*(A summary of one of the regional reports given at the annual Conference on Industrial Relations and Mennonite Community Life, March 30, 1951, at Kitchener, Ontario)*

About two hundred years ago the Mennonites migrated south across the Potomac River into what is now known as the Shenandoah Valley. They spread from there to other places. Being mostly a rural people, the Virginia Mennonites live for the most part in three main sections of the state: the Valley section, the tidewater, Newport News and Norfolk sections, also the extreme southern part of the state near the city of South Boston. The Conference includes also small congregations in Tennessee, Kentucky, and Florida. Since labor unions operate chiefly in congested manufacturing areas we, as a rural people, do not as yet have this problem with which to deal.

The year 1925 or thereabout marks the beginning of what we call a revolution or change in agriculture in Virginia. Prior to this time the farming interests centered around grain farming. Some of the protruding rocks are a testimony to the fact that the land was farmed too long. The Virginia farmer found himself in heavy competition with the mechanized, large acreage, grain farmer of the West.

Consequently, grain farming gave way to grass farming, and the farm poultry flock, to the commercial broiler and turkey industry. These two enterprises work together well, as one complements the other. The by-product of poultry raising is the manure, and this increases the fertility of the soil, which will in turn produce more cattle.

The German element in Virginia including the Mennonites, Brethren, and other denominations were responsible for pioneering the poultry industry. Charles W. Wampler, a name familiar to some of you, should be mentioned as a pioneer, also the late Jacob A. Shenk helped pioneer the poultry industry.

The new industry spread also to surrounding localities, such as the highlands of Virginia and West Virginia. Consequently many "have not" people have become "have" people. Some who formerly resorted to moonshining, as a means of livelihood, and were possessors of only a small patch of ground and several sheep became commercial poultrymen and larger land owners.

With the industry came the feed mills, hatcheries, and other allied industries. This affected the price of wages in the community to the extent of working a hardship on the farmer and small businessman, who often was not in position to compete in the labor market.

This change affected us in other ways, some good and some not so good. Formerly, our business life lent itself to simplicity in every aspect of life. Along with greater prosperity, however, came a more complex home life, a more complex social life, a more complex business life, and a more complex church life. Along

[Continued on page 32]

*Viewpoints on World News*

# Large Corporations Become Larger

## Carl Kreider

The newspapers recently carried the announcement that the American Telephone and Telegraph Company now has one million stockholders. Although it is the first corporation anywhere in the world to reach this figure there are many corporations where the number of stockholders is so large that the great majority have never attended a stockholders' meeting, many have never seen the property in which they have an ownership interest, and some would probably not even know the names of the officers of the corporation or have anything but a very general idea of the products which the corporation manufactures. A number of these corporations have total assets of over $1 billion each. The wealthiest is reputed to have more assets than the combined wealth of thirteen of our smaller states. What are some of the implications of these facts?

### Before Modern Corporations

The oldest form of business organization in the world and the one which is still the most numerous in the United States is the sole proprietorship. This is the simple form of business where one man owns and controls the entire business. The most obvious example of this type of business is the ordinary farm. By far the great majority of all farms in this country are sole proprietorships; it has been estimated that there are six million of them. This form of business is also the most common in the retail store; about 1,350,000 of them are sole proprietorships. Large corporations also exist in the retail trade, however, and although corporations account for only 12 per cent of the number of retail establishments in the United States they sell nearly half of all of the goods sold at retail in this country. One of the pronounced advantages of the sole proprietorship is the fact that it is easy to assign responsibility. The person who owns the business also controls it. If any policies are followed which are open to question it is easy to assign responsibility.

Partnerships are often formed when a business wishes to expand by having two or more owners. This form of business is also very old, and through the years a comprehensive body of legal opinion has clarified the status of the partners. Each partner is responsible not only for his own acts but also for the acts of his partners. If the partnership becomes insolvent, each partner individually is personally responsible for the debts of the partnership. This means that one partner who has worked hard all of his life to save money may have to use some or all of that money to cover the mistakes of a less prudent partner. For these reasons and others most businesses seeking to expand have looked to the corporation, rather than the partnership, form of business enterprise.

### The Beginnings and Growth of the Corporation

Although the proprietorship and the partnership are very old business forms, the corporation is a relatively recent development. In the sixteenth and seventeenth centuries, when the British Empire was expanding throughout the world, some of the great trading companies such as the Hudson Bay Company and the East India Company were corporations. The king of England gave special charters to certain of his subjects to enable them to carry on business in this way. Corporate charters were considered to be unusual privileges and they were rarely granted. Adam Smith, a prominent writer on economics only 150 years ago, talked little about corporations, and it apparently never occurred to him that corporations might be useful for manufacturing enterprises. Smith most certainly would have been surprised if he had known that today nearly 95 per cent of all products manufactured in the United States are produced by corporations.

As long as every corporate charter was granted only by a special decree of a king (or in the American colonies a colonial governor) or by a special act of the British Parliament or by an American state legislature, relatively few corporations developed. About 100 years ago, however, states started to pass laws which permitted anyone to secure a corporate charter by following certain specified legal procedure. At first there were many legal safeguards. A corporation could not own stock in another corporation with a view to controlling it; corporations were strictly limited as to size; charters were of relatively short duration; the purpose for which the charter was granted was limited. In the course of the past 100 years most of these restrictions have been removed. Many of our great corporations are in reality holding companies, that is, much of their assets consist of stock in other companies. Cases have been found where one corporation owns a controlling interest in the stock of another corporation, which in turn controls another corporation, which in turn controls another corporation, and so on until there were actually ten "layers" of corporations between the top holding company where all of the control resided and the bottom operating companies which actually do the work. There are now no longer any restrictions as to the size of a corporation; charters are often granted for 99 years, 999 years, or in perpetuity; and the purposes of a charter are drawn in such general terms that they can do "any lawful business."

This brief history has been given to show that what was only a short time ago regarded as an unusual privilege has now been assumed by many individuals to be an ordinary right. What are the problems which it presents to the Christian businessman?

[Continued on page 32]

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## LARGE CORPORATIONS

[Continued from page 30]

### Corporations and Christian Stewardship

The most significant of these problems arises from the divorce of ownership from control. In the proprietorship and the partnership ownership and control are clearly identical. They may also be the same in a small corporation. The stockholders elect the board of directors and the board in turn appoints the officers who run the business. In the small corporation the members of the board of directors often own most, if not all, of the stock of the corporation. Some of the board are often also executive officers of the corporation. When a corporation has a million stockholders, or even 10,000, this is obviously impossible. In the Pennsylvania Railroad, for example, the largest single stockholder owns only three tenths of one per cent of the stock, and the twenty largest stockholders combined own less than three per cent of the stock, and yet not a single one of these individuals is a member of the board of directors. Even though a corporation has a quarter of a million stockholders, seldom do more than 250 show up for a stockholders' meeting. The other stockholders either vote through proxies or do not bother to vote at all.

The real owners of the business, therefore, the thousands or even hundreds of thousands of stockholders, have practically nothing to say about the control of the property which they own. Who is responsible for the policies of the corporation? If the workers are mistreated, if the product is falsely advertised, if competitors are ruthlessly driven to the wall, who is to blame? The conventional answer that the responsibility lies with the hired managers or executives of the corporation is entirely too simple an answer. The owners or the business have hired the executives; the owners must also accept some of the responsibility. The principles of Christian stewardship would seem to indicate that the Christian owner has a greater responsibility than merely to cash the dividend checks of the stocks in the corporations he owns. It would also seem to be necessary to study the nature of the corporation he owns, the products it manufactures, and the business practices it follows. Only to the extent that the stockholder does this can it be said that the stockholder has been a careful steward of the property entrusted to him.

## FARMING IN THE LAND OF THE MIDNIGHT SUN

[Continued from page 6]

whip up the glacial flour from the annual deposits along the bars of the streams. None of the land so built has a great enough depth to warrant having it exposed by ill-considered farming methods. A good winter cover is essential, and a rotation that includes long-lived grasses and legumes builds up the organic matter, and with it the fertility. Windbreaks of native timber, spaced at appropriate intervals, both as the farm is being developed and later to furnish protection to the intervening cultivated strips and a future fuel and lumber supply, seem to have an important place in the farming scheme.

On the sloping lands and deeper soils laid down as water or loessial deposits the water-erosion hazards are high. These immature soils have high erosion tendencies. They cut quickly and deeply as runoff water concentrates on them. Here contour farming can be used effectively, and experience may show that terracing or diversion channels, coupled with crop rotations, have an important place. Sheet erosion is present, too, and rain on the thawing soil in the spring can flush a layer of the most productive soil from the slopes and redeposit it on the bottom lands.

### Gather Information

The prospective settler today may well think over the 1914 suggestion of Hugh H. Bennett, "Before going to Alaska it would be strongly advisable for the prospective immigrant to make a careful study of the geography of the region, its climate, soils, crops, transportation facilities, market conditions, and population; and sufficient capital should be available to carry the new farmer through a period of one or more years during which he will be busy clearing land and constructing necessary buildings."

Good judgment obviously needs to be the companion of good farming. There's no more reason for laxity in developing a farm in Alaska than there is in the States. There are people there who realize this, and their counsel can be used to excellent advantage by the farmer who is caught irresistibly by the wonders and drawing power of the Northland.

You feel something of the settler's struggle for permanence in the names they coin for their farm homes, "Dun-Roamin," "Starvation Acres," or "Atlasta Home."

## TRENDS AND PROBLEMS

[Continued from page 29]

with other effects of expanded industry should be mentioned absentee ownership of farms. Heretofore a farmer was considered doing well to own one farm. Now many own two, three, four or more farms. This has contributed to the rise in land value. My father informed me only lately that the land where we now live was worth around forty dollars per acre in the year 1900. Ten years ago the same land would have been worth one hundred dollars per acre, and now it would be worth two hundred to two hundred fifty dollars per acre. The net result of this increase of land value is that it makes the ownership of a farm to some would-be farmer prohibitive.

The following are a number of summary statements relative to our Virginia trends and problems.

1. We do not at present have many labor union problems.
2. The ministers of the various congregations discourage membership in farm organizations.
3. Farming land is available for the young would-be farmer, but at a price which is often prohibitive.
4. The South is wide open for colonization.
5. Eastern Mennonite College is now beginning to offer courses once more in agriculture.
6. The fact that Mennonites have gained for themselves the reputation as being good farmers, is a reputation not to be deplored. A Mennonite can be a good farmer and a good missionary at the same time.
7. Our ministers tell us that prosperity hasn't done the Mennonites any spiritual good.
8. I Tim. 6:10, 11. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. —John F. Shank

# Safety Council Lists

Ten Safe Practices for Farm Safety Week

To back up President Truman's call for the adoption of safe practices during National Farm Safety Week, July 22-28, the National Safety Council herewith lists ten farm safety practices that will help reduce the farm accident toll if they are adopted and followed.

1. Keep Machines in Good Repair: Keep all guards and safety devices in place. Stop machines before unclogging, oiling, or adjusting them. Don't wear floppy clothes around machines.

2. Operate Tractors Safely: Start tractors smoothly; turn corners slowly. Avoid ditch banks and soft ground. Always hitch to the drawbar.

3. Use the Right Tools for the Job: Make sure your tools are in good, safe condition. Keep them in a safe place.

4. Watch Your Step to Prevent Falls: Keep ladders and steps in good repair, with no loose rungs. Make sure they are easily accessible in case of emergency.

5. Speak to Animals When Approaching Them: Keep *them* calm by acting with calm self-assurance *yourself*. Keep bulls in a safe bull pen.

6. Know and Obey All Traffic Laws: Follow safe driving practices. Read and heed all traffic signs.

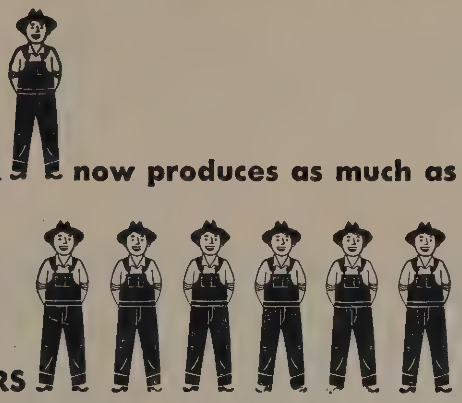
7. Be "Firesighted": Don't smoke around the barn. Pour gasoline or kerosene outdoors to prevent the accumulation of treacherous vapors. Dry clean outdoors. Don't use kerosene to start fires. Be careful with matches.

8. Be a Good Housekeeper: Have a place for everything and keep everything in its place.

9. Apply First Aid Promptly: Even minor injuries may be dangerous if they are not treated immediately. Keep first-aid kits in the house, in the barn, and on the tractor.

10. Treat Guns as If They Were Loaded: Keep guns unloaded except when actually using them. Aim *only* at targets you want to shoot.

**1850 to 1950**



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Beacon Milling Co., Cayuga, New York .......... 31, 34
Brunnerville Iron Foundry, Brunnerville, Lancaster County Pennsylvania .......... 31
Brubaker, J. Lester, Rohrerstown, Pennsylvania .......... 31
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio .......... 31
Cumberland Valley Hatchery, Maugansville, Maryland .......... 33
Eastern Mennonite College, Harrisonburg, Virginia .......... 35
Friendly Book Store, 234 West Broad, Quakertown, Pa. .......... 31
Hess, Mrs. N. H., Lederach, Pennsylvania .......... 31
Hesston College, Hesston, Kansas .......... 34
Hubbard Farms, Box 32, Lancaster, Pennsylvania .......... 31
Leaman, George W., Mount Joy, Pennsylvania .......... 2
Martin, D. H., Elizabethtown, Pennsylvania .......... 31
Mennonite Publishing House, Scottdale, Pennsylvania ...... 31, 36
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania .......... 2
Shenk, Coffman, Biglerville, R. D. 1, Pennsylvania .......... 31
Shenk Hatchery, The, Harrisonburg, Virginia .......... 35
Strout Realty, Bally, Berks Co., Pennsylvania .......... 31
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pa. .... 31

*A group of college students in the animal husbandry class on a field trip. Emphasis is placed on the practical aspect of farming.*

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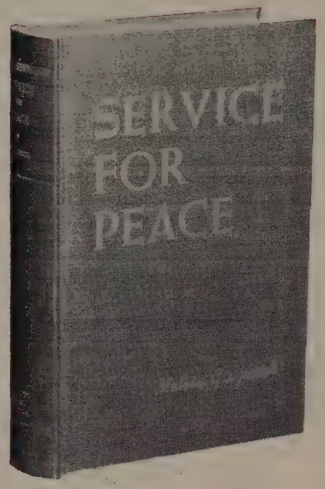

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**Mennonite Community Sourcebook**—contains valuable source and reference material particularly for rural communities. For those seeking to create and maintain interesting activities for Christian youth.

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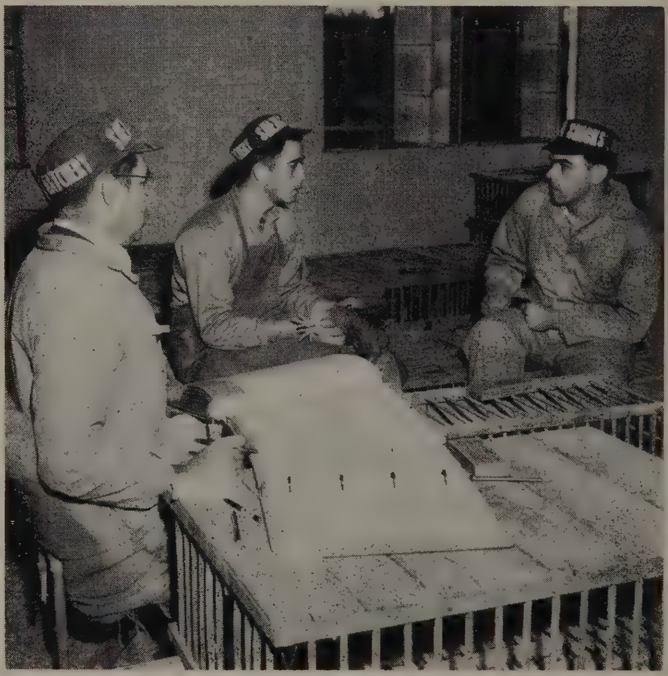

# Our Churches

The **West Liberty Church** of McPherson County, Kansas, is located near Windom and is one of the congregations that was planted in central Kansas in the latter part of the nineteenth century.

The present membership is 104. Most of the members are descendants of pioneers from Somerset and Lancaster counties in Pennsylvania, though some families had lived for many years in Indiana, Ohio, Virginia, and other states.

Joseph G. Hartzler is the bishop in charge of this congregation and Menno M. Troyer is the minister.

The building shown here was dedicated in 1949.

The members of this church have scattered into many directions. Included in these have been a missionary nurse to Africa and a medical missionary to India.

The weekday occupations of the members are farming, poultry and stock raising, teaching, carpentry, and mechanical work.

## Mennonite Community

AUGUST 1951

Volume 5 Number 8

**Editor**
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**Associate Editors**
Paul Erb, Scottdale, Pa.
Guy F. Hershberger, Goshen, Indiana

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Page 21: Supplied by G. E. Tehker
Page 25: Ivan Moon

**Note:** The July cover scene caption stated that the boy and goat were photographed on the E. Z. Yoder homestead near Smithville, Ohio. It should have read, "the C. Z. Yoder homestead near Smithville, Ohio."

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# Contents

Clad with Grains ........ 4
*John G. Neihardt*

Kansas Harvest ........ 4
*Vachel Lindsay*

The Growth of Industries at Hesston, Kansas ........ 6
*Daniel Kauffman*

The Lost Parents of Europe ........ 12
*Charles R. Joy*

Dairying in North Dakota ........ 15
*Elvin Glick*

Editorial ........ 16

Maintaining the Family Farm in an Industrial Age ........ 17
*Albert H. Weaver*

Flies Can Be Controlled ........ 20
*G. E. Lehker*

We Can Be Safe at Home ........ 22
*Arlene Hess*

Young Community ........ 24

Community Life ........ 26

Viewpoints on World News ........ 30
*Carl Kreider*

# *Clad with Grains*

The shrewd, prophetic eyes that peered of eld
Across the Danube, visioned naked plains
Beyond the bleak Missouri, clad with grains,
Jewelled with orchard, grove and greening garth—
Serene abundance centered in a hearth
To nurture lusty children.

—From *The Sowing of the Dragon*
By John G. Neihardt

# *Kansas Harvest*

On through the ranges the prairie-dog tills—
Scooting past the cattle on the thousand hills . . .
Ho for the tear-horn, scare-horn, dare-horn,
Ho for the gay-horn, bark-horn, bay-horn.
Ho for Kansas, land that restores us
When houses choke us, and great books bore us!
Sunrise Kansas, harvester's Kansas,
A million men have found you before us.

From *The Santa-Fe Trail*
By Vachel Lindsay

On the farm of D. W. Bontrager, Yoder, Kansas, men operate a number of combines in the busy harvest season.

# The Growth of Industries at Hesston, Kansas

## Daniel Kauffman

*A changing rural community can be the center of small, farm-related industries.*

IN 1908 the town of Hesston, Kansas, was nothing more than a cream station, a post office, and a few other store buildings. An interesting story is told about the size of Hesston at this time. A prospective college student from Lancaster, Pa., asked the early school pioneer, J. D. Charles, the population of the town of Hesston. He informed the girl that all the trains stop. The girl was impressed, for many trains did not stop at Lancaster. He did not tell her there is only one train. Since that time the town of Hesston has grown. The 1950 census recorded a population of 705.

The primary reason for Hesston's growth is the fact that Hesston College is located here. Were it not for the school, Hesston would be little more than a grain elevator town. Bigger town and city accommodations are not far away. Newton is a town of about 12,000 seven miles away. Moundridge, six miles to the north, has a population of about 2,000. Wichita, the real urban center for central Kansas, is located thirty miles south of Hesston. Wichita now has a population of well over 200,000.

Hesston College and the Mennonites have had a dominant role in the development of the town. There are twenty-three business houses in town, of which nine are Mennonite-owned. Owners of many of the businesses, the president of the local bank, and the postmaster are among the college's alumni.

Hesston has a weekly newspaper called the *Hesston Record*. The editor of this paper, Harold Sommerfeld, is a Hesston College graduate and is deacon of the Hesston Mennonite Church. For five to ten years he was teaching school in or near Canton, Kansas. During the war local pressure became strong enough that it was necessary for him to leave the teaching profession, at which time he worked on a farm for Leo Hostetler at Harper, Kansas. He had conviction to get into some type of work that would leave a stronger witness in the community. Opportunity arose for the purchasing of the Hesston Record Firm. As an editor of a weekly paper, he has many opportunities to witness, not only in his contacts with businessmen but through the printed page. He is a popular job printer in town. Nearly all of the printing that goes on in the town of Hesston is done by Harold Sommerfeld at the Record Printing Office. He also has done a large amount of the tracts that are shipped throughout the United States. The South Central Conference

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*Daniel Kauffman is a native of Hesston, Kansas, and during the war was in Civilian Public Service. He is now business manager of Hesston College and is father of a young son and young daughter.*

**MAIN STREET LOOKING NORTH**

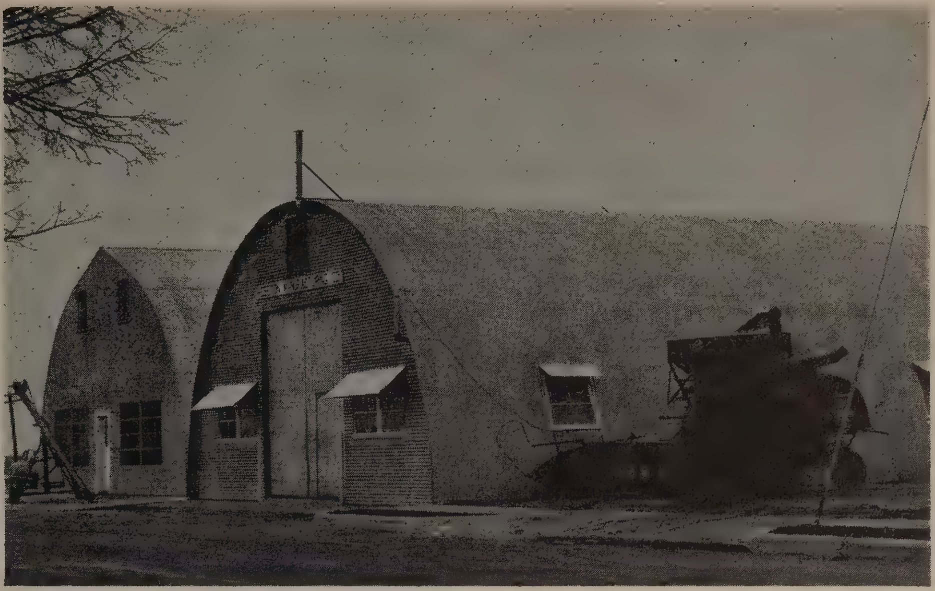
**The town of Hesston in central Kansas numbers 705 inhabitants, has twenty-three business houses, and is the seat of Hesston College and Bible School. It is located in an agricultural county that in recent years has shifted from wheat farming to include turkey and livestock raising.**

has all of its printing done at the Hesston Record Company.

The community doctors are also members of the Mennonite Church. Drs. Paul and Fred Brenneman have modern offices and serve many people. One of their policies that has helped to build up the practice is that they feel the need of divine assistance on every case. Before every operation they pause with the surgery personnel and the patient to have a word of prayer and ask God's blessing on the operation. This does something to still one's nerves just before he goes under the surgeon's knife.

**INVENTOR AND MANUFACTURER**

**Lyle Yost is at his desk at the Hesston Manufacturing Company. In the summer of 1946 he thought of an improvement for a combine while at work in a wheat field. The idea was practical and it led to the founding of the Hesston Manufacturing Company.**



**HESSTON MANUFACTURING COMPANY**

**Located in the northwest part of the town this company employs forty men. It was organized in 1947 to produce combine unloading augers. The company also produces other parts for harvesting machines. Ninety-five per cent of the products are conceived originally by farmers.**

## Ideas and a Manufacturing Company

The largest business in town is the Hesston Manufacturing Company. The company was organized in 1947 for the sole purpose of manufacturing combine unloading augers. The idea came to Lyle Yost, now president of the firm, as the result of a need on the part of custom combiners to save time for more efficient operation. During the summer of 1946 Lyle was sitting in his pick-up in a wheat field in eastern Colorado, keeping track of the time his men lost stopping to unload their combines. He figured that his two self-propelled combines could gain five hours per day of valuable cutting time if they could unload on the go or at least unload in two minutes at a stop. It was that afternoon that the Hesston Manufacturing Company was conceived. Lyle came home and took his idea of an unloading auger to Aden Holderman, the local blacksmith man. The idea seemed to click with local farmers and the two of them, along with Elmer Berner, organized the firm and started production. The company slogan is, "To make Good Combines Better." They are now manufacturing seventy-one different items in the agricultural field. Most of them are combine improvement parts. Ninety-five per cent of the products they manufacture are conceived originally by the farmer himself. As the farmer is working in the field he may have a problem with the mechanical work-

**OPERATING A RAM TURRET LATHE**

**John Culp, formerly of Tiskilwa, Illinois, operates a lathe at the Hesston Manufacturing Company. Because the company is small it can go into production of a new item in just a few days after the idea is conceived.**

**AT THE STEELWORKER**

**Jacob K. Schmidt and Henry Reimer operate the company's steelworker. The farmer-tested products of this company are shipped to points as distant as North Africa and China. More than 3,000 dealers throughout the United States and Cuba handle the products.**

ings of his combine. As he is there on the combine and conceives an idea of how it might work better, he will bring his idea into the manufacturing firm and together they discuss the plan. Before long the manufacturing company is in the process of putting the item into production. To the dealer and distributor the Hesston Manufacturing Company is filling a large place in the farm machinery field by making combine improvements conceived by farmers, operators, and dealers. They oftentimes fill a need which can not be met by the major manufacturer because the changes in manufacturing procedures in assembly lines can not be made easily and quickly enough. Most of the larger manufacturers are manufacturing items which were conceived several years in advance. A small organization like the Hesston Manufacturing Company can be in production in just a matter of days after an idea is conceived. Most of the major companies are in the industrial section of the country. Hesston Manufacturing Company is located in the center of the agriculture section in the nation. Because of this strategic location they are in position to receive these excellent ideas from the farmers who use the machine.

Hesston Manufacturing Company also meets another need. The company frequently supplies necessary parts when a major company, such as John Deere or International, can not meet the need or the demand. For instance, last fall while John Deere was on strike they made sprockets to fill a demand in the harvesting of maize in Texas, Oklahoma, Kansas, and Colorado. Massey Harris for the past several years has been unable to fill their needs for sorghum attachments and slow-down sprockets on this self-propelled machine. Hesston Manufacturing receives the work orders direct from the larger companies and they then manufacture for the original John Deere and Massey Harris dealers.

The Hesston Manufacturing Company now employs forty men. At the time of this writing all of them are Mennonites. They drive in from the Mennonite section from Hillsboro, Newton, Moundridge, and Hesston. Up to this time there have never been any labor organization problems. On a number of occasions labor unions have tried to come in and organize but because of the solid Mennonite philosophy that is prevalent in the factory, no progress was made.

**AT THE MILL AND ELEVATOR**

**A scene at the Hesston Mill and Elevator shows Milton Miller (left), Ordo Troyer (center), and his father, Roy S. Troyer (right). A customer, Clayton Wenger, is before the counter. Seven full-time men are employed at this business which began in the depression years.**

The company has now grown to an international concern. There is a distributor in Cuba. Orders are received from China, Lebanon, Indo-China, North Africa, and Canada. The largest order ever shipped out of Hesston at one time was valued at $90,000. During the year 1950 gross sales amounted to over $500,000. There are now more than 3,000 dealers scattered throughout the United States and Cuba.

Lyle Yost has stated that they have been a success because they are small. They are able to get into production fast after an idea comes to them and because their ideas are always farmer-tested originally. An idea conceived on paper does not always work, but usually a farmer's idea for improvement of a machine after he has run it for several years will work. Mr. Yost stated it has been hard work and that it has taken a lot of drive and promotion to get their ideas across but because of good co-operation and a big advertising program, they have succeeded in the field. The future looks good. Yost seems to feel they will be able to get enough steel to go through this war period because they are manufacturing agricultural products. At this time the U.S. Government recognizes the value of having agriculture machines in first-class condition at all times. The U.S. Government has declared agriculture as an essential industry. There is no reason at all why the firm should not experience a steady growth through the coming years.

### Mill and Elevator Meets Farmers' Needs

Another large business which fills a big need in the community is the Hesston Mill and Elevator owned and operated by Roy S. Troyer who is a member of the Board of Trustees of the Hesston Mennonite Church and also treasurer of the South Central Mission Board. Troyer started his business in the depression years when farmers had the problem of having plenty of grain but not the necessary ingredients to go with the grain to make it a balanced ration. Troyer conceived the idea that he should start a business that would ship in the ingredients that the farmers can not raise themselves. Farmers now bring their grain to the mill and by doing the necessary grinding and mixing, Troyer adds the ingredients necessary to make a balanced ration. The idea has worked through the years. Hesston Mill and Elevator employs seven full-time men. All of the employees are members of the Mennonite Church. The original inventory amounted to $1,500. There is now an average inventory of $20,000. Troyer states that his business has been a success partly because of the trend of the times and the development of agriculture in the fields of feed and feeding. The last decade has seen the state agricultural colleges put forth a lot of recommendations on feeding. Of course, this has meant a boom to feed companies. Troyer handles a great many items. He feels that he would rather make a little profit on many items than to make a larger profit on a few items. He handles any merchandise item from garden seeds to farm seeds and feeds of all types. He also carries on a fair business in poultry and egg buying. Through the small margin of profit on each item, Troyer has managed to expand his business by putting his profits back into business. He has related that he has only borrowed money to make his original investment. Since then all improvements have been made out of the profits of the business.

### Turkeys Are Raised and Processed

During the last decade many farmers have begun to raise turkeys. Last year thousands were raised in the Hesston community. During the early forties Albert Weaver began a turkey-dressing program on his own farm. (Albert is a member of the Pennsylvania Mennonite Church. The Pennsylvania Church is the original Mennonite Church in the Hesston community started by pioneers moving to Kansas from Pennsylvania, hence the name.) He felt that by dressing his own turkeys and making sales direct to the hotels and local grocery stores he could gain a larger margin of profit. His business has grown. In 1947 he established a partnership with Roy Troyer, owner of the Hesston Mill. They have arranged their business on a 50-50 basis. Al handles the sales work and Roy furnishes the building and some of the help. During the year 1950 dressing started in the early fall and continued on until December. The dressing plant dressed a total of 16,500 birds. During the killing season they employed six local men and ten women. Their sales outlet is through the chain stores, chain restaurants, and hotels in Wichita and Hutchinson. A processing plant is a real asset to the community. It not only provides work for local people who appreciate several months' employment out of the year on a part-time basis but also serves as an outlet for the local farmers to sell their birds at a higher margin than they could sell to the regular established processors.

**TURKEYS AND PACKERS**

**Mrs. Milton Miller and Mrs. Joe Brenneman are at work in the Royal Turkey Plant at Hesston. In 1950 this plant dressed a total of 16,500 birds, employing many local people and serving as an outlet for local farmers to sell their turkeys.**

TURKEY
TURKEY
TURKEY

### Lumber and Building Industry

Another interesting business in the community is the Kropf Lumber Yard. Ivan Kropf of Molalla, Oregon, purchased the Hesston yard in 1947. Kropf has a lumber mill in Oregon. As an enterprising young businessman he felt that if he had retail outlets for his lumber, he would be able to make a larger margin of profit by following his lumber from timber to actual construction. His first venture along this line was the purchasing of the Hesston yard. This is managed by Robert Diller, a member of the Hesston Mennonite Church and a Hesston College alumnus. Last year gross sales amounted to $150,000. When lumber was hard to get one could often buy lumber at Hesston when he could not buy it any place else. The yard also does a nice business in cement and hardware line. The lumber business seems to fit right into the Diller family. Robert's father is a carpenter and a number of his brothers are interested in building also.

### Locker Plant and Butchering

The Hesston Locker Plant plays a very vital role in the town and community. This was started in the middle forties by Titus Brenneman who is an alumnus of the school and a member of the Hesston congregation. Titus is a butcher by trade. He felt he could make his contribution in the community by establishing a butcher shop and locker service. There are now 328 lockers. He states that there has always been a good demand for lockers. His lockers are always reserved in advance with a waiting list. Home freezers have not cut his business. More meat is killed and processed because of the home freezers. Most of the people in the community have Titus do their butchering. In the past ten months he has butchered three goats, two hundred and fifty-two hogs, and one hundred and sixty-four beeves. During the last ten months he has cured fifteen tons of hams, bacon, and sausage. If you really want some genuine home-cured sausage, just call Hesston locker, 21. There is no place in the Mid-west that can quite equal Titus' smoked sausage.

### A Religious Bookstore

No town is quite complete without some type of religious bookstore. We have in our town the Hesston Book and Bible Room. John Diller is the proprietor. In the early forties John was farming near Harper, Kansas. A severe accident came his way which has put him in a wheel chair. In looking around for some type of livelihood, he decided to enter the book and radio business. He took a short course in a radio school and is now a licensed radio technician. His religious bookstore and radio shop are a real asset to the community.

**For Tourists and Travelers**

The newest Mennonite business in town is the "Village Motel," operated by Owen Hershberger, copastor of the Pennsylvania Mennonite Church. During the summer of 1950 Bro. Hershberger and his family built the commodious seven-compartment motel. It is another business that serves the community in a real way. The college draws many visitors through the year. Many of the visitors would prefer staying in a motel rather than in a private home. Hesston has no hotel. Hershberger conceived the idea that here he can be of service to the community and at the same time, be a real Christian witness to the world. Every room has religious mottoes on the wall. An attractive tract case is also available for visitors to pick up tracts. Hershberger has stated that on a number of occasions he has had a direct opportunity to be a Christian witness to travelers.

VILLAGE
MOTEL

**VILLAGE MOTEL**

**Visitors to the town and community find overnight lodging at the new motel which Owen Hershberger built in 1950. The white structure has seven compartments and ample parking space.**

**The Role of the School**

Hesston College is a Mennonite school, owned and operated by the Mennonite Board of Education. The program of the institution is Christ-centered. Emphasis is placed on the student. The college is interested in the total development of each student. The enrichment is in the area of the spiritual, social, physical, and the intellectual life. The school is set up in three departments, each of which is fully accredited. It is a four-year high school, a two-year junior college, and a four-year Bible school which gives the degree, Bachelor of Religious Education. A new development within the school of recent years, that will be of interest to the readers of this magazine, is the department of agriculture. For years our schools have been instrumental in taking our farm boys away from the farm and giving them some white-collared job. We are not minimizing the job that the graduates are doing in the positions they are holding, but our schools have not done very much to encourage rural living. In the fall of 1950 Hesston College started an agriculture program to aid the farm boys of the church. The larger percentage of Hesston students come from the farm. A boy now coming to Hesston College will have his vision of rural life enlarged. He is able to take courses in dairying, animal husbandry, crops and soils, feeds and feeding, farm organization, and management. Later on there is to be a course called the Mennonite Community. It is hoped that by constant reference in the class room boys will be challenged to go back to their local communities and go into farming as a vocation.

**FARMER AND GUINEA**

**Ralph Vogt is shown with one of the 3,000 guineas that he raised during the summer of 1950 in partnership with Howard Beck, Vogt lives on a farm west of Hesston and has two sons.**

**FLOCKS OF GUINEAS**

**Raising guineas is a new business that is developing around Hesston. Young fries are sold to local hotels, restaurants, and to the railroads for serving in the dining car. Guinea eggs market for 25¢ each.**

We train for nursing, we train for teaching, we train for every other vocation, but how much training have we done for farm work? There is a lot of theory behind fertilizing, feeding, and other aspects of farming that farmers ought to know. This is a new department. Within the next several years it is going to experience growth by leaps and bounds. The college is not interested in making farm boys able to earn more money. The Board of Education's primary interest in establishing this department has been to increase in the thinking of the boys the importance of solid rural family life. We can hardly get closer to God than to raise our children in a Christian way to till God's own soil.

### Town and Country

These are the Mennonite interests in town. Hesston is more than just a town of 705 population. It is also a rural community. Hesston's trade territory extends three to five miles in each direction. Central Kansas has a large Mennonite population. There are Krimmer Mennonites, General Conference Mennonites, Mennonite Brethren, Old Mennonites, Amish Mennonites, and Holdermans. The great percentage of Hesston's trade territory is in these various Mennonite farm groups. Harvey County, in which Hesston is located, is one of the richest agricultural sections of Kansas. Harvey County has never known a complete crop failure. During the thirties, crops were pretty small but nevertheless, every year there has always been a crop.

Wheat, of course, is the main crop and has been for a good many years in the Hesston area. However, in recent years, farms are getting so very difficult to obtain that young married men are now going into business farming with their fathers. It means that the quarter section of land that used to support one family must now support two. Two families can not make a living farming wheat on a quarter section; so many families are going into the raising of turkeys and livestock in order to get more income from their land for the two families. Nearly every farmer will have all the way from a few beeves up to sixty head and, of course, on every farm there are hogs anywhere from a few head up to sixty or seventy. Within recent years the turkey industry has been making great progress on the farms. Some farmers raise as high as 5,000 turkeys.

During the summer of 1950 Ralph Vogt and Howard Beck said that certainly there must be money in other types of poultry and together they ordered 3,000 guineas. Their first thought was to raise guineas for the eastern market where they are quite often sold on the table as either pheasant or prairie chicken. Toward the latter part of the season they found a very ready market, however, in the hotels of Wichita and Kansas City. It has been a profitable business and they are planning to go into it further next year. They have kept a number of hens and have found a splendid market for eggs. A guinea egg markets for 25¢.

Our winters are mild and even though the thermometer stands high during the summer, the humidity is low which makes a healthful climate.

The future of Hesston and its community is just beginning. The industries of the town mean that the city is going to grow. The new methods of farming mean that more people are going to be able to get support from the same amount of land. Summing it all up, one might say that Hesston illustrates how a church-centered community can be balanced in industry and agriculture.

**NEW BARN**

**Northeast of Hesston is this new barn on the farm of Harry Weaver. Most farmers of the area raise at least a few beef cattle. Some feed as many as sixty head.**

*If we do not help, who will?*

# The Lost Parents of Europe

### Charles R. Joy

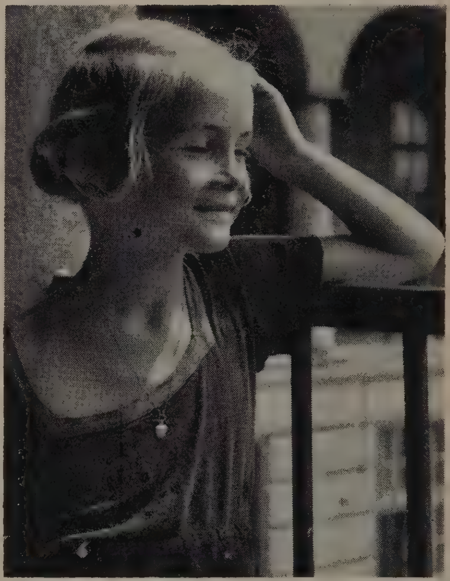
AMONG THE saddest things I ever see in Europe are the bulletin boards requesting news of the young men who have disappeared. There are the photograph, the name, the age, the birthplace, the description of the lad, the place he was last heard from, the place to which news of him should be sent. Many thousands of young soldiers were listed as missing in action, but their people still cling to a desperate hope that they may be still alive. Hundreds of thousands of prisoners and laborers have disappeared in the wastes of Russia, from Germany, Japan, Austria, and elsewhere. Are they dead? Are they alive? What has happened to my son, to my husband, to my father, to my brother? One feels the agony of crushed hearts as he looks at these bulletin boards with their hundreds of little pathetic queries, all in the same tenor. Can you give me any news? Can you give me any news?

It is not only a question of missing men. The women are missing also. From certain regions of Europe all the women from the ages of eighteen to thirty-five were sent off to the interior of the Soviet Union to satisfy the insatiable demands of that country. Many thousands of them have never returned. So the little cards are asking for information about mothers and wives and sisters and daughters.

All this misery is added to the dreadful losses of the war itself, the dislocations caused by the fighting, the voluntary or forced migrations of people, the parents sent in one direction, the little children sent in another. When the Nazis were shipping off men and women from the occupied zone in France to their concentration camps in Germany, large numbers of little children were packed into freight trains and sent down into the unoccupied zone in southern France. Many of them did not even know their names, and there were no marks of identification on them. The years have passed; the children have grown and changed. Who can bring children and parents together again, even if every member of the old family is still alive?

**A LOST GIRL**

**They call her Barbara now, but no one knows her real name, her country, her origin. She was found by a soldier in the woods. She is still crippled from her wounds.**



**Homeless boys from the Russian Zone who have just crossed the border. They are temporarily housed in the barracks at the great screening camp of Friedland in the British Zone. Notice their ages.**

## The Story of Barbara and Josef

I remember visiting one of the Korperbehinderten homes, a home for physically handicapped children, just outside of Vienna, and there I met little Barbara. She was found in the woods by a soldier. She was badly wounded. The soldier could not take care of her; so he took her to the home of a peasant and left her there. But the peasant could not long bear the additional cost of supporting the child; so finally she was brought to this home and school for crippled children. She has a sweet face, this little girl, but no one knows what her name really was, or even what coun-

### ABOUT THIS ARTICLE

The article on these pages came unsolicited to our desk. The author was soon to leave for another trip abroad as International Field Representative of CARE and he wanted to find a magazine which would feature his story.

Mr. Charles R. Joy is the well-known author of at least eight books. He has written many articles about relief problems in Europe. He has specialized on the refugees and the problems of child relief. As a photographer his pictures have appeared in *Life, Time, Newsweek,* and other magazines here and in Europe.

Mr. Joy has a reputation for accurate reporting. Mr. Robert P. Patterson, former Secretary of War, states: "He dramatizes the cause for the children in striking fashion, and yet he does not overstate the facts."

May we suggest a careful reading of this article. Why not call it to the attention of others after you have read it?

try she came from. She is a little unknown child, still suffering from her wounds, but suffering still more from her loneliness.

Josef was another of the little friends I made in this home for crippled children. He, too, was a refugee. He came in a transport to Vienna and was abandoned there. He is probably a Rumanian, but no one knows for sure, and no one knows what his real name is. He had been in a hospital, then released, but now he is back again with tuberculosis of the bones.

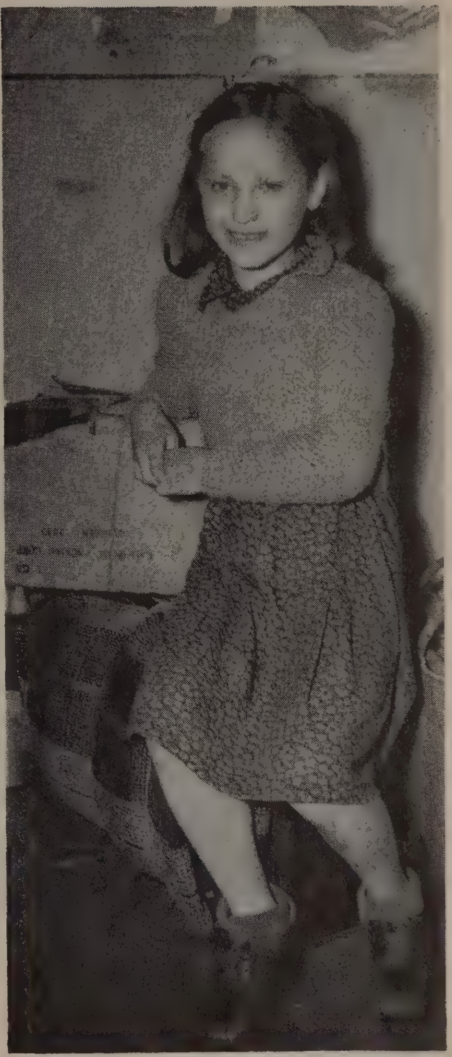
Some of the European relief organizations, wrestling with this terrible problem of the lost children, have printed on great sheets of paper the pictures of these little ones, and all the few paltry facts which are known about them. They are called in central Europe the Findelkinder, the foundlings. But the name is always a misnomer. The found children are really the lost children. And there are lost children in Europe because there are so many lost parents there.

Most of these parents will never, perhaps, be located, and the world will have to find new parents, or foster parents, or other parental substitutes for the lost ones. But the saddest of all situations in this sad world are the divided families, where the children are living in one country and the parents are living in another, and yet the families are kept apart. This is a situation that drives one to tears and at the same time to wrath, that in this year of our Lord, 1951, there should be so little humanity in the world that children should eat their hearts out for their lost parents, and parents should suffer unending anguish for their lost children, when the families are kept apart only by the stupidity of mankind and the rigidity of political prejudices. The number of these children separated from their parents amounts to many tens of thousands, scattered through several countries. All efforts to break through the evil bands of iron that confine them and prevent their return to their brokenhearted parents have failed.

They are little children, most of them. They cannot express themselves very well. Their vocabulary is limited, and some have forgotten the language of their parents, so that communication is difficult, if not impossible. But the grief in their little hearts, the reaching out for love and understanding, are still clearly revealed in what they write across those boundary barriers that divide them. For years some of them have not seen their parents and yet they pour out their hearts in simple words we can all understand, repeating again and again the adjectives of endearment, "Dear, dear, dear Mummy!" "Dear, good Mummy!" "Dear sweet Mummy!" "Dear, unforgettable Mummy!" "Most darling father!" "Dear, precious parents!" You can feel the little heartbeats even in the midst of this linguistic helplessness.

### Families Cannot Be Reunited

Here is one pathetic tale. The boy is fourteen now. His mother was sent off as a laborer to Russia when he was nine, and in the same year his father was reported missing. He was left behind with his grandparents in a frightful internment camp where many thousands died. One day the small boy awoke on the straw where he slept between his two grandparents and found that both of them were dead. Then he was sent to a children's home. Two years ago his mother returned from Russia with just one dream left, to find her boy again. She found out where he was and she has tried every way known to her in three different countries to get him, but has had no success. The boy is not permitted to cross the frontier to her. And he writes:



**Eight-year-old Natalie Wasarov, who lost two fingers during a heavy bombardment in Russia and was found by the Allies in a concentration camp in Poland, is one of six orphans included in the first group of 940 refugees which sailed from Trieste to New Zealand under IRO auspices.**

"Dear Mother! Your letter gave me great joy. I am so happy because now I know that there is one person on the earth who loves me. I was with grandpa and grandma in the camp. There both of them died, and I am now all alone. I never have heard anything of father here. I am lonely for you. Before I close I send you my heart's love. In the next letter tell me more, and tell me too if we shall soon be together again."

This boy remembered his mother, but how our heart aches for the little

**Refugee children in camp at Friedland on the edge of the Russian Zone.**

girl who writes, as so many of them must now write, "Dear unknown Mamma!" And for the little girl who received a photo of her family and did not know which was her own mother. So she wrote, "Dear, good Mummy, write me please, if you want to, please do, if my Mummy is the one with the black dress and with the necklace!" And a small boy writes, "Dear Mamma! I have changed very much. And I wouldn't know you now, if I should see you. In the picture I didn't know Uncle Willi. Dear Mamma, I didn't know Tilli [his own sister] either. I would never have known that she was my sister. I knew only my father. It had to be he."

These little children with the lost parents sometimes have the most painful memories. A little nine-year-old girl remembers the moment when her mother was sent off to work for three years in Russia, and writes, "Dear good Mamma, when I think of what I said, 'Mamma, don't go away!' and you had to go away, that was a great pain for me and for you and for my grandparents." But the pain of separation still continues although the mother has returned from Russia.

And the fear of forgetting makes the continued separation a thousand times worse. Try to imagine the anguish and the deep longing that speaks forth in this confused letter from a little girl of eleven. Her father had disappeared and she is afraid that her mother might have forgotten his name; so when she writes she gives her father's name to refresh her mother's memory! Here are the tragic lines:

"My dear good Mamma, I have received your letter and have copied your address from the envelop, and so I will write to you at once, and I was very happy and surprised that I heard something from my dearest good mamma. . . . Dear good mamma, do you know anything about my papa? He is called [family and Christian names]. I am from [birthplace] and my name is [family and Christian names]. My dear good mamma, when you get my little letter, then please write me back at once if you are my mamma! Dear good mamma, I am your only child, I am all alone, I have no brother any more or any sister, I am all alone and my name is [family and Christian names]. Please write me right off if you are my dear good mother. Dear good mamma, I now bring my letter to a close with many loving hugs and kisses from your child [family and Christian names]. Dear mamma, I await your answer anxiously. Please answer, the answer will make me happy. Please answer to [family and Christian names of the child] from my dear mamma [family and Christian names of the mother]."

### "We Can Do More Than We Have in the Past"

All over Europe mothers are weeping for their children and will not be comforted. And children are weeping for their lost parents, whom for years they have not seen. What have political considerations to do with a little child's right to happiness, with a parent's right to his child? Wherever it is possible lost children must be returned to the lost parents. Such inexcusable cleavages must not be allowed to continue. Here is a love that may not be denied.

Many of the parents are lost forever. Some of the children are gone beyond recall. For the lonely, saddened ones we cannot turn back the hands of time's fateful clock. But we can do more than we have done in the past. We can remember the little, lonely children, wherever they may be; we can send our greetings of affection to the lonely parents, wherever they may be. We can remember the orphan children, in the children's homes or wherever they are to be found. We can remember the saddened parents who have lost their children. We can show them that there are gifts for lonely hearts, that there are those who care.

The letters from little children that have been quoted here exist. They are not the creations of fancy. And the children from whom they came still live, separated from their "dear, dear, dear mummies," and from their "darling papas." And while we may not be able to reach these particular little ones with a bit of that love which has been denied to them so early in their lives, we can reach very easily others like them. But the greetings should be more than empty words. This is a time for sacrifice, if sacrifice is needed. Let us learn the new meaning of Christian love for our day with gifts of food and clothing, with CARE packages to bear our burden of loving concern to the little lonely children of the world.

# Dairying in North Dakota

### Elvin Glick

**FAMILY FARM NEAR MINOT**

**Earl, John, Fred, Marion and Annabelle Yoder—brothers and sisters—live on this 160 acre farm near Minot, North Dakota. Their parents are not living.**

**They also rent six quarters of 160 acres each and farm wheat, oats, barley, and flax.**

The land around Minot is well suited to dairying. We can raise all necessary crops such as corn, oats, barley, wheat, and hay. Many farmers raise alfalfa while others raise millet or clover. Also there is much wild hay that grows in slew bottoms but this is not too good for milking cows.

While most of the farmers are dairymen, yet I believe it is tending to go toward beef-raising and crop-farming. It seems since restrictions become more rigid farmers don't care to meet the demands called for and therefore quit selling milk. Another reason is they get wealthy and buy up land and go to the business of crop-raising and get rid of their cows. They claim they are tied down if they must milk.

The size of herds I would judge to range from ten to twenty-five, for those selling fluid milk. There are all breeds of cows. I would not know which ranks the highest in number, probably Holstein, next Guernsey, Shorthorn, and a few Brown Swiss. There are few purebred herds but many good grades. I believe that most people now want the cow which produces best and not just a purebred. There is good demand for purebred cattle however.

Because of the cold weather we must be able to keep the cattle inside, another reason against dairying. Farmers who have beef cattle leave them on the open range and never worry about the chore of barn-cleaning and so on. All feed that is possible is stored inside by the good farmer. He has a bin in the hay loft for grain, and as he lets it come down it goes through a mill; so he always has freshly ground feed and neither cats nor rats have messed it up.

I believe we are the only ones around Minot to have our silo inside the barn. Our barn is like a huge cereal bowl upside down with the silo in the center to hold the roof up. Cows stand in a semicircle around the silo. Corn is the only thing put in silos in our community. It seems to be most satisfactory. Hay of course is always inside. It is usually loose but the trend is toward baling.

There is no artificial breeding service being conducted that I have heard of. It would be a good place, I would think, because nearly everyone has a bull, whether he has five cows or thirty. It would be cheaper because most farmers have less than twenty or even fifteen cows.

Nearly everyone uses a milking machine, Surge and DeLaval being the two most popular makes. Even those milking only four or five cows use a machine. It used to be that many ten-cow herds were milked by hand. I guess it is because now everyone is on an electric line where it makes it an easy way to get his milking done by machine.

Our town has a population of 20,000 and there are two markets for fluid milk. One is Whites Ice Cream Company and the other is Bridgeman Creamery. Both places sell ice cream and butter besides milk and cream. The competition is very keen between these two plants. They are located just across the street from each other. The directors are always doing all they can to get new customers by advertisement.

All milk is pasteurized and must be Grade A. It is made into ice cream, butter, and sometimes cottage cheese, or sold as fluid milk and cream. The price is $3.50 per hundred for milk testing 3.5% and 5 cents for each additional point.

When milk production is at its peak in the spring of the year there is a surplus of milk and a system is worked out by the milk company in which a man can sell only so much, according to the amount he sold in the fall months. Some customers are asked to separate their milk over the week end and the smaller seller who does mostly farming instead of milking does not sell at all. When production falls off, then it is necessary to find new customers. It is shipped in by train from near-by towns and gathered up by truck for 110 miles around. Some is even flown in by plane if the weather happens to get bad. Many farmers close to town haul their own milk.

While dairying cannot be a lazy man's job, I think a man is well repaid for his extra effort. As far as I am concerned, as long as I can make a living milking cows I will never want to be without them. What is prettier than a nice herd of purebred cows which have a good home and are well taken care of? "Idle minds are the devil's workshop" and I believe the farmers are reaping some of the results of their carelessness. The happiest man is the one who is busy and has plenty to do. The farmer may be a "dodo" to many people but he is not if he is to make a success of farming. He needs to know more about more things probably than anyone else. There is no place so beautiful as the farm. If you are on a farm that you own, you are as free as anybody in this world, and what more healthy place could anyone find? I love the farm.

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*The above was written as an assignment in an agricultural course at Hesston College, Hesston, Kansas.*

# *Editorial*

**COVER SCENE**

**This month's cover features one of the "lost children of Europe." The boy's name is Josef but no one knows who he is. He came to Vienna in a transport and was abandoned there. He has tuberculosis of the bone. See article by Charles R. Joy in this issue.**

## Where to Find Land

A reader writes: "I have read with interest your editorial, 'Where to Find Land in Pennsylvania,' and would like to encourage you to set up some kind of bureau or information center to encourage settling in other areas . . . . I think it would be practical to have someone write good articles on the areas which Scheifele suggests. Would it be possible to visit those areas, and view the local people, find the prices of land, the marketing situation, and then write that up for The Mennonite Community?"

We are glad for these suggestions and we announce again that the pages of The Mennonite Community are open to anyone who wants to pass on information about areas where land can be bought.

## For a Stronger Witness

The May-June, 1951, issue of *Christian Community* is devoted to this topic: *The Christian Witness in a Mass Society.* The writers of this issue face frankly the decay of our times. They see the church at the edge of things when it should be at the center. The various "isms" of the day offer their plans on a mass scale through secular television, radio, and press. The state is glorified and people seek what is material and sensual. "We are living in an acute, profound, and urgent crisis."

This issue goes on to point out a few things that can be done by "those who have discovered the Risen Christ" and who would witness courageously in their communities.

People must join together who are willing to go beyond the comfortable limits or minimum requirements. It is suggested that Bible study groups meet to "work out and follow more demanding disciplines for Christian living." Rules to follow are:

1. Daily time for meditation and prayer.
2. Daily Bible reading. Use of Bible helps.
3. Periodic self-denial for sharing projects.
4. Responsible use of money, based on the tithe.
5. The reading of at least one significant book each month.
6. Please God, not man.
7. Proclaim the truth you really know.
8. Obey God's will and forget results.

## Forty-Seven Farm Deaths Every Day

Sometime this year, perhaps in December, a death will occur that will receive nation-wide publicity. It will be the millionth traffic accident which the National Safety Council predicts is due late this year, December being the likely month.

Yet this heavy toll on the highways is only part of the tragic story of accidental deaths. Do you know that between Pearl Harbor and V-J Day, 80,000 more Americans were killed by accidents than were killed in service during World War II? This is reported in an address by Mr. Dearborn at the annual meeting of the National Safety Council.

What does this mean to the readers of The Mennonite Community? In past issues we have tried to stress safety as a moral and religious duty. We believe it is in keeping with the teachings of Christ about the infinite worth of each person.

When newspapers from various Mennonite communities reach our desk this summer and fall they will not all be pleasant reading. Why? There will be accounts of deaths and injuries that could have been prevented. Our farms are now highly mechanized and *machinery accidents kill more farm workers than any other type of work accident.* Even those who would be very careful will admit that farm machinery has many hazards. We are not listing safety rules here. Most of us know them and in the matter of safety, as in other matters, we do not need to be informed as much as to be reminded.

To practice safety is one way to say that we believe in the sacredness of human life.

## *Coming in future issues*

New Industries Move into Old Mennonite Communities
*Paul N. Detwiler*
Chinchilla—For Pleasure and Profit *Chester Zehr*
The Mennonite Mutual Insurance Association *D. C. Hostetter*
Young Community
Report on Farm and Industrial Relations in the Iowa-Nebraska Mennonite Communities
*Harry J. Wenger*
How to Keep the Convalescing Patient Happy and Content
*Doris Good*
Viewpoints on World News
*Carl Kreider*

# Maintaining The Family Farm in an Industrial Age

*If family farms are to flourish, farmers ought to use sound methods and take their sons into partnership.*

## Albert H. Weaver

WHAT DO WE consider as a family farm? First, the family farm depends mainly on the labor and management of the farm family, with some exchange help from neighbors or hired help during seasonal work. Second, it provides the family with a satisfactory living. Third, the income is large enough to build up savings for old age.

The size of this farm may vary from a few acres to several hundred acres, depending on the locality of the farm. The family-operated farm has long been accepted as the typical American farm.

What is the trend in American farming? We will all agree it is toward larger land units. Should this trend be encouraged? Should it be allowed to take its course? Can it be checked? These are questions which have come to many groups of people, including our federal government and on down to different farm organizations and churches.

Farming as a way of life is fast disappearing. Because of this fact our rural schools, churches, and other forms of community life are suffering. In Kansas many rural schools have closed for lack of children to maintain the schools.

The average size of a farm in the United States in 1910 was 138 acres. By 1940 the average was 178 acres. Today it's even larger. Of course, the average for different areas varies a lot. Some areas have seen more changes than others.

**KANSAS FARMHOUSE**

**Surrounded by trees and a well-kept garden is this home of J. F. Shrock in the Yoder, Kansas, community. In the state of Kansas there has been a decrease of 10,000 in the number of farms since 1940.**

### Decrease in Kansas Farms

The number of farms in Kansas has decreased by 10,000 since 1940, according to the census report. It had around 141,000 farms then and 131,000 today. This gives us an idea of how fast the trend to larger farm units has gone in the last number of years.

What is the trend as to the number of people on Kansas farms? In the period between 1940 and 1945 we have a decrease of 160,156 people on farms, or one third less people in five years. Kansas had some of its greatest production in these later years, in view of the fact that the average age of its farmers has gone up. The average age of farmers in 1945 was 49 years, and five years prior to that it was 48 years.

What is the trend in my own local church community, which I believe is an average community for Kansas? I believe it's nearly impossible for any young man to rent a farm. And if he had the money it would cost him double price on today's market. Going back 40 years, in my own rural church, where there were 30 families living on farms, with an average of seven children per family, we have only four children and three grand-

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*Albert H. Weaver writes on Kansas farm problems from the viewpoint of a lifelong farmer in that state. Much of this article was presented by him at a past Conference on Industrial Relations and Mennonite Community Life. Weaver's farm is near Hesston, Kansas.*

children living on the original family farm. Of all the children raised by these 30 families, there aren't over 25 per cent living on farms in any community. So we see that industry must absorb quite a number of laboring men from the farm.

### A Chance for Young Men to Farm

One of the greatest difficulties facing our young men, who want to farm, is the large amount of money needed to operate a farm successfully. They will need between five and ten thousand dollars' working capital, depending on the locality. How many boys just out of school have this required amount? That's the reason many are forced into industries that are under organized labor. Here's where the great need for father and son partnership enters. If there had been more of this in many communities we'd have more family size farms. The boy who wants to farm should be given a chance. The father, by enlarging his farm business through livestock, can take his son in as a partner until the son has enough capital to operate a small farming enterprise of his own. For an illustration, we have the vocational agriculture boys, the F.F.A., Future Farmers of America, who are some of the best farmers of America. They have records to prove it. Also many of the fathers have admitted they have learned as much as their sons. Many of us send our children to school and have them trained in any vocation they desire. In the past years, teachers, office workers, doctors, and nurses have received special training, but if a young man wants to farm there is no special course.

We are happy that the Board of Education has seen the need of an agriculture course in our church schools. Officials report that the interest in such a course at Hesston College has been greater than anticipated. The training received in agriculture in our church schools could create more interest in our rural life and a greater appreciation of rural living in our church communities. A young man might get along without this, but there is one thing he has to have, and that is capital. I believe the father and son partnership is the best answer for this.

An editorialist of Kansas State College answers the statement that something must be the matter with life on the farm since 10,000 boys recently have abandoned it. And there will be many more thousands to follow them. But these boys have gone permanently, not because they don't like the hard work, and not because they have been lured by the cities' bright lights, but because they have been forced off by economic necessity. Applied science and efficiency is responsible for this trend.

There is a sharp and continuing shrinkage in the number of man hours necessary to bring to market a bushel of wheat, a can of cream, a bale of hay, a pound of beef, a load of corn, or a dozen of eggs. Fewer and fewer farmers are required to produce the nation's food. We don't like to face this fact, but it's still true. The farmer has become a businessman. He is using the same business policy that industry uses. Because of this applied science and efficiency the farmer's production costs have been lowered and land and labor are used to better advantage.

Today's farmer can handle a larger farm because he's a better manager. He has better methods and equipment. He is better educated, better trained, and better informed. He has the latest market information and the latest in scientific production methods.

I am not saying that the small family farm has no place in our economy, but rather that the family size farm has grown larger. Whether we like the idea or not, we can look for farms to follow the size which is most efficient.

### We Must Reckon with Changes

The changes that have come to agriculture are just as great as those that have come to American industry. Our entire economy has been moving rapidly toward using more machinery and power. Industry has greatly stepped up output. This larger output has in general meant a better and less costly product. That is why American industry has been able to, first, pay higher wages per hour of labor; second, at the same time reduce the price to the consumer for a better product. It has been the main reason for our rising level of living.

What industry has done agriculture must try to equal. Those farm units which can come nearest to doing this will be in the strongest position in our competitive economy.

Just how can the family farm operator use these modern industrial methods? One way will be to adapt all usable mechanical and power improvements to his own farming system. Instead of doing field work with two or three horses he can use a tractor and can use several times that amount of power. In that way he will be able to do much more work in a day. This will permit him to more nearly meet the competition of industrial wages.

With livestock production the answer is not so simple. It is harder to apply industrial ideas here. Labor needs in raising crops have been cut about 50 per cent, but most livestock needs have been cut only 5 to 10 per cent. We can step up livestock output, which gains the same goal, by having hens that produce more, milch cows that produce more, or in other words have better livestock production methods. There's no reason why the family type farmer cannot use the same efficient methods the larger farms are using.

There is one thing about the worker on the family farm. They may be left idle, but they cannot be fired. So we see the operating costs on the family farm cannot be lowered by laying off workers as in the case of industry, or farms using only hired

**SUITCASE FARMING IN WESTERN KANSAS**

**A combine, one way and grain auger are the chief tools necessary for wheat farming by "suitcase" farmer. Such a farmer spends only a little time on the land and often lives in a trailer like the one in the right of this picture.**

**HELPING A NEIGHBOR WITH SUMMER PLOWING**

**In 1944 John Diller was injured by a fall on his farm near Harper, Kansas.**

**For several years his brother helped him to do the summer plowing and in the past three years his neighbors gave a hand. This picture was taken in the summer of 1950 and shows some of the thirteen tractors that plowed ninety-six acres in about four hours.**

labor. The farm operator's problem then is one of providing the greatest amount of high income employment for his family labor.

Industry has made great strides in productive efficiency. Farmers must make similar progress if they are to keep an equal level of living.

Those farms which still depend on marketing the productivity of the soil cannot expect to maintain comparable standards of living with other industrial groups.

## Farming Opportunities in the Midwest

Here is a list in outline form of important points dealing with farming opportunities in the Midwest. This information is discussed in more detail in various publications issued by the agricultural colleges of the region and by the United States Department of Agriculture.

### *Guides for Individuals Contemplating Farming*

Points listed under this heading are directed toward beginners. They attempt to point out pitfalls to be avoided and errors commonly made in starting farming.

### I. How to Get Started Farming

1. Work as a hired man to get experience if you don't already have it.
2. Begin by renting and buy later.
3. Go in partnership with father or other substantial farmer if the farm business is large enough for two families.
4. Take advantage of agriculture training opportunities in schools and colleges if possible.
5. Seek help from many available sources that are willing to help, especially the county agricultural advisory committees available in every county.

### II. Personal Qualifications for Successful Farming

1. High degree of technical knowledge and skill required for efficiency.
2. Good physical condition, for work is hard.
3. Temperament adaptable to farm life.
4. Appreciation of farm life by both farmer and his wife.
5. Co-operativeness with neighbors.
6. Good businessman.
7. Satisfied with growing crops and livestock.
8. Conservative—not expect large financial returns.
9. Practical farm experience and good training.

### III. Where to Farm and What Kind of Farm

1. Select a good farm in your home area or in one not too different.
2. Don't try to farm in an area where others have failed before you.
3. Plan to follow the type of farming that is suited to the area and to the farm on which you locate.
4. Buy or rent a farm that is a going concern in a prosperous neighborhood rather than get stuck with undeveloped and untried land or with a run-down, poorly improved farm.
5. Take advantage of your special skills, knowledge, and ability because farming offers opportunities to specialize.
6. Consider community facilities, e.g., churches, school, roads, health facilities, electricity, etc.
7. Contact the agricultural college because it provides maps showing predominant types of farming, types of soil, drainage, and irrigation. The Soil Conservation Service also can provide information on soil and water problems.

## *Your Farm*

# Flies Can Be Controlled

> *"With our present knowledge and weapons anyone can have a fly-free home or barn."*

### G. E. Lehker

FLIES HAVE been pests of man and his domestic animals since the dawn of history. Fly-specked articles have been found in the tombs of the ancient kings of Egypt, who lived thousands of years before the birth of Christ. No doubt the earliest man attempted to protect himself against them by using a switch of leaves or by building fires, burning incense, or hiding in caves. During the ages flies have become so closely associated with our lives that poems, songs, and even nursery rhymes have been written about them. Little has been said, however, about the number of human lives they have taken. No one knows how many, but it is doubtless hundreds of thousands since the fly is known to be one of our worst spreaders of disease. In the case of some animals, nature went so far as to provide them with their own fly control. A cow's tail is admirably fitted for this purpose although in this day it is quite inadequate.

To understand flies, we must remember that there are many, many different kinds or species. The housefly happens to be the best known because he thrives best in the company of man—and this is because we do a good job of providing for his needs. Among the other well-known flies are those blood-sucking species which live on our livestock, especially cattle and horses. Flies of this type sometimes attack humans and their painful bites are known to most of us. It should be added that not all flies are bad actors. A few are highly beneficial because they are parasites and destroy harmful insects. We can best appreciate how many different kinds of flies there are by remembering that every fly that looks different is different. Adult flies do not change size or color. Each one starts life as a larva or maggot and this is his growing stage. Once he becomes a fly no further changes are made.

*G. E. Lehker has made many studies of insects as one of the entomologists at Purdue University, Lafayette, Indiana. He is also well known as a collector of clocks and would be glad to hear from our readers about old specimens that might be for sale.*

**DDT and the Flies**

With the discovery of DDT and other new organic insecticides it appears that we might, at long last, be gaining the upper hand in our fight against these lowly pests. The flies, however, are not yet throwing in the sponge and calling it quits. They are again exhibiting their remarkable persistence by becoming resistant to DDT. In laboratories today houseflies can live for generations in cages completely coated with DDT. The case, however, is far from hopeless since there are other chemicals such as lindane and chlordane which will, for a while at least, kill DDT-resistant flies. Then, too, not all flies are resistant. DDT will kill the little horn flies on cattle just about as good as it ever would. New chemicals are also being rapidly developed and it is reasonable to believe that sooner or later something will be found against which the flies are unable to build resistance. The discovery of such a chemical would be of considerable help but would not solve the fly problem. Our experience with DDT taught us this. Even at its best DDT could not kill flies as fast as they could develop if there was an abundance of manure, garbage, or other decaying organic matter in which they could breed. Good sanitation and cleanly premises will always remain the basis of fly control.

**Pay Attention to Flies in the Barn**

With our present knowledge and weapons anyone can have a near fly-free home or farm. When we think of the disease-carrying ability of houseflies and the extent to which horn flies and others affect our livestock, it is apparent that results are easily worth the cost and effort. Start a fly control program with strict sanitations and do not forget the value of screens on barns as well as houses.

There are a number of chemical sprays from which those can be selected that best fit the situation. In dairy barns and upon dairy cattle it is best to use those which do not contaminate milk. In dairy barns we would suggest either lindane or methoxychlor. The label recommendations are usually adequate since labels on insecticides in interstate commerce must be approved in accordance with Federal law. A good job of barn spraying requires thorough coverage of interior surfaces, which frequently requires 25 or 30 gallons of spray. These materials, like DDT, are residual sprays and continue to kill flies for several weeks after they are applied. They are not too expensive since any insecticide for extensive use should be purchased as a wettable powder or an emulsion concentrate and mixed with water to make the spray. One pound of 25 per cent lindane powder will make 10 gallons of spray. In other farm buildings use DDT, lindane, chlordane, or still another known as toxaphene. On dairy cattle and also beef cattle ready for slaughter, approved materials are methoxychlor and pyrethrum sprays. On all other cattle DDT is still one of the cheapest and most effective materials.

**For the Flies in the House**

And now about those flies around the home. If DDT does the job, screens can be painted with it every 10 days or so. It should also be sprayed on porch ceilings, in pump houses, around kitchen doors, and wherever else flies are likely to alight upon it. If DDT fails, try lindane, chlordane, or toxaphene. Those little aerosol bombs or fly sprays containing pyrethrum are excellent for interior use. They clean out flies in a hurry but offer no future protection.

And don't throw away the fly swatter either!

**SELECT A SPRAY THAT FITS YOUR NEED**

**The dairy barn is a battleground for flies. Either lindane or methoxychlor are effective, for they continue to kill flies for several weeks after they are applied. A good spraying job may call for 25 to 30 gallons of spray.**

Editor's Note—*Mr. Lehker is also a well-known collector of clocks. He would be glad to hear from anyone having interesting old specimens whether for sale or not.*

## Rules for Hot Weather Days

"Feeling the heat" isn't entirely a matter of imagination! Some people never feel their best in hot weather. They lack energy, feel uncomfortable, and look hot. If you feel the heat more than other people, you may be breaking one or more summer health rules. Below are a few simple, everyday suggestions and rules. Follow them, and you will surely be more comfortable during the healthful summer season.

### FOODS

Heavy meals are difficult to digest in hot weather. Cut down on the amount of food eaten at any one time. If lighter meals leave you hungry, eat fruit or a few crackers between meals or have a lunch at bedtime. Everyone needs a well-balanced diet throughout the year. Some people who do not mind the heat make no change in their diets when summer comes. Others feel better if they eat fewer protein foods such as eggs, fish, and meat. Fruit and vegetables, which are plentiful and good in summer, are splendid in a "cool comfort" diet. They are rich in vitamins and minerals and help to prevent constipation.

### FLUIDS

Drink a glass of water often through the day. Water is constantly lost from the body in perspiration. This lost water is part of the body's cooling system; it must be replaced. If fruit juices agree with you, drink one or two glasses a day.

### SALT

Sweat contains salt as well as water. Salt that is lost from the body in perspiration must be replaced. The amount each person needs depends upon how much salt he sweats out of his body. Inactive people such as office workers probably get enough in their food. Stokers, and other men who work in hot, close quarters and sweat profusely, may need as much as three extra teaspoonfuls of salt each hot day. A salt tablet with a drink of water every half hour gives them this amount. Some prefer to take a quarter of a teaspoonful of table salt dissolved in a glass of water every hour. Children who play hard and perspire freely may need a little extra salt. Salted nuts or salted crackers in their diets are helpful. (Use your best judgment about how much extra salt you need from day to day.) Keep your cooling system functioning properly and you will keep comfortable. A lack of salt in your body can cause severe heat cramps.

### CLOTHING

Wear loose, light clothing. Body temperature is kept normal mainly by the evaporation of sweat from the surface of the body. Don't wear clothes that hinder easy evaporation. In choosing hot weather clothing, remember that white or light colors are cooler than dark; they do not absorb the hot rays of the sun so readily.

### BATHS

Extra baths in summer are not only refreshing, they are necessary. Frequently bathing cleanses the skin of body wastes that cause unpleasant odors. Bathing washes away all clinging summer dirt and so helps to prevent skin infections.

### SLEEP

Restful sleep during a hot spell makes the next day's heat less oppressive. Keep regular bedtime hours during the summer, and rest during the day if possible. An oscillating electric fan, which keeps the air in motion without a harmful direct draft, will help you to get a good night's rest.

### CHECK-UP

People differ in their ability to stand the sun, to work hard or play strenuously in summer. An ideal time for your annual medical check-up is just before hot weather begins.—*U.S. Public Health Service.*

## Homemaking

## News and Views

*Most people are shocked to learn that each year 32,000 people are killed in their homes as a result of falls, burns, poisons, and other causes.*

# We Can Be Safe at Home

### Arlene Hess

NEARLY EVERY accident in the home is due to two causes—(1) a dangerous thing and (2) a careless person. A dangerous thing may be an object, such as a chair or a kitchen knife, or a force, such as fire or electricity. Not all things in a home are equally dangerous; most are harmless and become causes of accidents only through personal carelessness.

**Make the Living Room Safe**

Many accidents from burns and falls occur in the living room. The living room ranks next to the kitchen in the number of accidents from burns and next to the bedroom in the number of accidents from falls.

There is the danger of slipping upon a hard, smooth, well-polished floor. Such a floor should, after being waxed, be given a thorough rubdown. Rugs may cause accidents even though the floor has been properly treated. The corners of large rugs often turn up and trip careless feet. Small rugs skid easily and cause bad falls. All rugs should be anchored to the floor with rubber pads or nonskid preparations.

A fire screen should be provided for the fireplace to keep sparks from leaping out. If sparks fly out because of the lack of a screen, they may mar the floor or start the rugs to smoldering. Too hot a fire in the fireplace is another source of danger.

Wiring must be watched. Mechanical injuries result entirely too frequently from tripping over extension cords leading to bridge lamps, radios, etc. Every electric lamp cord should be checked for worn spots in the insulation. Safety demands that wall sockets be made harmless for children by keeping them connected to lamps or by having separate plugs inserted in them.

Furniture should be strong enough to stand hard use without breakage and consequent accidents. Furniture must be arranged so as to reduce the chances of a person receiving painful injuries by collision. Footstools, when awkwardly placed in "the line of traffic," may cause serious tumbles. Even the wastepaper basket is a source of danger to the baby if it is placed where it can be easily turned over by the child. Chairs and tables are dangerous substitutes for a stepladder. Pictures are accident hazards if they are hung on a weak nail or with ordinary string instead of wire. They can fall and injure people.

**In the Dining Room**

The dining room is not as dangerous as other parts of the house, but it has special hazards which must be watched. Hot foods and liquids should not be placed too near the edge of the dining table. A small child may pull the tablecloth and bring the scalding substance down upon himself.

Flexible cords of electric coffee pots and toasters present the same dangers as similar cords in the living room. One special dining-room hazard results from pulling on a cord to disconnect it from the socket. The strain will, in time, develop a short circuit. The proper method of disconnecting the cord is to take hold of the solid plug with the fingers when withdrawing it from the socket.

Lighted candles make a cheerful decoration for the dining table, but for the sake of safety you should put them out promptly when leaving the room at the end of the meal. The usual hazards from floors and furniture are present also in the dining room.

**Bedrooms Can Be Dangerous for the Aged**

The bedroom has first place in the home-accident record for fatal falls. Many falls happen to old people when they get out of bed trying to find their way about in the dark. A dim light should be kept burning in bedrooms in which elderly people sleep. Perfectly well and strong people too sometimes trip over floor obstacles or stumble into furniture while groping in the dark. This danger can be corrected in homes lighted by electricity by placing a lamp or a light switch within reach of the bed.

Window screens should be securely fastened to protect persons who may learn hard against them from falling out of the window. Children particularly have to be safeguarded from this type of accident.

Electric heating pads and quilts are not only dangerous fire hazards, but they sometimes cause electrocution when they become wet from perspiration or other moisture. They must be watched! Care must be taken that sharp objects, such as pins, be kept off the floor to keep them from coming in contact with bare feet.

**The Kitchen Ranks First**

More accidents happen in the kitchen than in any other room of the house! More electrical appliances are found there than elsewhere in the house—electric refrigerator, mixer, toaster, and flatiron. Each one can be a source of danger! All have cords from which the insulation will wear off sooner or later.

Knives, ice picks, and can openers in frequent use should be placed in a rack on a wall rather than in drawers. The slight cuts so often received in the kitchen should not be ignored,

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*Arlene Hess comes from Lititz, Pa., and graduated last June from Eastern Mennonite College, Harrisonburg, Va., where she studied home economics. She will serve as dietitian at Messiah Bible College, Grantham, Pa., this coming year.*

for even a slight wound may become the seat of a serious infection.

It is very easy to overlook a bit of fruit peeling, a small puddle of milk or water, a few drops of oil, or a spot of grease that has fallen on the floor. These trivial hazards are not discovered until a foot slips, and someone has suffered a hard fall. Kitchen falls are very frequent where people employ a chair or a table instead of a stepladder in order to reach the upper shelves of the cupboards and cabinets.

Great precaution is advised in avoiding the dangers connected with stoves and cooking. Hot grease has a habit of spattering and inflicting painful and serious burns. Pans containing hot food may be pulled off the table or stove by children or knocked off by some passing adult, and serious burns result. Matches must be kept in a metal matchbox, and burned matches should be safely disposed of immediately after use.

Gasoline should never be used to start a fire in a wood or coal stove. Kerosene, though not so explosive, will become so if it is used in a stove which is already heated.

Cleaning fluids for removing grease spots and dirt marks from clothing are highly explosive; some will ignite even out-of-doors. Use only the admittedly safest cleaning fluid and allow only the smallest quantity to be used inside the house.

### Watch the Stairway!

The usual hazards in hallways are poor lighting, rugs that slide or turn up at the edges, and furniture that is not safely arranged. Good hallway lighting means more than sufficient illumination. Proper lighting allows the turning on of the hall light from any room that opens into the passageway, thus permitting entrance to the hall after it is illuminated and exit from the hall while it is still lighted. Halls should be kept clear of obstacles and articles of use kept out of the normal path of travel.

Stair carpets should be fastened firmly to the treads. Stairways must be kept clear. Children should not be allowed to play on stairways. They may injure themselves by falling, and their toys left scattered on the steps may cause others to fall. Do not carry a heavy load up or down the stairs. Keep your hand on the rail and don't hurry.

### Bathrooms Have Hazards

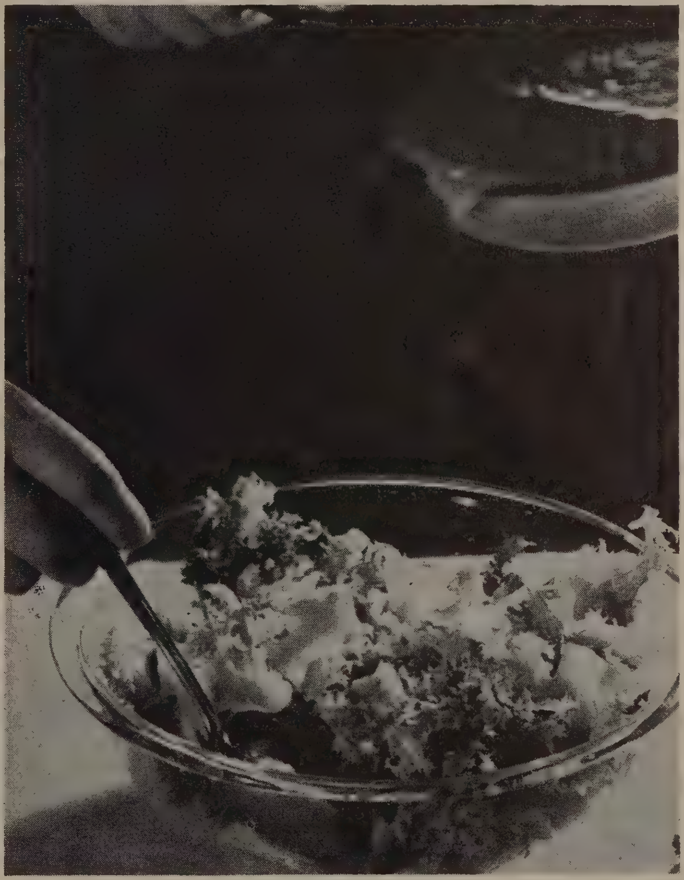
Tragedies happen in bathrooms! Electrical appliances and light switches should be located so that they cannot be reached by a person in the bathtub or by one who is touching the metal parts of the lavatory. An insulating link should be inserted in the metal chain of the "pull" type of electric lighting switches.

Falls are frequent in the bathroom. They may occur when getting in and out of the bathtub, or in and out of the shower. Rubber mats or pads, which afford a good foothold, are a protection against such accidents. A sturdy, easily reached handgrip, fastened to the wall by the side of the tub, is also an effective aid to safety. Stepping on a piece of soap may also cause a serious fall. Soap should be kept in a proper container when not in use.

Poison hazards exist in the bathroom. Fumigants, disinfectants, deodorants, and other poisons are often kept in the medicine cabinets. Plainly label all poison containers and place where children cannot reach them. All poisons should be kept together on one shelf, preferably the top shelf of the medicine cabinet. Except for a few household stand-bys, it is foolish economy to keep surplus poisons on hand. Destroy what is left after using a poison and buy as needed.

Used safety razor blades should be thrown away; and all razors kept in a place safe from the hands of curious children.

## Endive Salad



| | |
|---|---|
| Melt in saucepan | *2 or 3 tablespoons butter* |
| Add and gently cook for 1 minute | *1 tablespoon chopped onion* |
| Blend in | *1 tablespoon flour*<br>*2 tablespoons sugar*<br>*¼ teaspoon salt* |
| Add | *1 cup water*<br>*2 or 3 tablespoons vinegar* |

Cook until thickened. Cool slightly. Pour over crisp well-drained endive. Gently mix. Serve at once. Sauce should be warm but not hot enough to wilt the endive.—O. G. W.

# Young Community

# From Our Readers

### TRAVEL GAMES

Try playing these games in the car when your family takes a trip.

#### I See

The leader sees something and says, "I see a dog." Then the other player or players must see the dog and say, "I see a dog." This game is one tiny tots enjoy.

#### Rhyming

This is a guessing game. One thinks of a word and then says, "I'm thinking of a word that rhymes with sea." But those that guess must not say the word; they must describe it. So someone answers, "Is it something that grows in the ground and has leaves and branches?" The leader says, "Yes, it is a tree." Then it is the turn of the one who guessed the word. Six- and seven-year-olds to mother and father will like this game.

#### Alphabet

This game appeals to all ages over nine. The aim is to find the letters of the alphabet in the correct order in the road signs passed. The one who completes the alphabet first wins.

#### Surprises

Before the trip wrap a number of 10-cent items in different packages. During the trip open one each day. This is a nice thing to do for a friend who is going on a trip.

—Contributed by N. Holdeman,
Groveland, Calif.

#### Number Game

Values are decided on for objects or animals which one sees from the car. For example, a cow would be 15; an airplane, 10; a horse, 5; an all-white horse, 50; a sheep, 5; a green truck, 20; a red-haired girl or boy, 30. Let the family decide on the objects to be counted and the values to be given them. The contestants count only the objects on their own side of the car, thus dividing the players into two opposing teams. See which side can get the highest score before you get to ————.

#### For a Train Trip

This is an idea for a small child taking a train ride. It will keep them out of the aisle. Give the child a 5-cent spool of thread. He can unwind it and fasten it here and there, take it up and down and around until he is fastened in a web. Then the child can rewind the thread, trying not to break it.

—N. Holdeman,
Groveland, Calif.

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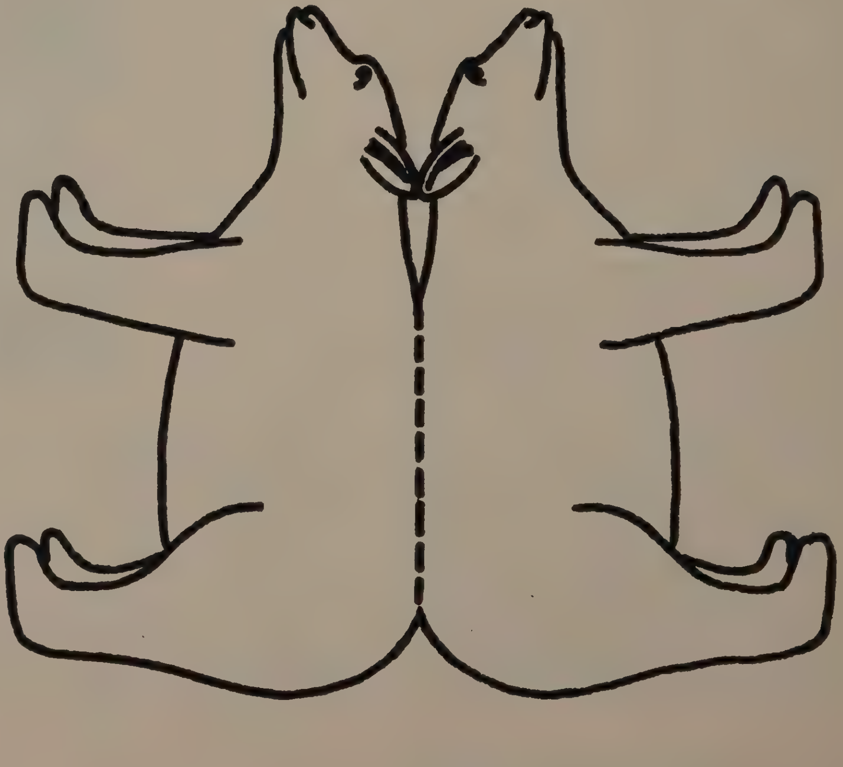
#### Program Night

Now and then in the J. Forrest Glass home near Lancaster, Pennsylvania, they have a program night. Each member of the family furnishes some part. Dicky who is seven chose the first subject—"Noah's Ark." He made an ark out of cardboard and some animals out of stiff paper. (See the bear.) He marched the animals into the ark two by two for his part on the program. Virginia who is eleven drew a picture of the ark, of Noah, and of an altar. She pinned these up during the program and read the story of the ark from a Bible Story Book. Their mother gave a reading and their father gave some facts about the story. Would a "program night" be fun at your house?

**Dicky uses envelopes or the backs of old greeting cards to make his animals because they have a fold. He cuts his animals double like this so that they will stand.**



# The Leaf Game

## Edna K. Wenger

One day the teacher told the children that they would go on a hike in Martin's wood.

"Will all of you children gather as many different kinds of leaves as you can?" she asked. "We want to play a leaf game when we come back to school."

It was early September and the leaves were still green. There were many different kinds of trees in the wood near the school. The big boys and girls helped the little children to get leaves from the larger trees.

At the edge of the creek, jewel weed was blooming. When the children touched the seed pods, they went snap and scattered seeds all around. The teacher told the children the jewel weeds and some other plants scatter seeds like that.

Just then the children said, "O Bob, your clothes are full of beggar's ticks."

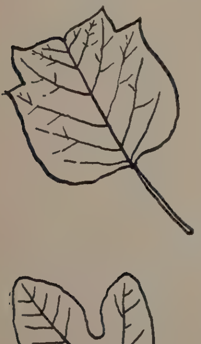
All the children in third grade started to pull ticks from Bob's clothes. Then the teacher told the children that each tick was a seed and that the plant was using Bob to scatter its seeds.

"I don't like this way of scattering seeds," said Bob. "I don't like to carry seeds for beggar's ticks."

"The maples have a very pretty way of carrying seeds," said Miss Plank. "Each seed has two little wings and the wind takes the seeds a long way from the tree. Other seeds have wings too."

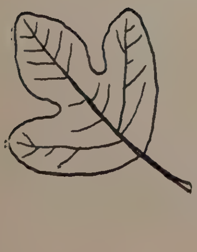
Soon the children had gathered many leaves, and they followed Miss Plank to the schoolhouse. When all the children were in their seats, Miss Plank told them how to play the leaf game. She said,

"One child will lay a leaf on my desk. If he can, he will tell the name of his leaf. If he can't tell the name, I will tell it. Then all the children who have a leaf like it will put their leaves on the same pile. We will see from which tree you have the most leaves and which children have found some leaves that many of you have not found. John, you may start."



John's leaf looked like this. But John did not know his leaf's name. Miss Plank said that it was the leaf of the tulip tree at the corner where the roads meet. Ten children laid tulip tree leaves on John's pile. Then John called,

"Sara."



Sara laid a leaf like this on the desk.

"It looks like a mitten," laughed Lois Ann.

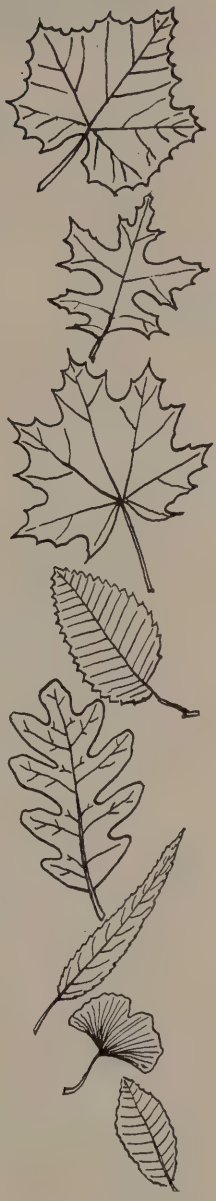
"Mine has its thumb on the other side," Katie said.

"Mine has two thumbs," laughed Barbara.

"And mine has no thumbs," Miss Plank said. "This leaf is good to eat and from the roots we can make pretty, pink tea. It is good tea. What leaf is it?"

"It is sassafras," said Paul. "We have many sassafras trees in the corner of our orchard."

Seven children laid a leaf on Sara's pile. Then Sara called on Katie. Katie laid a very big leaf on the desk.



"My tree had little balls on it, and it has gray and white bark," she said.

"That is buttonwood," Ray said.

"Yes," said the teacher, "and some call it sycamore."

Then Sam brought one of his leaves. It was little and shiny and had tiny points like pins.

"Father told me that this is a pin oak," he said.

When Allen came up he had a leaf like this. A little drop of something white like milk hung on the broken stem. All the children had a leaf like this, for it came from the Norway maple tree in the schoolyard.

James had a leaf from the tree near the bridge.

"This leaf is not alike on both sides, and the tree is shaped like a vase of flowers," James said.

Three children had elm leaves.

One boy had a white oak leaf. The teacher said you could tell it by the rounded corners and the little acorns.

There were black willow leaves from the tree that grew near the stream where the children went wading in summer.

There was a ginkgo leaf, shaped like a fan.

There were beech leaves from the tree that has gray bark like the elephant's hide.

The clock on the front wall said three-thirty. Miss Plank told the children that Ray had won with the ginkgo leaf, and she told the children that next day she would paste all the leaves on the board for them to name. How many do you know?

# Community Life

## New Community at Mt. Gilead, Ohio

Rudy L. Stauffer of Wooster, Ohio, reports on the new community at Mt. Gilead, in Morrow County, Ohio. This community is located north of state route No. 97 and south of No. 42. It is sixty miles southwest of Wooster and forty-five miles northeast of Plain City.

News about the prospects of land for sale here came first of all through circulars that were sent out by a real estate agency. The land is adapted to general farming and there is reason to think that dairying should be profitable. Mansfield is the nearest large city market.

What about the price of the land? One Holmes County farmer sold his 60-acre farm and purchased a 160-acre farm in the new community. He had some money left over after buying the new farm. A farmer from Wayne County (where land sells as high as $1,000 per acre) sold his 80-acre farm and bought a 220-acre farm near Mt. Gilead.

Stauffer reports that the community is friendly and has several churches. Among them are Catholic, Methodist, and Friends. The Ohio Mennonite Mission Board has organized the five Mennonite families now living there into a congregation and ministers are supplied for preaching by the Board. There are also five families of the Conservative A.M. Church who recently moved into the community and they join the Mennonite families for Sunday school.

According to the report there are opportunities for rural evangelism and for more young families to start farming. It is Rudy Stauffer's belief that here is a "good opportunity to establish a Mennonite colony and relieve other Mennonite communities." He also suggests that "Mennonite farmers and businessmen could finance young men who want to start farming. In Holmes County a group of Amish farmers formed a corporation and pooled their monies to help young people to get started farming by helping them buy farms through loans."

## Building a Community Center

During C.P.S. days of the last war a unit of men was located in southern New Jersey at a mental institution near Woodbine. While serving at this institution they were welcome visitors of the Calvary Baptist Church of Ocean View, New Jersey. The pastor, W. Garrison Hunter, often invited them to his home after evening services. An old document of the congregation is framed in the vestibule of the church and refers to the Anabaptist origin of the founders of this church.

The congregation is now planning to erect a building for educational and recreational purposes. Young parents and young people are interested in such a building and they are making strides toward fulfilling their need for "a place where we can meet the needs of our people for a Christian community center."

They solicit money from members of the community and they also ask for donations of dishes, silverware, and cooking utensils for the kitchen. There will be six classrooms and a library in the building which has been planned for during the past ten years.

## Give Your Child Practice in Spending and Saving

Help your child learn the "how's" and "why's" of spending and saving by giving him a weekly or monthly allowance.

Mrs. Ruth C. Freeman, home accounts specialist, University of Illinois College of Agriculture, says the art of spending and saving does not come automatically from growing up in a home that has good money management. Individual practice is just as necessary in learning how to spend and save as in learning how to cook, she says.

The size of the allowance depends on the size of the family purse, the family's level of living, and the portion of living to be bought from the allowance. Discuss the amount of the allowance in informal family councils.

Help your child plan the use of his allowance in three different ways: spending, saving, and sharing. Here are suggestions for allowance uses for your child.

A child four to six years may want to use his allowance in the following way: spending—candy, gum, and other treats; saving—bank; and sharing—Sunday school and gifts.

An older youngster—6 to 10 years—may want to use his allowance in this way: spending—school and play supplies; saving—something special, such as skates; and sharing—gifts and Sunday school.

## Mennonites Seek to Halt Land-selling Trends

Four Mennonite churches in the area around Bluffton, Ohio, have set up an agency to help halt the trend in which considerable farm land here is being sold by church members to non-Mennonites. The Mennonite Brotherhood Aid Association was organized largely to assist church members in purchasing farms.

The association seeks to "collect, borrow, or solicit funds to provide financial assistance where there is a definite need, for the purpose of establishing a modest home, getting an education, or getting a start in farming, business, or a profession."

The group emphasizes "family unity and religious living."

It has asked all Mennonites to inform association officers of contemplated sales and of any prospective marriages in which the new family will need a farm home. Much of the farm land in this area was bought long ago by Mennonites when prices were low. Now the land often sells for $300 to $400 an acre. Some farms are sold when the owners decide to retire. Frequently young Mennonites cannot pay the current realty prices unless aided.

—*Protestant World News Magazine.*

## Suggestion for a Memorial

Arthur, Illinois
May 24, 1951

Dear Editor:

In your editorial in the April issue of Mennonite Community you ask for suggestion for memorials.

I would like to pass on what we did in our church and community when our oldest church member passed away in December.

An offering was taken in our departed brother's Sunday-school class and also in his wife's class. I was asked to see a number of neighbors and friends of the family and told them that in place of flowers we would buy a memorial gift for the widow and for her three boys (who were only children). The word got around and many responded with a gift of 50¢ or $1.00 and when all the money was put together we had over $30.00. Then the two Sunday-school teachers and I bought a Bible with thumb index and the widow's name in gold on the cover, a Christian Art Lamp, and four mirror plaques, one for each of the three boys and one for the widow. We still had some money left over which we gave to the widow to use as she saw fit. The family appreciated these gifts a lot more than flowers, because they are soon gone but these gifts will last for years to come.

There were about thirty-five families who contributed to this fund besides the Sunday-school classes. About twenty of the thirty-five families were from other denominations and all were very willing to give toward the memorial gift in place of buying flowers.

I think something like this would work in any community and where a large gift of money is given some of it could be given for mission work in memory of the departed one. This would be better than a lot of flowers, and I believe God would be more pleased.

Sincerely,

Orva S. Helmuth,
*Assistant S.S. Supt.*
Arthur Mennonite Church

## FARMERS' WEEK

August 18-25, 1951

**Little Eden Camp**

Onekama, Michigan

Farmers and their families can look forward to a pleasant vacation once again at the Little Eden Camp. Parents will appreciate the special program that is planned for children. From Monday through Friday, a schedule as follows is planned for each day:

| | |
|---|---|
| 7:30 | Breakfast |
| 8:45 | Children's Hour, directed by Richard and Ruth Yordy |
| 9:45 | Discussion on safety and home medical care |
| 10:45 | Lectures |
| 12:00 | Dinner |
| 5:30 | Supper |
| 7:30 | Inspirational Service Pictures |

The theme for the forenoon sessions is "Christian Living" and the program is as follows:

| | |
|---|---|
| **Monday, August 20** | |
| Avoiding Home Accidents | Edith King Yoder |
| Living on the Farm and Enjoying It | Glen Yoder |
| **Tuesday, August 21** | |
| What to Do Until the Doctor Comes | C. Richard Yoder |
| Weeds—The Farmer's Enemy | Glen Yoder |
| **Wednesday, August 22** | |
| Common Sense in Caring for the Sick | C. Richard Yoder |
| Landlord-Tenant Partnerships | Glen Yoder |
| **Thursday, August 23** | |
| Teaching Sex to Children | C. Richard Yoder |
| Father-Son Partnerships | Norman High |
| **Friday, August 24** | |
| Understanding Our Children | C. Richard Yoder |
| Transferring the Farm to the Next Generation | Norman High |

Evening sessions will be devotional and the theme will be: The Christian Community. Richard J. Yordy will be in charge of the evening programs and will speak on themes such as: Missions, Money, Success, and Lost. He will also preach at the Sunday morning and evening services.

This year's leaders and speakers are experienced in their fields and will have many worth-while things to pass on to those who attend the week. The leaders are:

Program Director: Silas J. Smucker, Soil Conservationist, U. S. Soil Conservation Service, Rensselaer, Indiana

Lecturers and Leaders:

Norman High, Instructor in Agricultural Economics, Ontario Agricultural College, Guelph, Ontario, Canada

Glen Yoder, Sunday-school Worker, Farm Manager and Operator of a Grain and Feed Mill, Shipshewana, Indiana

C. Richard Yoder, Doctor of Medicine and Child Specialist, Elkhart, Indiana

Richard J. Yordy, Pastor of Freeport Mennonite Church, Freeport, Illinois

Ruth Yordy, Homemaker, Sunday-school Worker, Freeport, Illinois

Edith King Yoder, Homemaker, Sunday-school Worker, Elkhart, Indiana

### General Information

Plan to arrive at camp Saturday, August 18, in time for the evening meal at 5:30. Bring sheets, pillowcases, blankets, and towels. Bring your recreational equipment for boating, fishing, hiking, and tennis. Ten-day Michigan fishing license, $2.00. Make all reservations with Harley Nofsiger, Camp Manager, Little Eden Camp, Onekama, Michigan.

## Household Horizons

When we were children, living in the Warwick River community in Virginia, we longed for many things we could not have because of their cost. Money is seldom plentiful in new, struggling communities. But singing was free, and we had lots of it. The word "music" had no association in our childish minds with the turning of dials or the operating of mechanical record players. Music to us was not something to be listened to so much as something to be sung. It meant people singing in groups in churches or homes or fields; it meant people singing individually at their work or just anywhere they happened to be!

We didn't have many of the educational games children have now, either. But we invented games of our own. One favorite of my younger sister's and mine might have been called "Singing up the Stairs." This is literally what we did. We sat on the lowest step and sang the first hymn in the hymnbook, then proceeded step by step and song by song to the top of the stairs. If I say that there is no hymn more indelibly written on my mind than "Coronation,"," one may guess which book we most often used.

Sometimes I regret that my formal musical education was limited to a singing school held for the children of the church in which we were taught the simple rudiments of music. But informally, we were taught in our church and home to love and sing the great and beautiful hymns, that are timeless in their appeal to the souls of men. No one need complain that his musical horizons are too limited who has learned to appreciate good hymns. We quite naturally learned many of the songs of our colored neighbors. Those who dislike spirituals should someday visit the Hampton Institute and listen to one of their musical programs. One of the cherished memories of my childhood, and a broadening experience I know, was my first visit to a concert of spirituals at this place.

Besides the more enduring hymns, we learned many Gospel songs by the way, some beautiful ones, some little more than "Sunday-school jazz" as one minister termed them. Sometimes we literally "sang to death" a current favorite, then ceased singing it almost altogether. One can gauge the quality of a song by this test.

One of our primary Sunday-school teachers expressed concern that today's children are being taught too many motion songs and short choruses and are growing up almost ignorant of the great hymns. "To be sure," she said, "they will not understand all the depth of meaning in hymns. But they will like them; children like good music if given an opportunity to appreciate it. And when one faces the real problems of later life, he won't care to go around singing 'Climb, Climb up Sunshine Mountain,' but 'Rock of Ages' is something to have stored in the mind." I find her sentiments echoed in articles in our various church publications.

In attempting to teach our children to appreciate hymns, we have found the book, *Famous Hymns: With Stories and Pictures,* by Elizabeth Hubbard Bonsall, a help. Virginia was given this book among the prize books in the COMMUNITY's poetry contest, and we have all enjoyed it. It is surprising to find that a wriggling, restless six-year-old will claim "Holy, Holy, Holy" as his favorite hymn above simpler songs, but this heartens one to believe that the teachers who insist on good music for children are correct in their views.

Sometimes it is good to remember the favorites of people we have known. The late George R. Brunk numbered "Faith of Our Fathers" among his favorites. My Grandfather Metz, who lived ninety-four useful years, liked "How Firm a Foundation." And my Grandfather Eby, who was especially interested in the early Sunday-school and missionary work of our church, had as his favorite, "Church of God, Awake." I can recall each of these men, but the hymns they loved would tell me something of their lives had I never known them.

We housewives who like to sing can still broaden our musical horizons so long as we have a copy of a hymnal. How many grand hymns there are that we seldom sing, or do not even know. Last year when we studied the Psalms, I hunted the songs in the *Church Hymnal* based on the Psalms, and in so doing discovered Number 393, "Unto the Hills Around." Yes, I know the song is about eighty years old and has been in the *Hymnal* since its printing. But I had never heard it sung. It now ranks among my favorites. There are many, many more for me to learn. So, instead of sitting down and lamenting my musical limitations, I shall try to enlarge my horizons with a hymnbook. And always, after learning a new one, I will sing again my old favorites that I have sung at times with a heavy heart, when I felt that the words of the song expressed better than any words of my own, the feeling of my soul:

"O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

And at the end of a long day of leaking faucets, temperamental kitchen fires, unexpected callers, stubbed toes, and all the other ingredients that make up a housewife's occasional upside-down day, my favorite is still Whittier's—

"Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper rev'rence, praise.

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

—ESTHER EBY GLASS,
R. 5, Lancaster, Pa.

## The Half-Starved Billion and Us

About a billion people live in Asia. They make up nearly half of the world's population, but they get less than 40 per cent of the world's food. Compared to us, the people of China, Japan, India, Pakistan, and Indonesia are half-starved. They also get less to eat per person than the English, French, Dutch, Germans, and other Europeans.

The problem of the Asiatic mother is, "How can I scrape together enough food to keep my family from starving to death?" It is more than merely seeing that the children get enough vitamins A, C, D, calcium or iron in their diet.

### *India's and China's Bill of Fare*

The average person in India gets only 2000 calories of food a day. Each of us gets about 3300, half again as much as the Indian. Mr. Average Citizen in India, like the Chinese, lives almost entirely on grain. Each day the Indian housewife grinds by hand between two stones the scant handful of grain that stands between her family and starvation.

India's farmers have about as many cattle as we have per 100 people, but the people get less than half as much milk. The cattle in India are used almost entirely for work and to worship, not to eat. A whole year's supply of meat for a person in India would last an average one of us in the United States only three weeks.

There are practically no hogs in India; people must eat the grain, not pork, to keep alive. With this kind of diet it is no wonder their life expectancy at birth is less than 30 years!

Food production is low in agriculturally backward India. They hitch the family ox or the family camel to a forked stick to do their plowing, while we do ours with a modern tractor. Harvesting is done by hand with sickles, and the grain is threshed by chasing the oxen around over it on the hard clay dirt of the barnyard as was done 2000 years ago.

The Chinese, on the other hand, get around 2200 calories a day, slightly more than the Indians, but only about 70 per cent as many as we have. Picture a little Chinese boy sitting on his haunches eating his daily ration, a handful of boiled rice. This, plus a little other grain, makes up two thirds of his total supply of calories.

Some of us like sugar and cream on our rice. If the Chinese coolie put all his daily sugar supply on his rice, he still wouldn't have enough to sweeten it. He gets only about three fourths of a teaspoonful a day. Fats are another source of food for us. We use about a pound every five days, but each Chinese gets only about a pound every three weeks.

### *Health Foods Scarce*

Fruits and vegetables, the health foods, are mighty scarce in China. In terms of apples, if we got an apple a day, the Chinese would get an apple a week. The Chinese get only one fifth as much meat as we do. Whereas the American working man may stop in the butcher shop every evening for the next day's supply of fresh meat, his Chinese counterpart can stop only once every five days.

The Chinese farm is 1½ to 2 acres in size and has the equivalent of nearly two men on it full time. Rice farmers there slog along ankle deep in mud behind a water buffalo and a crude wooden harrow to prepare the rice paddy for planting. Harvesting methods are about like those in India.

Whereas it takes about half a man-day to grow and harvest an acre of wheat in the United States, it takes 26 in China.

### *We Eat Well*

When we compare our diets with those of the half-starved billion, we must remember that we undoubtedly waste more of our food than they do. And we are also bigger, which makes some difference in the total calories we must have to keep going.

The average United States housewife spent about $400 for food in 1950 for each person in her family. For this $400 she was able to carry home in her market basket the following daily food supplies for each member of the family: ½ pound of meat, poultry, or fish; one egg; a pint and a half of milk; a pound of fruit and vegetables; a little less than a quarter of a pound of butter and other fat; one medium-sized potato; half a loaf of bread or its equivalent in grain products, and a half cup of sugar. To top this off the average person got a pound of coffee, tea, or cocoa, and a pound of nuts every three weeks.

We eat nearly half again as much fresh vegetables and a fourth more eggs and drink more milk than we did half a century ago. We eat about the same amount of meat and fish.

### *But We Could Eat Better*

For adequate diets at moderate costs, the Bureau of Home Nutrition and Home Economics says that we still need a little more milk, lots more tomatoes, oranges, and grapefruit, lettuce, carrots, cabbage, and so on, a few more potatoes, about the same number of eggs (one a day), a little less meat, less fat, less grain products and beans, and only half as much sugar and syrup as we're now getting.

## Farm Outlook

Foreign developments may jolt the markets but the U.S. Department of Agriculture predicts that "The current strong demand for most farm products is expected to continue through the remainder of 1951 and well into 1952." It is important for all farmers to chart a course and actively strive toward long-time objectives based on conservation farming practices. Drifting with the current may be disastrous.

Keep livestock operations protected by planning for plenty of feed grain and good quality hay. Balancing rations with protein supplement is especially profitable now.

*Hogs*—higher price trend until ceilings are set.

*Cattle*—do not put on a high finish.

*Lambs*—lower trend expected within 30 days.

*Dairy*—strong price trend. Stay with dairying. Milk cows will be good for the long pull.

*Eggs*—higher price trend for good quality. Keep pullets growing fast.

*Broilers*—firm prices expected. Big output to continue.

*Grain prices*—dropping as favorable growing weather improves crop prospects, but prices to continue firm.

—S. J. S.

---

### *Food or Famine*

In these Asiatic countries a drought, such as has just occurred in India, is followed by the death grip of famine. In Bengal, a province of India, in 1943 the death rate jumped 60 per cent over the previous five-year average due to the drought of 1942. Millions must die if there is no source of food to be shipped in.

Thus the stern hand of nature whittles the population down to equal the food supply. In the United States, however, we use livestock to absorb the shock of drought. When dry weather strikes us, we simply eat the grains necessary to maintain our

[Continued on page 33]

## Viewpoints on World News

# Christians and Social Change

## Carl Kreider

We are living in an era of rapid social change. If a person who lived 200 years ago could come back to life again and enter one of our homes, he would be hopelessly bewildered. He wouldn't understand the status of women or of children in the home; the countless gadgets which we thoughtlessly use every day would be completely foreign to him. If he left our homes and entered national life he would be at a loss to understand our complex political system.

Many forces have contributed to these changes, but two developments are of paramount importance. Rapid technological change (caused by countless inventions) has given great masses of people a standard of living that would have appeared fantastic only a few decades ago. The extension of the voting privilege to virtually every adult man and woman has had political repercussions of the most profound sort. The Gospel of Jesus Christ was supremely relevant centuries before all of these changes had occurred; it continues to be supremely relevant amid the current changing scene; and it will be relevant long after the changes which now seem to be so important have been forgotten. Christianity, therefore, dare not identify itself with any existing social or economic order, nor with some "ideal" society of the past, but must speak a message of criticism and redemptive love to all societies in all ages. This article will outline some errors made by Christian leaders in assessing social change in the past and will point to some of the problems in the present.

### The Church and Laborers

The factory system of manufacturing is only about 150 years old. When it was introduced it was discovered that children and women could do many jobs as effectively as men and that they would work for lower wages. The wage question was, therefore, a burning issue at that time. Christian ministers in England largely sided with employers in their efforts to keep wages down to the bare minimum of subsistence. A typical preacher complained: "English wage earners are self-indulgent and idle; the higher their wages (so licentious are they) the more they spend on drink; high prices, therefore, are not a misfortune, but a blessing, since they compel the wage earner to be more industrious; high wages are not a blessing, but a misfortune, since they merely conduce to weekly debauches. Every one but an idiot knows that the lower classes must be kept poor, or they will never be industrious." Some ministers argued that it was far better to keep young children of 6 to 12 working than to provide schools for them since schools would merely teach them to read "heretical and seditious literature." In 1848 a group of the lower classes in English society presented a "People's Charter" to the King. English churches for the most part opposed the ideas of the Charter and the whole movement was suppressed by force. Yet when a citizen of the world today examines the features of the Charter he can not help wondering why the opposition was so violent. It merely asked for such things, commonly accepted today, as the secret ballot, universal manhood suffrage, and pay for members of Parliament.

Similar trends may be noted in the United States. The Populist Party of 60 years ago was branded as radical, and yet its major features were its demands for the graduated income tax, postal savings, the eight-hour day, and the abolition of labor detectives—all of which neither major political party would consider abolishing today. The Liberal preacher Henry Ward Beecher entered into the controversy of his time with a sermon in which he is reported to have said: "God has intended the great to be great and the little to be little. . . . A dollar a day is enough to support a working man. Not enough to support a man and five children if a man insists on smoking and drinking beer, but the man who cannot live on bread and water is not fit to live." At the time Rev. Beecher said this, he had a salary of $20,000 a year from his sermons and an income of about the same amount from his lectures and writings.

### "I Was Not Wanted"

As a result of this type of "Christian" thinking, many of the leaders in the American labor union movement disavowed all ecclesiastical religion. For example, W. B. Prescott, president of the International Typographical Union, although styling himself as "an ardent admirer of Christ and His teaching" goes on to say: "Poverty hovered over my youthful days and I happened to be located in a wealthy Presbyterian parish, and at my mother's behest attended church and Sunday school, the wealthy managers of which, apparently not relishing the ragged and ill-fitting clothes of the worshipers from our district built a mission in that neighborhood, actuated by much the same motives that now move a man to build a shelter for his dog in his back yard. This and many other acts of a similar nature I resented, and it took very few years for me to see that I was not wanted, except to afford some an opportunity to assume a patronizing attitude toward us, and consequently I became a derelict. This policy is largely responsible for the inability of the evangelical churches to hold the masses."

The May 15, 1951, issue of *Social Action* contains an excellent analysis of the relationship between Protestant groups today and certain ultraconservative economic and political pressure groups. Previous issues of this informative magazine have presented careful statements on such a wide variety of issues as "controlling in-

[Continued on page 33]

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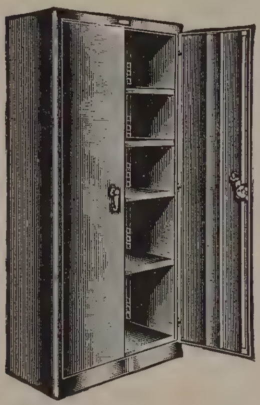

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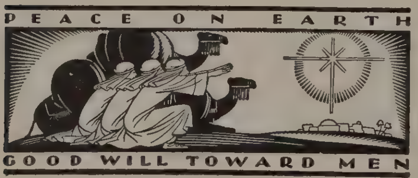
## Boys and Girls

### Begin Now to Share Your Christmas



This year boys and girls who want to give Christmas bundles should follow these rules:

1. Select whether you will send your Bundle to a boy or a girl and choose the age of the child—between 3 and 16 years.

2. Put into your Bundle *only those articles listed.*

3. Select a toy suitable to the age of the child—such as a ball, soft doll, knife, embroidery, etc.

4. Since this is a Christmas gift from you to a friend, your gifts should be *new.*

5. To cover the cost of shipping and the purchase of the New Testament, for each Bundle tie *fifty cents* in the handkerchief and place inside the Bundle. (Or if preferred, a check in the right amount may be sent in a separate first-class letter.)

6. *Do not include candy or gum.*

7. A Christmas card and a self-addressed envelope without stamps may be included.

8. Wrap all the articles in a turkish towel and pin securely with safety pins.

9. Cut out the packing label, fill in carefully, and pin to the *outside of the towel.*

10. Wrap the Bundle in heavy paper or put into a box and tie securely. If you have a number of Bundles to ship together, pack them in a large box.

11. In order that these Bundles can be distributed by Christmas, send your Bundles *before August* 24, 1951.

12. Write the address plainly on the outside of the box or package and send by parcel post, express, or freight.

### BUNDLE FOR A BOY

1 pair trousers
1 shirt (or 1 sweater)
1 bar soap
1 handkerchief
1 toy

### BUNDLE FOR A GIRL

1 dress (or 1 skirt and 1 blouse)
1 sweater
1 bar soap
1 handkerchief
1 toy

In Canada send Christmas Bundles to:

Goodwill Christmas Bundles
Mennonite Central Committee
189½ King Street East
Kitchener, Ontario

In United States send Christmas Bundles to either:

Goodwill Christmas Bundles
Mennonite Central Committee
Akron, Pennsylvania
or
Goodwill Christmas Bundles
M.C.C. Clothing Center
North Newton, Kansas

(If money is sent by first-class letter, it should be addressed to either the Kitchener, Ontario, or Akron, Pennsylvania, address.)

## THE HALF-STARVED BILLION

[Continued from page 29]

strength and we reduce the hogs, poultry, and cattle until they fit the supplies of grain left for them.

### *Can Everybody Have the Same Amount?*

It has been estimated that if the whole world ate as well as we do, present food supplies would support only half as many people, a little over a billion. If our own diets were reduced to the level of the Chinese, we'd be able to support about 600 million, four times our present population, with present grain production. If, on the other hand, we were to try to feed the whole world at the European level of diets, the world population could be kept about the same as it is. However, either a lot of people would have to be shipped from Asia to America or a lot of food from America to Asia.

John Dunbar and Leonard Kyle,
*Agricultural Economics*
Members of Agricultural Staff of
Purdue University

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## SOCIAL CHANGE

[Continued from page 30]

flation," "racism in South Africa," "foreign policy," and "Catholic social ideas." Readers of The Mennonite Community will want to read these articles carefully and critically. You are not likely to agree with all you read, but you will find it to be much better as a source of unbiased information than the majority of articles on similar subjects in such widely circulated magazines as *Reader's Digest* which enjoys such a large circulation in our homes.

### *The Christian's Attitude Toward Social Issues*

The May 15 *Social Action* outlines the financial support which is given to such right-wing organizations as Foundation for Economic Education, the National Economic Council, and the Committee for Constitutional Government. We will want to assess propaganda from these organizations with scrupulous care before accepting their ideas, even though they may be interspersed with pious quotations from Scripture, and even though they may be supported by well-known "Christian" industrialists. We may also wish to ask questions such as the following: What did Christian missionaries in India gain by identifying themselves with the British ruling class? What did Christian missions gain in China by supporting the program of the "Christian" General Chiang Kai-shek? What did the National Association of Evangelicals gain a few weeks ago by their overwhelming endorsement of General MacArthur and his suggested program for defeating China?

The perspective of history makes it clear that one of the handicaps to the cause of the spread of an effective Christianity has been the tendency of some Christian peoples to identify themselves too closely to definitely established social or economic patterns, or actively to promote or to retard ephemeral social and economic movements. The Christian should rather assess all movements in the light of their impact upon the promotion of the kingdom of God, the only clear blueprint for which is the Word of God.

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| Brubaker, J. Lester, Rohrerstown, Pennsylvania | 31 |
| Coblentz, Simon and Son, Route 1, Uniontown, Ohio | 31 |
| Friendly Book Store, 234 W. Broad, Quakertown, Pennsylvania | 31 |
| Hess, Mrs. N. H., Lederach, Pennsylvania | 31 |
| Hesston College, Hesston, Kansas | 34 |
| Hostetler, J. C., Orrville, Ohio | 31 |
| Hubbard Farms, Box 32, Lancaster, Pennsylvania | 31 |
| Leaman, George W., Mt. Joy, Pennsylvania | 2 |
| Martin, D. H., Elizabethtown, Pennsylvania | 31 |
| Mennonite Publishing House, Scottdale, Pennsylvania | 31, 35 |
| Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania | 35 |
| Shenk Hatchery, Harrisonburg, Virginia | 2 |
| Snyder, John M., 1403 East Lincoln, Goshen, Indiana | 31 |
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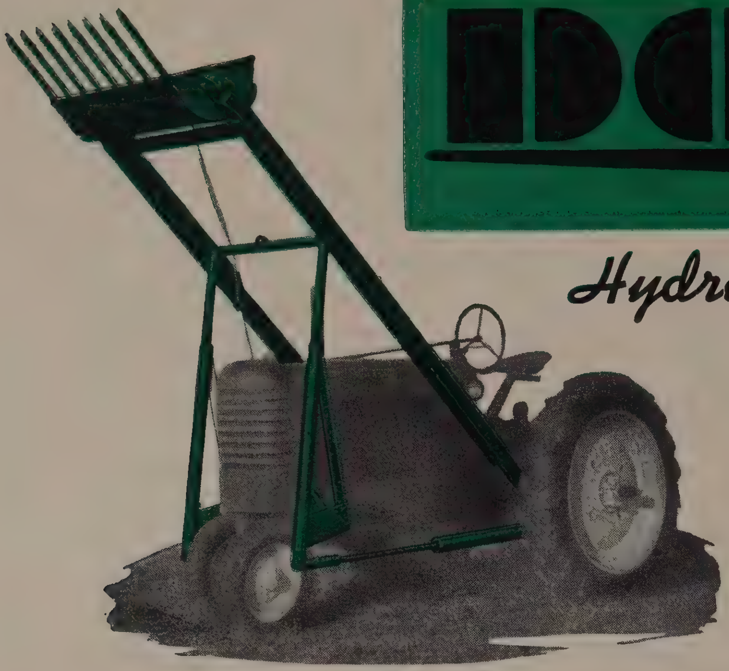

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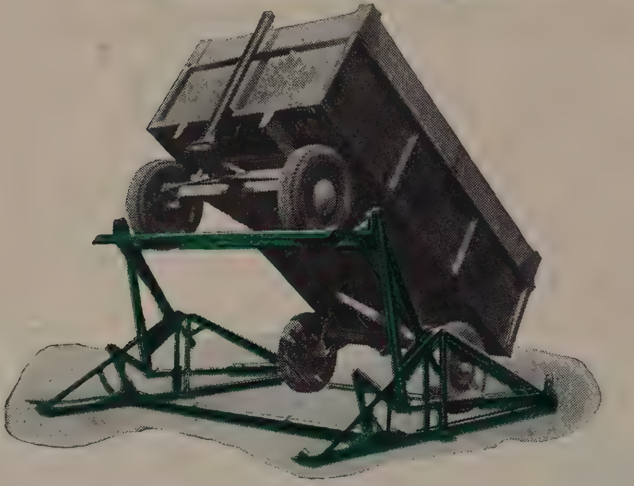

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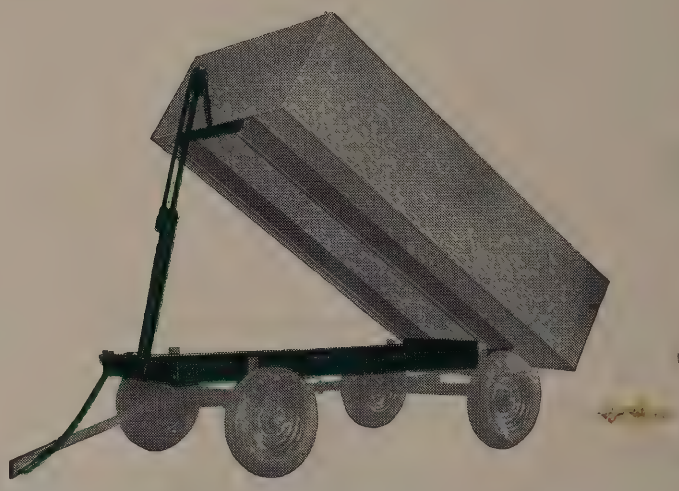

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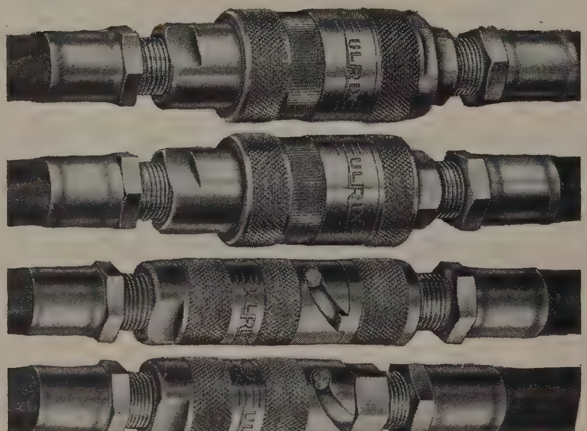

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THE MENNONITE
Community

SEPTEMBER 1951

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# Our Churches

Members are shown as they entered the new **Upper Skippack** meetinghouse on the day of its dedication one Sunday in June, 1950.

The new building was erected with about 2,200 hours of labor donated by the brotherhood. Under the floor are oak joists that were sawed from oak trees that grew in the original 100-acre Skippack tract. It is thought these trees may have been standing when the tract was acquired by the Mennonites in 1702.

Most of the 110 members live on farms in Montgomery County or are employed in shops and businesses. The congregation has a sewing circle, summer and winter Bible schools, and a youth project. Jacob Landes, Jesse Mack, and Jacob Leatherman serve as ministers.

Family names in the congregation are Landes, Kulp, Kolb, Kratz, Johnson, Keyser, Gotshal, Bean, Tyson, Wismer, and Reinford.

**Mennonite Community**

SEPTEMBER 1951

Volume 5 Number 9

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Page 15: Ruth Carper
Page 17: David Hunsberger
Pages 20, 24: Paul W. Hertzler
Page 21: Carl Showalter

**Note:** An error appeared in the July caption for the cover. The homestead near Smithville, Ohio, is the C. Z. Yoder homestead and not the E. Z. Yoder homestead.

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# Contents

The Greatest Peace ........ 4
*Mary E. Rock*

New Industries Move into Old Communities ........ 6
*Paul N. Detwiler*

Chinchilla—For Pleasure and Profit ........ 10
*Chester Zehr*

The Mennonite Mutual Insurance Company ........ 12
*D. C. Hostetler*

Young Community ........ 14

Editorial ........ 16

Sign Painting as a Vocation ........ 17
*Norman Buehler*

How to Keep the Convalescing Patient Happy and Content ........ 18
*Doris Good*

Treat Your Baby Sitter Right ........ 21
*Laura Webb Smith*

Parents, Children, and School Books ........ 22
*Elizabeth Stoltzfus*

Our Communities as Seen by Mennonite Farmers from Europe ........ 23

Looking at Communities in Iowa and Nebraska ........ 24
*Harry J. Wenger*

Community Life ........ 26

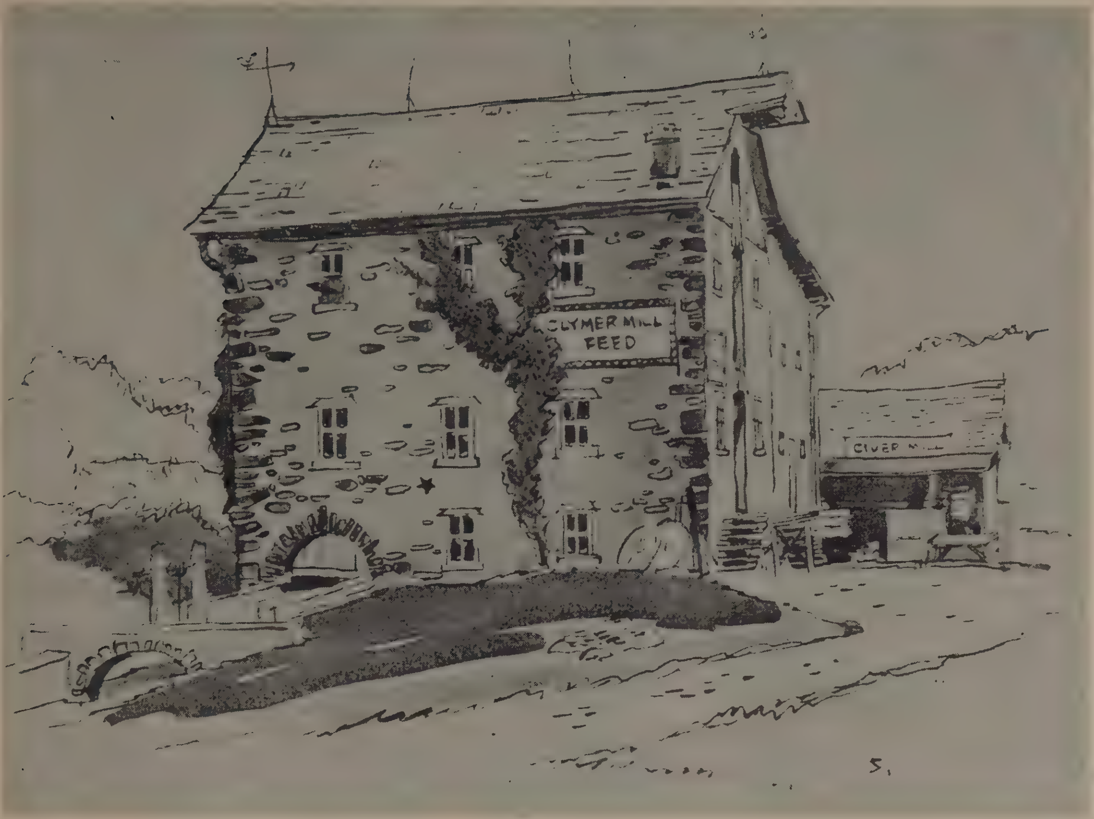
Viewpoints on World News ........ 30
*Carl Kreider*

# The Greatest Peace

I think the greatest peace is found
By those who live near to the ground,
Who find their work and play and rest
Close to the kind earth's warm, brown breast;
Who work with flowers and trees and grain;
Who feel the summer sun and rain;
Who hold dumb creatures in their care
And plan for them a daily fare;
Who read with understanding eyes
This changing message of our skies,
And see in earth, from sky to clod,
The Open, Living Books of God.

MARY E. ROCK

**Old feed mills, cider mills, and stone barns dot the countryside of Bucks and Montgomery counties in Pennsylvania. Artists delight to paint them. These scenes appeared in the Lincoln-Mercury Times and are reproduced with permission.**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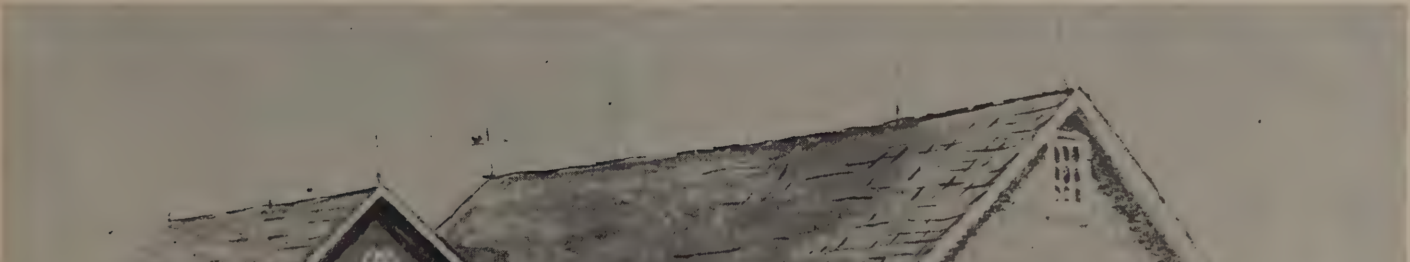


# New Industries Move into Old Communities

## Paul N. Detwiler

ON DECEMBER 28, 1950, a statement was made to the people of the United States that caused much comment in business and industrial circles, but to most of the readers of this article meant little. This statement was that in the near future a new, wholly integrated steel mill was to be erected by the United States Steel Corporation near Morrisville, Pennsylvania, in lower Bucks County. This meant that the agricultural area of Bucks County was reduced by the purchase of 3,900 acres of fertile, river valley land, largely devoted to commercial vegetable growing, and that a rural area would be changed immediately to a basic industrial area. Not only would United States Steel require 5,000 employees but the numerous industries always attracted by such a development would increase by many times the tempo of industrial growth. At present 105 new industries are planning to locate in this area. Plans are being made for the building of 20,000 new homes within ten years.

On March 1, 1951, the first spadeful of earth was turned by Benjamin F. Fairless, President of the United States Steel Corporation. Heavy earth-moving equipment immediately went into operation to meet the tight schedule calling for the completion of this 1,800,000 ton capacity steel plant by the end of 1952. Certain of the facilities are expected to be in operation before the close of the year.

Among the principal facilities of the United States Steel will be: ore, coal, and limestone unloading and handling facilities, with ore docks accommodating large-size ocean-going vessels; two 85-ton oven by-products; coke batteries with an annual capacity of 916,000 tons of coke and additional tonnages of important chemical products; two blast furnaces with an annual capacity of 1,200,000 tons of pig iron; nine open hearth furnaces with an annual capacity of 1,800,000 tons of steel; an 80-inch hot strip mill and hot strip finishing facilities; finishing facilities for cold rolled sheets and tin plate; a bloom-slab mill and auxiliary facilities; a billet mill and auxiliary facilities; and a bar mill with a size range from 3/8 inch to 2 inches.

*"The changing material community brings a challenge to our Christian principles . . ."*

There are perhaps four basic causes for the concentration of industry in our area. They are: nearness to basic markets, adequate potential labor, excellent and varied transportation, and available sources of power.

A quick glance at a map of the eastern seaboard shows this area to be surrounded by the large cities of New York, Philadelphia, and Baltimore, all within one hundred miles of each other. Then there are the many smaller cities, such as Newark, Elizabeth, Easton, Allentown, Lancaster, Reading, Harrisburg, and others. These cities probably comprise the most highly industrialized area of the whole United States. From these cities and the surrounding country come the workers that are necessary to man these great industrial developments.

### A New Transportation System

Our earlier settlements were made along the rivers and streams of Eastern Pennsylvania. Transportation is just as vital today, but the manner of our transportation has changed. Three great railroad systems keep the industries of Eastern Pennsylvania supplied with basic raw materials and move the finished products to their markets. They are (1) the Baltimore and Ohio, (2) the Pennsylvania, and (3) the Reading. The Baltimore and Ohio and the Pennsylvania connect with Baltimore, Washington, and the South. Across the rich lands of Lancaster County into Philadelphia and on to New York, we have the great Pennsylvania lines connecting with the Middle West, the West, and the Pacific Coast, while to the east these same lines connect us with New York and industrial New England. Local and to the North are the Reading lines bringing us in touch with Buffalo and the Great Lakes and on into Canada. Paralleling these railroads are some of our large eastern highways: Route 1, Route 30, Route 202, 309, and 611, all intersectional or transcontinental. With these must be added the Pennsylvania Turnpike which when fully completed will connect with the Ohio Turnpike and with the New Jersey Turnpike. Over these roads stream thousands of trucks and many more automobiles, the motor transportation to which all of our lives are geared. Unseen but vital to industrial East and its transportation systems, are the two major oil lines crossing this historic land. These are the Transcontinental Gas Pipe Line and the Big and Little Inch. These lines connect Philadelphia and New York directly with the oil and gas resources of Texas.

For many years Philadelphia has been a seaport of importance. Today the Delaware River has a channel of 37 feet depth of 800 feet width to the port of Philadelphia. The Fairless works of the United States Steel Corporation in their plan for a com-

---

*Paul N. Detwiler lives near Doylestown, Pa., and is treasurer of the Doylestown Trust Company. He teaches a class of young married men in the Doylestown Mennonite Church. He also serves as a member of the local school board.*

USS
THIS IS THE SITE OF THE
FAIRLESS WORKS
OF
UNITED STATES STEEL CO.
SUBSIDIARY OF
UNITED STATES STEEL CORPORATION

**THE FIRST SIGN**

**Engineers run lines past the first sign to identify the land purchased by U.S. Steel. According to a statement from the U.S. Steel Corporation this undertaking is the largest single expansion in the history of the steel industry.**

pletely integrated mill, call for completely modern ore docks. These docks are to be capable of handling ocean-going cargo vessels. United States Steel estimates that by 1952 they will require 3,300,000 gross tons of coal and foreign iron ore that will reach this plant by water from the foreign sources. In addition to this, when there is a deeper channel they plan to ship to this plant between 3,500,000 and 600,000,000 gross tons of foreign ore annually for stocking and blending; such ore to be used at the other steel plants in the winter months when ore transportation on the Great Lakes is not available. If the plan for a channel of 35 feet to Trenton is completed, and we understand the army engineers have approved, the Delaware River from Philadelphia to Trenton will be available for all ocean-going ships. With the knowledge that water transportation is still cheaper than truck or rail, we are certain to see considerable industrial growth from this fact alone.

As vital a factor as any in the development of industry is the availability of adequate sources of power, electricity, oil, and coal being probably the most important. This industrial area of Southeastern Pennsylvania, having a population of more than 3,000,000, is served by the Philadelphia Electric System. Serving 2,340 square miles, this company has nearly a million electric customers with a potential six million kilowatt power pool. Part of this tremendous power is generated at the Conowingo Power Plant where the waters of the Susquehanna furnish the power for the generation of electrical energy. However, most of our electric power is produced by coal or oil-burning generating stations. Oil and gasoline shipped by tanker to the refiners at Chester and Philadelphia or delivered directly by branches of two pipe line systems, provide ample supplies. Coal, still vital to industry, is within easy rail shipping either from the soft

**A FENCE GOES UP**

**The first fencing is erected in the property line of the new U.S. Steel works in Bucks County. The new plant is scheduled to be completed by the end of 1952 and will have a capacity of 1,800,000 ingot tons of steel a year. Finished steel products are expected to start rolling from the works within nine to twelve months after construction work begins.**

**HOMES ARE MOVED**

**This dwelling has been moved from its foundation onto blocks before being transferred to a new location outside the 3900-acre site of the Fairless Works of U.S. Steel near Morrisville, Pennsylvania. To the left is a construction engineer of U.S. Steel.**

coal fields of West Virginia or Western Pennsylvania or from the anthracite fields of Northeastern Pennsylvania. In few areas of our nation is there such a combination of markets, labor, transportation, and power.

### By Way of History

To the student of United States history, Bucks County is known as one of the original counties established by William Penn in the grant of land obtained from Charles II. This land was settled in 1682 by Penn and his Quaker group. In the county seat of Bucks County real estate records go back to these original grants. I personally have seen deeds bearing the great seal of William Penn.

Early colonial history recalls Bucks County as the site where William Penn built his own home in this new land. This site, Pennsbury, is within sight of the land purchased by United States Steel. The original home of Penn has been destroyed but has since been rebuilt in exact duplicate and is today open to the public. Much of the furniture and furnishings either belonged to the Penn family or are of that period of time. Bucks County is rich in Revolutionary history. Here General Washington crossed the Delaware to defeat the British and German soldiers at the battle of Trenton. Across our country marched the soldiers of Washington to spend the terrible winter at Valley Forge just west of Bucks County. Along our roads in colonial days came the representatives of New England and New York to the conventions at Philadelphia where for a time our national capital was located. Here you can see the site of the Indian Walk that added many miles of rich land to the white man's holdings. The iron furnaces of upper Bucks at Durham furnished badly needed metal during the Revolution. Later the coal of Northeastern Pennsylvania moved along the great Lehigh Barge canal to Philadelphia. Men known to past history and important men of today have made and still make their homes in Bucks County.

### Mennonite Landmarks and History

To the student of Mennonite history, Bucks, Montgomery, and Philadelphia counties bring to mind the early settlements of the Mennonites. October, 1683, is the date of the first settlement. In Germantown, then a little country town, some miles outside of Philadelphia, the first congregation was established. This church is now in the busy city of Philadelphia and very vividly pictures the changes that have taken place in this area. Will this new development of the United States Steel bring similar changes to the quiet country towns and our meetinghouses in the Franconia district? From Germantown the increasing stream of Mennonite immigration went westward along the Schuylkill River to Skippack in 1702, Towamencin, and then Salford. Pressure of increased immigration forced our Mennonite fathers further on to Chester and Lancaster counties and northwest to the Franconia, Rockhill, and Deep Run areas. It was at Skippack that Christopher Dock taught school. The history of the Franconia Mennonites by John C. Wenger tells in detail the history of this first Mennonite settlement from its infancy to the present.

Our Mennonite forefathers were largely farmers. They were used to hard work and knew good land. Soon the wilderness of the early 1700's was changed to cultivated land with homesteads and meetinghouses. Our people in Eastern Pennsylvania have largely remained farmers. Our church life and our economy have been geared to the land for many generations. But since 1900 significant changes have taken place in these communities. The automobile and good roads have removed our normal barriers to the cities. Industry has come to the local community. The lure of high wages and short hours has drawn our young men and women; land values have skyrocketed until many of our young men are no longer able to purchase

**STONE MEETINGHOUSE**

**The present Towamencin Meetinghouse was built of stone in 1925. In the near-by graveyard the oldest legible tombstone is that of Catherine Oberholtzer, dated 1741. In these old congregations many present-day members find employment in the industries of Montgomery and Bucks counties.**

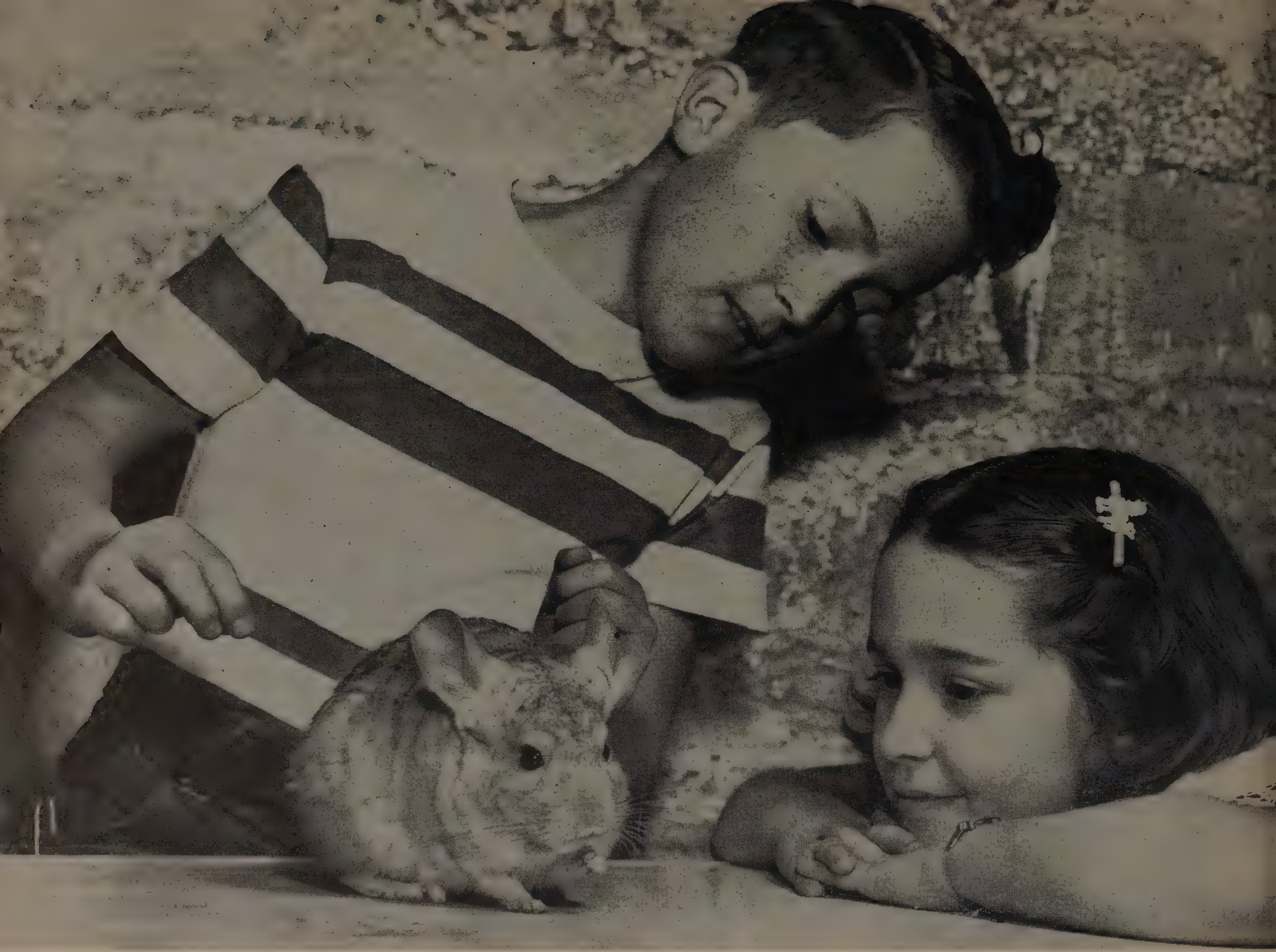
farms, even when available. Our closely settled Mennonite communities have been broken up. Mennonites and others are selling farms that for generations have been in one family name to business and professional men whose thoughts and manner of life are foreign to the community. True, these men have made of our farms lovely homes but their interests are in the industrial and professional life of our cities. The changing material community brings a challenge to our Christian principles that must be met by a leadership alert to these changes.

### An Old Faith Faces a New Way of Life

This, then, is the challenge that faces our Mennonite membership in Franconia. We know that economic pressures, as a rising flood, can and may sweep away much of the established way of life. Land that costs $1500.00 per acre is not to be used for agriculture. Recently Bucks County has seen farms sold at that figure. Industries such as United States Steel, Rohme and Haas, Sharpe and Dohne, Ling Belt, and others are building large factories almost beside our meetinghouses. Farm land becomes villages, and villages become towns, and towns soon are cities. No longer do our children work with us on the farm, no longer do they walk across the fields to the one-room school of yesterday, but they are caught with us in the changing world. We must face the facts. To ignore these changes will not make them disappear but bring disaster. If we believe that the faith of our fathers was equal to the problems of their day, and that our faith is sufficient for our own needs, then we must make that same vital faith available in a manner that can be applied to a new way of life. I believe the future of our faith lies in the acceptance of the fact of a changing way of life and a willingness by God's help to apply the eternal principles of Christ to a new way of life.

**A HOME IN THE COUNTRY**

**Many Bucks County farms are owned today by "city" people. This farm with its sturdy stone house is owned by a New York City dentist. The land is idle or rented.**



**MEALTIME**

**Scott and Linda Zehr look on as a chinchilla eats a raisin they have just given it. Chinchillas are ground rodents and eat pellets and hay though they like an occasional treat of apple, raisin, or breakfast food.**

**Chinchillas are adaptable to many different climates. They can be raised in houses, garages, and basements. They are a clean and gentle animal.**

# Chinchilla For Pleasure and Profit

## Chester Zehr

SELDOM HAS a livestock industry been started by a few animals being captured in the wild state in a high mountainous area, transported thousands of miles into another hemisphere, being changed from free-roving animals of a high altitude, rocky plateau area, to the confines of a small wire cage. Yet that, in a word, is the origin of the chinchilla industry, which currently amounts to well over a four million dollar business annually.

*Chester Zehr of Fisher, Illinois, attends the East Bend Mennonite Church of that community. He farms a 160-acre farm, raises Guernsey cattle and poultry. In addition to his farm and church activities he serves as president of the local school board.*

The story of the first interest man has had in these heavily furred, beautifully colored little animals is lost in unrecorded history of the ancient Chincha Indians of the Andes Mountains of South America, who were known to trap them (and from whom the name chinchilla originates). At the time of the Spanish conquest of the powerful Inca tribe in the early sixteenth century, chinchilla was the fur of the Inca royalty. Chinchillas were later hunted and trapped and the pelts shipped to Europe to be worn by the royalty there. As a result of unrestricted hunting and trapping, in time the chinchilla became almost extinct.

It was the fabulously high prices being paid for the scarce chinchilla pelt around the turn of the century (in 1900 prime pelts brought about fifty dollars, and by 1920 some of the best brought twice that) that prompted a Mr. M. F. Chapman, then a mining engineer stationed in Chile, to devote his time to the project of try-

*Many believe that raising chinchillas will become a profitable business and can fit into a farmer's program.*

ing to take some live animals back to the United States to be raised domestically. In February of 1923, after much hardship, he finally arrived in California with eleven live chinchillas. Most of the more than 140,000 animals in the United States today are descendants of those original few.

### Facts About Chinchilla

The chinchilla has proved himself quite adaptable to a wide variety of changes and different climates. They are now being successfully raised in houses, garages, basements, and by some in special air-conditioned buildings from California to Maine, and from Florida to far up into Canada, as well as in Alaska and Hawaii. The fur of the animal is unique. It is one to one and one-half inches in length, very soft, fine, and silky. In density it is about fifty to eighty times as fine as a human hair. The surface color is gray, the belly being white. A deep blue-gray underfur is over the entire body. Just under the surface gray, between the surface and underfur, is a narrow white band or "bar," as it is properly called. Thus each hair has three distinct colors. Density causes the fur to stand out from the body at all times. Being a ground rodent the animal is a vegetarian, living on grains and grasses. The basic diet on most ranches consists of commercial pellets and hay. They are a very gentle (though easily excited) animal and respond to individual attention. They are quite fond of an occasional treat of a raisin, piece of apple, or particle of prepared breakfast food. There seem to be comparatively few diseases affecting them, with digestive trouble heading the list. As newer feeds are being developed and newer remedies being perfected, there is less cause for worry. I have had no higher mortality rate on my chinchillas than on a comparative number of dairy cows.

The female usually has her first litter at about a year of age, and often has two litters a year with an average of two babies per litter. They are usually mated for life, and are generally sold as mated pairs, with good stock currently selling at from $1400 to $1600 per pair for guaranteed breeders.

Their hardiness, the fact that they are quite gentle, very clean, and free of odor has attracted many professional people, part-time farmers, and others to the possibilities of raising this valuable fur bearer.

The National Chinchilla Breeders of America (Box 1806, Salt Lake City, Utah) is a nonprofit breeder organization which offers some valuable aid to the individual ranchers. It maintains a registry of animals, publishes a monthly magazine, sponsors chinchilla shows, and performs many other educational and informative services of value. New emphasis is being placed on educating the lay breeder to the characteristics of good quality in the animal. One of the most recent undertakings has been that of the "Ranch Inspection Service," an educational program similar to classification service of several of the dairy cattle breed organizations. Individual animals are examined by a competent judge, and comments made on eleven basic characteristics of each. The wide interest that has been shown this program in the few months it has been in operation shows that the breeders are interested in the first steps of selective mating—that of learning to be able to identify good or bad animal traits.

Probably few breed organizations have experienced the remarkable growth of membership enjoyed by the National Chinchilla Breeders Association. On a national basis, membership has increased from about twenty-five hundred to over five thousand in less than two years. The increase in the Midwest has been of a greater percentage during the same time.

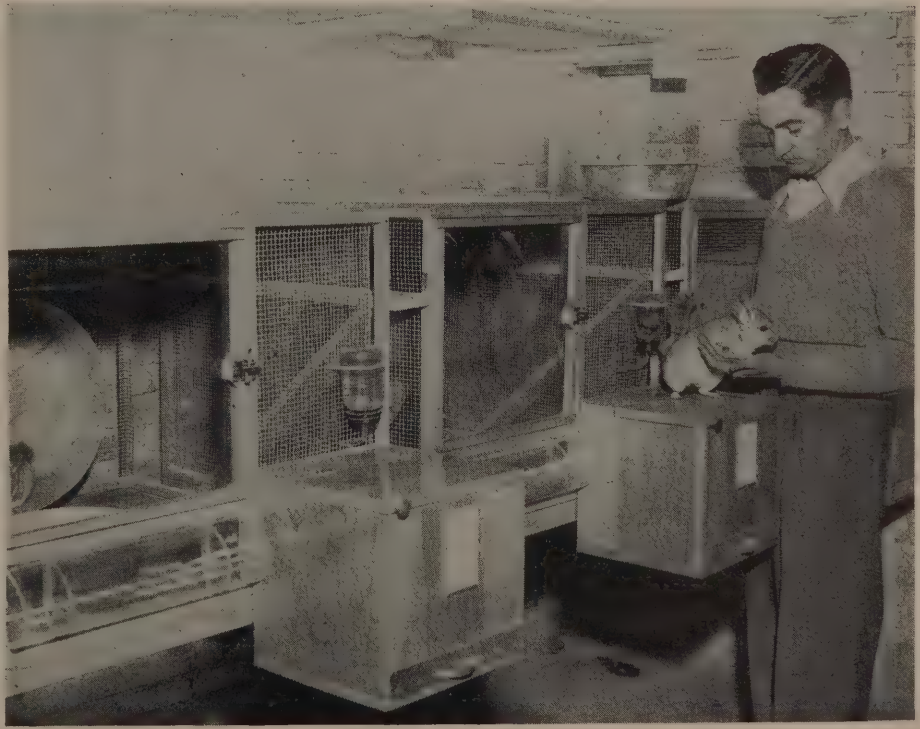
### Outlook for the Industry

In attempting to foresee the future of the chinchilla industry, I feel safe in making a few conclusions. Stability of the industry depends, of course, upon the re-establishment of a commercial pelt market. Since the countries of Chile, Peru, and Bolivia prohibited trapping or hunting them some twenty-five or thirty years ago, chinchilla pelts have not been available in sufficient quantities to maintain a place on the competitive market. The whole emphasis has been and still is on increasing the size and number of breeding herds, so that upward of twenty-five thousand prime pelts annually will be available to the fur market. It is thought that it will be several years before this goal can be reached, but a pelt marketing cooperative has just been organized

[Continued on page 33]

**PAY ATTENTION TO QUALITY**

**Chester Zehr holds one of his chinchillas. To start a successful chinchilla business he advises: "Learn what constitutes a good animal and buy only stock from such a herd." He also recommends visiting experienced ranchers.**



*Here is the history of a company that has had a slow but sound growth and development.*

# The Mennonite Mutual Insurance Company

## D. C. Hostetler

THE MENNONITE Mutual Insurance Association was organized sometime in June, 1895, by J. M. Smucker (later better known as the founder of the J. M. Smucker Company of Orrville, Ohio), C. Z. Yoder (known as the singing evangelist), Adam Martin, and a number of others under the name of "Mennonite Aid Plan." The object in organizing this plan was to help bear one another's burdens according to Paul's injunction to the Galatians. Most, or all, of the members of the new organization were members either of the Sonnenberg Mutual Insurance Association or the Mennonite Aid Plan of Elkhart, Indiana, but who had become dissatisfied with their rules and restrictions. The former had rulings against insuring any town property, and the latter had high assessments due to many storms and cyclones in the western states. For these and probably other reasons they decided to organize a local association among Mennonites. This was not an easy undertaking for several reasons.

The Sonnenberg Insurance Association had been organized among the Swiss Mennonites of the Sonnenberg Church and community about forty years before. This association under quite conservative management and practically without competition had grown to be a strong association, while the Mennonite Aid Plan had to struggle along with its few members and without any experience.

J. M. Smucker was elected as its first president, and Adam Martin as its first secretary. It was decided at the beginning to write insurance also on town property, as more Mennonites were moving into town. It so happened that the first fire loss was a creamery, owned by J. M. Smucker. This being a town property had the tendency to turn a good many of its members against the insuring of this kind of property because it made quite a high assessment to be levied on probably about $150,000 of risks. As a result quite a number of its members got discouraged, canceled their policies, and went back to the old association, which had not had any high assessments for many years.

### Some Early Problems

We can readily understand that this was a severe blow, and quite discouraging to the sponsors of this small organization. The secretary, soon after this, resigned, and Simon D. Brenneman of Smithville was appointed to fill his place. About this time M. D. Beechy and M. K. Troyer of Holmes County were appointed as solicitors for the association. This no doubt helped to tide over this difficult period for the association. The Sonnenberg Association had not gone into Holmes County yet at that time, and our solicitors found less competition there. In 1901 S. D. Brenneman, the secretary, passed away. On March 24, 1901, D. C. Hostetler was appointed to fill the unexpired term.

A committee was appointed to inspect our hazardous risks (industrial and commercial) once a year, to fix the rate on them, and also decide upon the matter of insuring churches. The committee was W. H. Tschantz, A. M. Yoder, and Jesse Good. It was also decided that the amount insured on hazardous risks should not exceed $1,500 for every $25,000 of property.

Risks carried in 1904 were $298,532. It was then decided to extend the territory to include Mahoning and Columbiana counties. In March, 1905, the Mennonite Aid Plan was

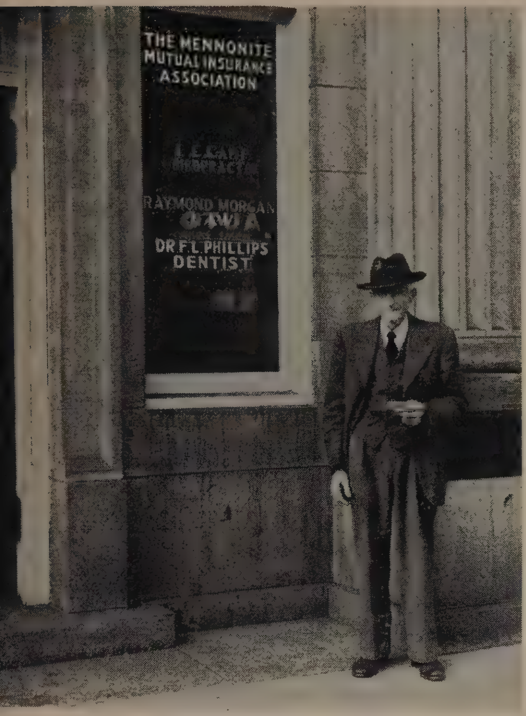
### THE QUESTION OF COMPETITION

Competition is like fire — very good and useful in the right place, and otherwise some times very destructive. Competition often is a help to everyone concerned. People like to trade where there is some choice. Often a line of business cannot thrive in a town until there are several competing firms. If there are several wholesale fruit dealers in a town they try to locate close to each other, and a buyer of fruit for retail sale or for institutional use commonly prefers to trade where there are several wholesalers. On the other hand there are towns where one wholesale fruit dealer can make a modest living, but where two would starve. If such a single wholesaler in a town gives particularly good service his customer is apt to conclude, "I find I can get just as good service from X, even if he is the only fruit wholesaler in town, as I can by making a longer trip to a city where there are several wholesale firms."

Very often extreme competition is evidence of stupidity. Many small towns have so many food stores that not one of them can afford good equipment, or keep a good stock, or make a decent living.

The general advertising of vitamins has created a market which no single firm could have developed. Yet as more and more firms compete for that business the time may soon come when the margin of profit will nearly disappear, and the public may be less well served—if it ever needed such service at all.

—A Business of My Own


THE MENNONITE MUTUAL INSURANCE ASSOCIATION
RAYMOND MORGAN
LAW
DR F.L. PHILLIPS DENTIST

**D. C. Hostetter stands outside the National Bank Building in Orrville, Ohio, where the Mennonite Mutual Insurance Association is located. He has served as secretary or secretary-treasurer of the association for 49 years.**

incorporated under the laws of Ohio. In 1914 it was decided to extend our insurance service to members of other Protestant denominations. Members of the Brethren Church had been accorded this privilege almost from the beginning. The Aid Plan had been doing business now for 19 years. It was this year that risks reached over a million dollars. In 1915 risks were classified into first, second, third, and fourth classes, as to material, construction, and lightning protection. Provision was also made for insuring registered livestock.

In 1918 the name was changed to Mennonite Mutual Insurance Association of Ohio, and territory extended to include the state.

In 1923 an optional assessment of .6 mills was made on each dollar of valuation for a loss sustained by D. D. Miller, Middlefield, who used wood instead of coal for firing his steam engine, contrary to the rules. This left it optional for each member to pay or not. The response was quite liberal.

On January 10, 1925, the annual meeting was held in Mahoning County. The president made an opening speech, commenting on the prosperity of the association in the last years. The limit on hazardous risks was raised from $2,500 to $3,500.

### A Broadening Program

J. S. Lehman, who had been instrumental in getting the brethren in Mahoning and Columbiana counties interested in the association and who had been the solicitor ever since, now recommended Henry Leinbach and John S. Riehl to take his place. They were accepted by the association. In 1927 the solicitors were invited to the December Directors' Meeting and to take part in its deliberations. Those present, besides the directors, were Henry Leinbach, John S. Riehl, J. C. Brumbaugh, A. D. Krabill, C. N. Miller, S. S. Domer, A. W. Oswald, and John A. Burkholder. An effort was made at this meeting to keep autos and trucks out of large buildings; if they must be kept in barns, they must be on ground or cement floors, away from all litter, hay, or straw. It was also decided to pay one half of fire department charges when called by members of this association. The member who called the department was to pay the other half.

J. M. Hochstetler of Sugarcreek was appointed to inspect all of the association's risks, to equalize rates, to point out fire hazards and make recommendations for eliminating them. Risks carried at this time were $5,088,110; policies numbered 1,332.

In 1928 church buildings constructed according to state requirements were placed in class A and the limit of insurance raised to $7,500. In 1931 the offices of secretary and treasurer were combined. In 1932 the Annual Meeting was held on the Hoover Convention grounds east of North Canton. At this meeting the president read an interesting paper that he had prepared for the occasion, giving many valuable hints on insurance and fire prevention, also emphasizing the fact that the association should have a reserve, to avoid borrowing money in the future in times of severe losses and low funds in the treasury. A number of others spoke on this same subject, favoring the creating of a reserve. Earl Brubaker, fire chief of North Lima, gave a talk on fire prevention. In this year the risks reached $8,238,780.

During the depression the property values had declined so much that it was thought necessary to have the risks inspected and valuations lowered where they were too high. E. R. Yoder and J. M. Hochstetler were appointed as inspectors. The valuations were accordingly reduced by $485,184 at an expense of $2,062.93.

In 1934 the old classification was discarded and a new one adopted as follows: For town property a rate of 60 per cent is charged where they have a paid fire department on duty all the time and adequate water on pressure. A rate of 70 per cent is charged where they have a volunteer fire department and adequate water on pressure. A rate of 80 per cent applies where they have an organized department without water on pressure. This classification on town property applies only on residence property.

Classification of farm and other isolated property: 100 per cent on all unrodded property; 90 per cent on rodded property if they comply with the requirements on flues and roofs.

In 1939 an inspection card, having a number of questions on it, was sent to each member for inspection of each one's own property, the questions to be answered and the card returned to this office.

At this time J. M. Smucker asked to be excused from serving as president any longer. He had been its mainstay for 44 years. A. D. Krabill of Louisville, Ohio, was then elected president.

In December, 1948, the risks amounted to over $32,000,000. The storm losses for the year exceeded $50,000, which far exceeded any year before. The association had a hard struggle for about its first 25 years. It took nearly 20 years to get a million dollars of risks, while in the last 15 years it has had an average increase of over one million dollars a year. It has thus again proved the German proverb, "Aller Anfang ist schwer."

It has changed officers but few times in 54 years. As noted above, J. M. Smucker served as president for 44 years and afterwards he served nine years as a director. He passed away in March of 1948. The writer has served as secretary or as secretary-treasurer for 49 years. The average rate of annual assessments for the 56 years of business was about $1.70 per $1,000, giving protection against fire, lightning, cyclone, tornado, windstorm, and hail. The company now has $33,000,000 worth of risks, over 5,000 policies, and over $25,000 of a reserve.

# *Young Community*

## Glad's "Rosy Room House"

The dishes must be washed so often. And when Glad Brook wanted to play ball or dress Posie and Prim, her twin dolls, for an afternoon ride, too.

"I'd rather mash the dishes," Glad whimpered one bright morning, as she saw the table of dishes that must be washed and placed in the large cupboard with glass doors that looked like an apartment with rows of rooms.

"Why the cupboard can be an apartment house, which I'll call Rosy Rooms, while the dishes are people who live in them," Glad cried. Then what a jolly time Glad had! For she played that the dining table was a cafe in a Big City, and a party of Dish People were eating at the cafe or dining table. When the Dish People were through eating they went bathing in Clean and Clear Lakes. For the lakes were pans of water, you know.

The first to go in bathing were the Glass family, who were very aristocratic and did not care to stay in the water long. So while Mr. and Mrs. Glass, with Georgia and Gerald Glass, were paddling around, splash dived some of the Silver family. For they had so many relatives that when Sally and Sophia Silver Spoons, which were large spoons, you see, splashed into Clean Lake, all the little Silver Spoons, with Kora and Katie Knives and Frankie and Flora Forks, tagged after them.

But the jolliest thing was when Paul and Polly Plates went bathing. For they were so large that the others had to get out of their way, for they made such a large splash wherever they went. How Glad giggled when Sammy and Sara Saucers and Dora, Davy, and Danny Dessert Dishes tried to swim from Clean Lake into Clear Lake. The draining pan was Clear Lake, where Glad placed the Dish People after she had washed them in Clean Lake.

But all at once, while they were having such a happy time, a rattling noise was heard and a large crowd of noisy people plunged into the water. And they were not very clean either, and looked as though they were warm and needed a bath. For Glad played that the pans and kettles were people too, with queer names like Peter and Penny Pan, and Kathie and Kennie Kettles. These people made so much noise that the Glass, Silver, and other families slipped out of the water very quietly and after a careful rubbing with towels, which was Glad drying the dishes, you have guessed, they went to the Rosy Room House, which were shelves in the cupboard. The Glass family lived in Rosy Rooms above the Plates and Saucers families, while the noisy Pans and Kettles lived in the lowest row of rooms in Rosy Room House, which were shelves in the bottom of the cupboard.

And before Glad knew it the dishes were all washed and in Rosy Room House, while the table on which she washed her dishes was a pavement that she scrubbed, and the stove was the lawn that was kept clean around Rosy Room House.—GERTRUDE WALTON, in *The Sunday School Times.*

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*Glad made fun out of her work. Do you have games and ways of making your work fun too? Maybe you would like to share your way with the other Young Community readers. Send it in today. Send it in care of The Mennonite Community, Scottdale, Pa.*

## Our Readers

### From a Mother

Last spring our son John, age six, began spending all his waking hours catching bees and ants in bottles. Nothing seemed to deter him from this seemingly cruel pastime, until one day, breathless and unbelieving he dashed in to display a beautiful bronze butterfly. And right then we got the idea of butterfly collecting. We found the equipment can be made easily and inexpensively at home.

During the summer John caught, stretched, and identified fifteen different species of butterflies. In the process he learned a good deal about their habits and life histories. And not only John, but the whole family benefited from this hobby. Little brother, mother, and father soon were eager to be in on the activity.

The equipment for collecting butterflies is simple. All that is needed are a net, killing jar, stretching board, mounting box and if possible, a reference book.

For children the net should be larger than usual. To make the rim two lengths of light welding rod is needed. Weld this into a circle eighteen inches in diameter, leaving the two ends to form a handle eight to ten inches long. This handle can be fastened to an old broom or mop handle by means of electric tape and staples. A worn-out marquisette curtain makes an ideal bag if there are no holes in it. Sew it into the shape of an inverted toque, turn the top over the rim and with a darning needle run a thread around to hold it. And there you have your net.

Once the butterfly is in the net it must be carefully taken out and killed quickly, otherwise it will beat its wings in a frantic effort to escape. This breaks the wings, rubs off the color, and is cruel. The most effective method for accomplishing this is the use of a cyanide jar. A druggist will make one up for you if you explain your purpose to him. One of those jars in which we get peanut crunches is just the right size and shape, and the top can be kept screwed on tightly.

Cyanide is a deadly poison, and your druggist will caution you as to its dangers and ask you to sign your name so you will assume responsibility for its use, just as he would for any other poisons he gives out for various uses. The danger comes from the fumes, and if you put your nose into the bottle and take a deep breath you become pretty sick. But with understanding of its action and precaution in its use, it can be employed safely by children. A permanent place for the jar is a good habit to form.

Specimens ought to be taken from the bottle and stretched as soon as convenient. If you haven't a stretching board a shingle makes a good substitute. After two days on the stretcher they are ready to be mounted and classified.

Cigar boxes make good storing places especially with a layer of felt or cotton batting in the bottom. Fix the specimen to the box with a pin through its body. The underside of the wings are often different from the top so it is interesting to mount two of each specimen, one showing the underside, the other the top. The identification can be written on a piece of paper pasted on the lid.

Identifying the specimen is the ultimate thrill of this hobby. This is easy with the help of the many available books on the subject. Any public library will have one such book, but it is more fun to have one at home. We used *American Butterflies and Moths* by Cecile Hulse Matschat and found it satisfactory. Be sure to get a book with good colored illustrations so the child can identify his specimens himself. Otherwise he may get the feeling that the book end of it is dull. One of the good things about this hobby is its happy approach to natural science.

And so John is eagerly awaiting spring and the butterflies' return. This year he has a new ambition—he wants to catch a Luna Moth. And so do all the rest of the family.

—Mrs. Eleanor McKim, Caledonia, Ontario.

## Long Division

Lois Rensberger

My daddy said
He'd give me half
Of fat old Blackie's
Newborn calf.

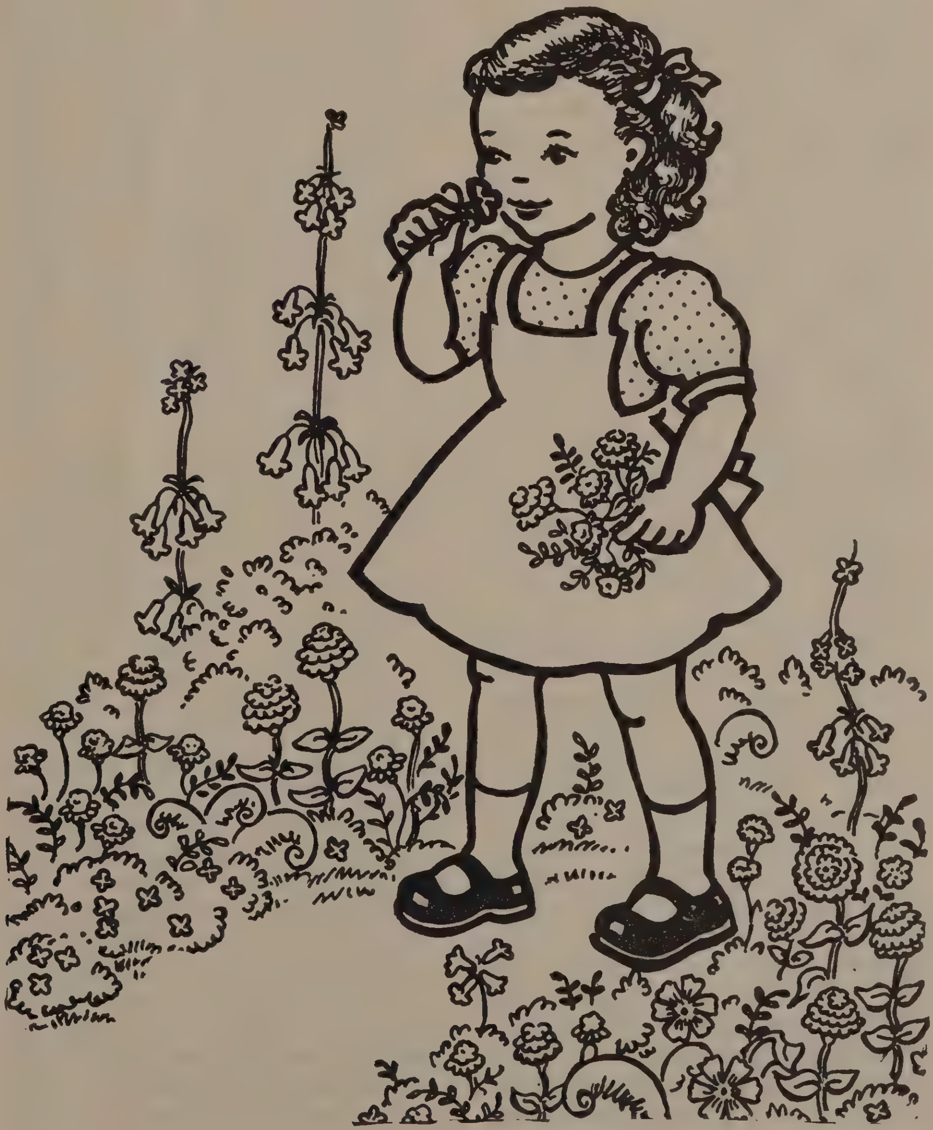
I thought it over,
Then I said,
"I think that I
Would like its head,

"So I could feed it
Every day,
At first just milk
And later, hay."

Now why did Daddy
Laugh and laugh
When I asked for
Just the front half?

## For You to Color

**Norma is picking flowers in her mother's flower garden. What do you think she will do with the flowers? Color Norma's dress yellow and her apron blue. Her socks are yellow and the bow in her hair is yellow. Color the flowers the colors you think they should be.**



# Editorial

## Shall We Receive State Aid?

Recent articles in The Mennonite Community have discussed public welfare and state aid programs as they affect the Mennonite Church. See especially the May issue where Milton Good discussed Canadian public welfare. Also in the same issue J. Winfield Fretz discussed the mutual aid program as a means to make the church members less dependent upon the state.

One reader in Oregon asks: "How can credit rightfully be given to the church or to Mennonite Mutual Aid when the old people's home receives pay for the keep of these elderly folks from the state?" This reader favors the church taking care of its own needy but asks further: "Would it not be a great burden laid upon the church to support them, and would it in any way subtract from the funds now going to the missionaries?"

One of the authors of the above articles replied to the reader from Oregon and here are some excerpts from his reply. We quote them for whatever value they may be to help readers think through the ethics of (1) Mennonite people accepting state aid and (2) Mennonite institutions accepting state money from guests as payment.

"In your letter of May 12 you raise two basic questions, as I summarize your letter. First, is it right for older Mennonite people to accept pension money from the state? Second, is it right for Mennonite old people's homes to take this money on the part of the guests as payment for expenses?

"These are questions which deserve to be raised and to be given a great deal of thought. Traditionally, the state has not made a provision for its elderly citizens on a pension basis. It had only poor houses where people who had no relatives were sent. Now, it provides modest financial grants to elderly people and expects them to be provided for in private homes on an individual family basis or in private homes such as are maintained by the Mennonite churches. You are right in saying that it would be a very expensive thing for the church to care for the aged people who are not able to care for themselves, on the same basis that the state provides for them. This, however, does not make it right in itself for the church or church members to accept such funds.

"To call it wrong, however, is also rather difficult, because Mennonites pay taxes and support the state and make their contributions to its general welfare. Therefore, they have a share in the state and certainly from a legal and ethical standpoint, there is nothing wrong with accepting the funds. The central question seems to be whether accepting money from the state would be morally obligating Mennonites to obey the state under any and all circumstances. Here again I am inclined to think that it does not so obligate people. We should be able to accept funds from the state for legitimate purposes and yet not be morally obligated to be obedient to the state where we feel it is disobeying the laws of God. We should be able to do this just as we may work for employers and receive pay, but with whom we do not agree in every respect. Since circumstances today are so different from what they were fifty or one hundred years ago, I am inclined to think that the church is not wrong in accepting such individual pensions, although it must always be on its guard not to be 'bought out' by the state and thus lose its ethical and moral sensitivity.

"You will see then that I have answered both of these questions in the affirmative with some conditions. It should be noted that Mennonites are making a heavy contribution to the state by providing the buildings and maintaining the homes at least in part if not totally. More than that, they administer the program and provide spiritual and social guidance and help which the state could not well provide. They are thus taking care of the state's citizens in a most satisfactory way.

"The Mutual Aid program has not been developed as much as it might be, and not nearly as much has been done as needs to be done, but it is a step in the right direction, and we should be willing to invest more of our funds for the sake of strengthening our brethren economically so that it in turn would strengthen them socially and spiritually in our local communities."

**COVER SCENE**

**A view of Clarence Stauffer's farm near Milford, Nebraska shows the buildings and some of the 160 acres. On this farm and on 80 rented acres the following crops are grown: corn, wheat, oats, and alfalfa. One hundred hogs are raised each year and milk from the herd of 30 Holstein cows is shipped daily to a dairy in Lincoln, 25 miles away.**

## Coming in future issues

Church Communities in Wayne County, Ohio *Emma Rohrer*

Spiritual Significance of the Present Agricultural Revolution in Western Canada *Ezra Stauffer*

From Bootlegging to Broilers *Harry W. Hertzler*

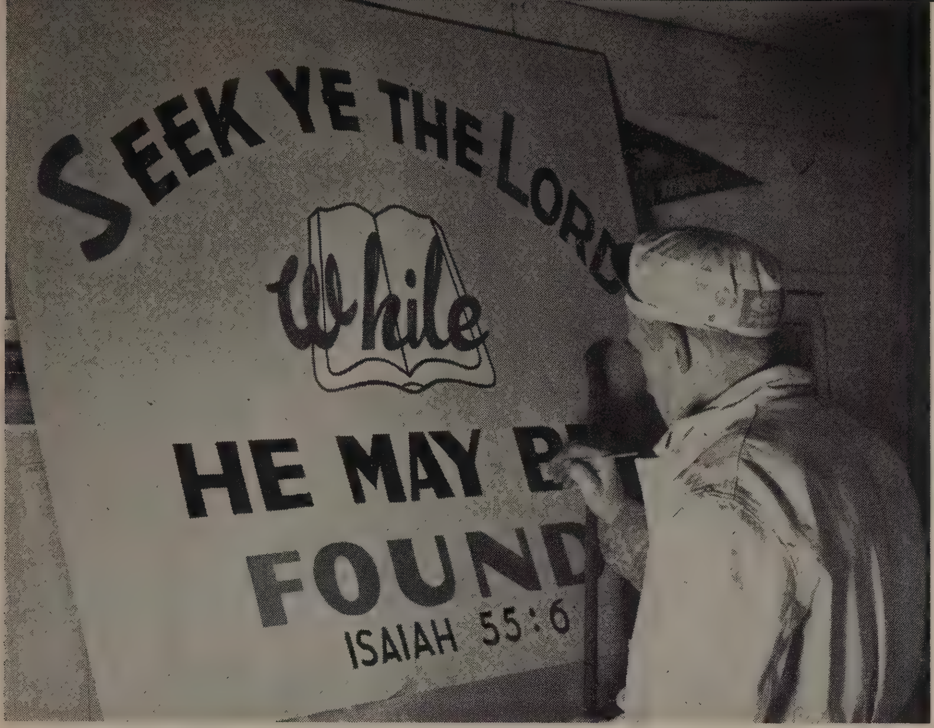
Ontario Mennonite Bible School and Institute *John F. Garber*

A Book on Colonization *John A. Hostetler*

Young Community

Taking Care of the Child Patient *Doris Good*

Comments on World News *Carl Kreider*



**Norman Buehler of St. Jacobs, Ontario, puts the finishing touches to one of his signs.**

# Sign Painting as a Vocation

## Norman Buehler

MANY YOUNG people are seeking a vocation in life and many have found the vocation for which they seem to be best fitted, but very few Christian young people have chosen sign painting as their vocation in life.

There may be good reasons for it, as there are numerous conditions which are not conducive to spiritual growth.

Keeping the spiritual side of sign painting in mind, let us go to the city and take a look in a small sign shop which in this case employs three men. First we may see a man removing paint from an old sign in preparation for repainting. Then we find a man lettering a sign for a tobacco store, a movie, or a dance hall. Another is pulling a rubber squeegee across a screen frame. Upon raising the screen, he hands us one of the impressions just made on cardboard and this is what you may read: "THE KILLER" or "ARMED ROBBERY" or "MURDER." In turning our eyes upward, we gaze along the wall which displays some of the prize printings produced.

Now let us enter a larger sign shop employing perhaps twenty-five men. Here we first view a large bulletin board with a scarlet background and depicted in the center are two female lips and two fingers holding a cigarette. From here we enter the tube room. The glass blowers and tube benders are developing all types of colored tubing for Neon signs and again we look on the wall where some finished tubes are undergoing testing and we read something like this: "THEATER," "WINES," "DANCING."

Entering another room, woodworkers are busy cutting wood letters and painters are finishing them so that they resemble plastic letters. In still another room are huge ovens or drying lamps which produce high temperatures for baked enamel signs.

Now as we travel the streets and highways, we see them bordered on either side with signboards advertising BEER, WINE, WHISKEY, SPARK PLUGS, AND GASOLINE: a combination which is sure to ignite, explode, and blast the lives of our youths.

Now, you may ask yourself as the writer did, "Can I as a Christian take up sign painting as a vocation?" If you are born again and seek those things which are above, surely you cannot paint signs such as are mentioned above. You cannot, for conscience' sake, work for an employer who produces that type of signs but this is what you can do! You can start your own shop and you can regulate the type of work you will do.

It may mean many sacrifices in good high-priced jobs but there are many other signs to be painted.

Sign painting affords many opportunities for personal testimony, both by word and deed, as contact is made with many classes of people. I feel there is no reason why a Christian can not be a sign painter if it is done to the honor and glory of God.

We all have at least one talent and it is up to us to use this talent to glorify God. If my talent is painting, I do not feel God wants me to farm or run a machine shop; a vocation which would not be suitable for me.

The field of sign painting is very large. All that is needed is discretion in choosing your type of painting. Screen printing is the most interesting and most versatile of all painting and printing that has hereto been discovered. Many articles which are used every day are screen printed. To mention but a very few, we could use as examples the lettering on farm implements, tools, Holstein signs, Hybrid corn signs, even Burma Shave signs, mottoes with luminous, suede, or globead finish, car instrument panels, radio dials, clock faces, book covers, cushion tops, blued mirrors, calendars, etc.

Here in our shop, we do a lot of Gospel sign work. Many Gospel signs are small metal plates which can be attached to car license plates. Larger signs for placement on the inside or outside of gas and electric busses are also made. These are silk-screened, a method by which they can be finished in a fraction of the time in which they would be finished individually by hand. Some of these signs have gone as far as France, Ceylon, for Gospel signs. We also paint large bulletin boards.

Very recently, I attended a screen processors' convention in Cincinnati, Ohio. Traveling the highway, I kept on the lookout for Gospel signs. I saw one Gospel bulletin board somewhere between Detroit, Michigan, and Toledo, Ohio, and a small one between Toledo and Springfield, Ohio, and I was made to think and to wonder: With all this worldly advertising along the highways richly and freshly colored compared to the few Gospel signs which were unkempt and in a deplorable condition, are we holding forth the word of life as we ought to or are we belittling it by the way we display it?

Sign painting can be a very interesting and enjoyable occupation providing you make it a Christian occupation.

## Homemaking
News and Views

***In Contented Relaxation We Find a Way to Help the sick to Recover***

# How to Keep the Convalescing Patient Happy and Content

### Doris Good

THE ENVIRONMENT of a convalescent is very important. Its cheerfulness or dreariness has a large part to play in the patient's recovery. If the patient's own room is not suitable and the illness is drawn out, it may be advisable to change the location of his room. It should be one where there is plenty of sunshine and one which is close to a bathroom. A lot can be done within the present room to add more interest, however. Perhaps moving the bed closer to a window will give the convalescent a good view of activity on the street or in a garden.

An essential for a sickroom where occupational therapy is being used is sufficient lighting facilities. A comfortable couch or chair and a warm soft rug are useful if the patient can be up part of the day.

It seems inevitable that a large amount of "paraphernalia" will collect at the bedside of an active convalescent. Too many things lying around the room do not provide as restful an environment as if the articles all had their place. Therefore, for a long-term patient it is advisable to improvise a bedside cabinet. A serviceable one can be made by using several boxes placed on top of each other or a series of orange crates. A screen, placed beside the bed, on which various sized pockets have been sewed may prove useful.

On the bedpost is a convenient place to attach the letter box. Any sick person will look forward to "getting his mail" when he awakens.

Bringing life into a sickroom is an enormous boost to morale because of its psychological effect upon the patient. There are numerous possible ways of doing this. Large aquaria about the room containing goldfish, guppies, snails, or turtles; a miniature garden in a flat pan of sand with buds opening at times; cocoons or collections of eggs, butterflies, fossils, minerals, and shells; a shelf outside the window for feeding birds and squirrels; or a lively canary will all help to stimulate the patient's desire for recovery and life.

Even the previously cheerful room may become tiresome to a long-term patient. The same wallpaper with the figures, perhaps, arranged in a geometric fashion may at best be monotonous. A child will be content to count the flowers in each row, but for an adult this monotony may become irritation. This situation may be overcome by varying draperies, bedspread, pictures, bureau scarf, flowers, or furniture. A child would perhaps enjoy the fun of exploring a "crazy quilt" for several days. Celluloid animals, dolls in foreign costume, foreign toys, or glass chimes placed about the room and replaced frequently will add a note of interest and anticipation for the patient.

The radio has proved a delightful pastime to the well person and is even more so to the sick. The sound of a familiar voice, or even just different voices, will raise his spirits. The nurse should keep a list of the programs handy for the patient's use. With the use of the radio goes the precaution that the patient must not be overstimulated or unduly excited at any time.

The patient's comfort in bed is of great importance. As soon as he is able to sit up in bed, a back rest is necessary. A bed table on which the individual can work is useful.

The leisure time of the patient should be spent in something which he truly enjoys. One thing which satisfies for a while may later lose its interest. The nurse should be alert to this and provide new and unusual activities frequently. Particularly for children it is better not to have all the materials for entertainment at hand all the time, for soon they will tire of the available things and the nurse will be in a "stew."

Visitors raise the morale of patients in all age groups. Several precautions in this area might be: guarding against undue excitement and omitting the discussion of disagreeable subjects. The visits should be short, but the nurse may welcome frequent visiting.

#### Occupation for the Adult

Adult occupation is somewhat easier than child occupation because the adult will be able to help to plan it. He will also be more likely to stick at the same thing for a greater length of time.

With the adult the occupation will probably take the form of doing something or making something which will later prove useful, as crocheting, knitting, drawn work, quilts, soap carving, wood carving, stencil work, hand weaving, toy making and whittling, clay modeling, leather working, etc.

An adult shut-in who is accustomed

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*Doris Good comes from Lancaster, Pennsylvania, and is studying home economics at Eastern Mennonite College. This article is part of a term paper for a course in her field of study.*

to clerical work may want to work at something like that for pay. Typing manuscripts, addressing envelopes, making monthly statements, designing and writing advertisements, writing editorials, architectural drawings, sketching or drawing can all be done by a convalescent.

Games as chess, anagrams, checkers, jackstraws, jigsaw puzzles, crossword puzzles, authors, card games, word squares are some of the less strenuous for the convalescent.

Reading is something most adult patients enjoy. The book should be light reading and interesting. If the patient does not enjoy it or cannot read to himself, the nurse should take some time out to read to him. For this her voice should be pleasing so that he enjoys it.

An adult will feel he is an extra bother for the nurse. Feeling useful adds to contentment; therefore, the patient could be given light jobs, as business accounts, shelling peas, cracking nuts, marking linen, or family mending that can be done in bed.

This may serve as an excellent opportunity for learning. He may want to spend time learning different flag signals, flags of different nations, bugle calls, playing a musical instrument, learning bird songs, the art of conversation, correct speech and voice modulation, how to read aloud, singing, a foreign language, story writing, or writing his autobiography.

### Occupation for the Aged

The main thing in keeping an aged person happy is to make him feel wanted. He must at no time have the feeling that he is in the way and only being endured.

He will enjoy daily trips out of doors when the weather permits, but should be accompanied on these trips. The radio may serve as a good source of entertainment, and he will also enjoy listening to someone's reading to him. The nurse should also take time to play games with him which he enjoyed when younger.

The patient's friends should be encouraged to visit him often.

As in the case of the adult, the aged person may enjoy the feeling of being needed that goes with doing some of the light work of the house in bed.

### Occupation for Special Cases

The doctor will usually prescribe the type and extent of activity to be used with special cases. It may include swimming for paralytics, and various activities for the blind and deaf in which they are able to engage. Blind people are known to enjoy bowling and archery. Some cases require very light therapy as is the case with heart patients. People with ailing body parts have been helped by practicing some activity that strengthened specific body parts.

### Some Occupational Therapy Activities for Specific Body Parts

*Fingers, Hands, and Wrists* — Knotting, weaving, clay modeling, typing, printing on hand press and block printing, painting with small brush and finger painting, woodworking (using small tools with enlarged handles), wood and soap carving, light mechanical work (such as radio), linoleum block cutting, book binding.
*Elbows*—Weaving, leather work, printing, woodworking, light carpentering, painting, sanding, buffing, gardening.
*Shoulders* — Weaving, painting with large brush, woodworking, polishing, gardening, heavier mechanical work.
*Hip and Knees*—Jig saw, pedal saw, floor loom, printing press, lathe, gardening, quadriceps loom.
*Ankle* — Sewing machine (treadle), spinning wheel, printing press, jig saw, pedal saw, pedal lathe.

"In contented relaxation we find one of the greatest recuperative agencies." If this is true, to know and use occupational therapy to its best advantage is one of the home nurse's greatest challenges.

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# Conserve Your Late Garden Vegetables

If cool fall weather threatens your late garden vegetables, conserve them for winter salads by making colorful, nutritious mixed pickle. A variety of combinations of vegetables may be used. Some people like to use green tomatoes in mixed pickle. Others prefer using only the kind of vegetables that remain whole and do not contain seeds that settle out.

Unripened tomatoes may be used in other ways. They may be sliced, dipped in flour and fried. Some recipes suggest transferring the fried slices to thin pieces of toast, covered with sardines, and slipping under a broiler until the sardines are heated through. If you don't like sardines try a thin slice of cheese and a strip of bacon instead. Other recipes suggest pouring heated sour cream over the fried slices and topping with crisp slices of bacon.

The University of Illinois Extension Service recommends the following recipe.

### FAVORITE CUCUMBER PICKLES

Wash two gallons of medium-sized cucumbers. Dissolve two cupfuls of salt in one gallon of scalding water and pour over the cucumbers. Let stand for about a week, making sure that the cucumbers are held under the brine with a weight. Pour off the brine, rinse, and cover with boiling water and let stand 24 hours. Drain again and cover with boiling water to which a piece of alum the size of a hulled walnut has been added. Let stand 24 hours, then drain and split each pickle into halves. Prepare the following:

8 cups of sugar
2 tablespoons celery seed
¼ cup mixed pickling spices
a few sticks cinnamon, about 2 oz.
¼ cup ground horseradish
2 qts. mild vinegar.

Mix in the above ingredients and heat to scalding. Pour over the cucumbers for three successive mornings, heating the mixture to scalding each time. Pack into jars and seal while hot.

### HELEN'S SWEET PICKLES

One gallon medium pickles, cut lengthwise. Soak for seven days in salt water strong enough to hold up an egg. Drain water off and put on fresh water each day for three days. At end of 10th day, drain and cook in a solution of ½ vinegar and ½ water with two tablespoons of alum for three hours. Drain this off and place in jars or a crock and cover with a syrup made of:

1 oz. cassia bud
3 lbs. white sugar
1 oz. celery seed
1 oz. whole allspice
1 quart vinegar

—Mrs. Mahlon Kauffman, Sheffield, Illinois

**[Continued on page 32]**

# Mixed Pickle

- 2 qts. small cucumbers
- 1 pt. pickling onion
- 2 qts. carrot rings or very small carrots
- 1 qt. ½ inch pieces of celery
- 1 qt. cauliflower flowerets
- 1 qt. yellow wax beans
- 1 qt. green lima beans
- 4 sweet red peppers cut into strips
- ¼ c. pickling spice
- 1½ qts. vinegar
- 1½ qts. water
- 6 cups sugar

Soak cucumbers in brine, 1 cup salt to 1 gallon of water. Cook other vegetables separately in boiling salted water until almost tender. Drain, rinse and drain cucumbers. Place all vegetables in large enamel dish pan. Combine the vinegar, water and sugar in a large kettle. Place pickling spices in a muslin bag. Bring pickling solution to a boil. Simmer with spice bag five minutes. Pour hot pickling syrup over the vegetables. Mix vegetables by lifting with two large wooden spoons. Bring all ingredients quickly to the boiling temperature. As soon as cucumbers lose their bright green color, reduce heat and pack pickles into hot jars. Completely fill jars with hot pickling syrup. Seal at once. —O. G. W.

*When someone else takes care of the baby you can do a lot to make the job easier.*

# Treat the Baby Sitter Right

## Laura Webb Smith

WE'D JUST love to come, but it will all depend on whether we can get a 'baby-sitter.'" How often these words are spoken every night of the week all over the country! How often have you said them yourself?

Generally speaking, the sitter is a young teen-age girl, willing and anxious to make a little extra money. "An easy way to make a dollar or two," you say. But is it always so easy?

Do you have things arranged so that she can spend the evening doing homework for school? Or do you leave such a state of confusion behind you that she is too worn out to study when the bedlam is over? Does she come to a job that has no rules and no definite rate of pay? Do you treat her as you would treat no other adult because she is too inexperienced to protest? Do you and she have a clear understanding of what is expected of her?

Before you leave take time to give definite instructions. What about bedtime? What about the radio thrillers? What about the lunch and the story they say they always have before going to bed? What about the pills they claim they get?

Children will invariably take advantage if given the opportunity. Make all these things clear to the girl in charge and instruct her to take no orders from the children.

"Staying with the kids" embraces a wide field. What does it include? Is it fair to say, after the sitter has arrived in her best school dress, "You might wash the dinner dishes"? If she had been told beforehand that the bargain included washing dishes, she would have had a chance to refuse the engagement, or to come prepared for her duties.

A girl has a right to expect the children to be settled down for the night when she arrives. At least the younger ones should be in bed and the older ones ready for bed. Is it fair to anyone to leave a teen-ager to struggle far into the night with an upset troublesome child? If you have to leave early and her duties are to include undressing the children and getting them to bed, make that clear when engaging her.

Pay adequately and promptly for services rendered. Have a rate of so much an hour and ask the girl beforehand if this is satisfactory. Is it worth more if she stays very late? It is generally considered fair to pay double the usual hourly rate after midnight. If you have asked her to do "extras," pay her accordingly.

She deserves to be paid not only adequately but promptly. Do you ever come home financially embarrassed from an evening out? Don't fumble through your pockets until you find three quarters of the required amount and present it with "Will this do?" or "I'll send the rest over on Saturday."

But lack of instructions on what to do in an emergency, makes a sitter's other complaints fade into insignificance. What is an inexperienced young person to do in case of a sudden attack of sickness, a fright, or a child who wakens screaming and can't be quieted? Always leave the telephone number where you can be reached. If that is not possible, tell her where help may be obtained in case of an emergency.

Make things as convenient and comfortable as you can for the girl. Be sure that she has a desk or table with proper lighting at which to do her homework, the fires or furnace regulated so that the house does not grow chilly. And any sitter will appreciate you saying, "Help yourself to those apples on the coffee-table, and there's a coke for you in the refrigerator." This treatment might pay you dividends some evening when sitters are really in demand.

Sitters have a genuine complaint about the practice of leaving the children of two couples in one house with one sitter. Usually this is most unfair both to the children and to the girl who stays with them. Children are always made excitable by any disruption in their usual routine, and you can imagine the blood, sweat, and tears before the evening is over.

In a case where "doubling up" is the last resort, tell the girl the situation, and let her decide whether she will undertake the task for double the usual fee. For everyone's sake, try to have them sorted out and things well under control before leaving.

A definite time limit will save a good deal of floor-pacing both on the part of the girl and the mother, and will ensure your having a more enjoyable time. Do you say, "We'll be home by ten" and then come in at eleven-thirty? It shows very little consideration on your part, and may make it difficult for you to get anyone another time.

If you are going to a meeting where the home-coming time is indefinite, present the facts and try to reach a satisfactory agreement. If she replies, "I can't come unless I'm home by midnight," govern yourself accordingly.

**[Continued on page 29]**

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*Laura Webb Smith has been a teacher and a writer as well as mother of three children. She lives in Caledonia, Ontario.*

# Parents, Children, and School Books

## Elizabeth Stoltzfus

Not long ago I read an article titled **Can Teachers Help Parents?** Perhaps we should call this paper **Can Parents Help Teachers?** Or better still **Can Parents and Teachers Help the Child?** Say it whichever way you will, the whole problem is fundamentally co-operation. Psychologists have pointed out that friendship between parents and teachers is difficult because both are rivals for the good will of the child. This may be true sometimes, but in many more instances the parent is vitally interested in his child's life at school and wishes to co-operate with the people there who are so important to that child.

A first-grade teacher once told me that many times she had seen mothers turn homeward with tear-filled eyes after having brought a little one to school for the first day. You may have had a similar experience at some time or other. And mothers have reasons to shed these few tears. For all the very best training they have tried to give their children through early childhood can be defeated in a few hours' association with others who have not had the same opportunities.

Perhaps one of the hardest and yet most beneficial facts a parent can derive from his child's teacher, whether it is a first-grade or high-school teacher, is simply that his own Johnnie or Jane is much like other children. And how heartening is the knowledge sometimes that most parents have the same problems to face! Sometimes fathers and mothers suspect traits of genius in a child which upon observation prove to be general characteristics. However, every child has his own potentialities that can and should be developed. And it is the business of the home and school together to direct and foster these latent gifts.

A very interesting observation of the child's attitude toward school is that it often reflects the attitudes of the parents. Many times parents are scarcely aware of their own feelings until they see them reproduced in their offspring. Just how these attitudes are passed from parent to child is sometimes rather difficult to discover. It may be that Jane comes home on Thursday evening with her spelling book hoping to receive help toward a perfect recitation on Friday. Mother may have had a big day and each request from Jane to pronounce the spelling words is greeted with "a little later," or "when I am through with the dishes." Father may be encountered while reading the evening paper. A similar answer comes from him with the addition of "What do you go to school for? We aren't paying that teacher for nothing." And so Jane goes to school on Friday morning with a sense of insecurity. She isn't sure now whether Miss Brown is so wonderful after all. This is just an example, not of what might happen, but what does happen many times. How much better it would be if Jane would have been encouraged to learn her spelling lesson well even if it meant pronouncing words while the dishes were being washed. Those disinterested attitudes of parents sink deeply into children's feelings.

I am not one to encourage too much homework for children. It seems to me schools have made an encroachment upon the little time parents and children have together in the homes after school. But laying that aside, to observe a child in his homework gives a parent a wonderful opportunity in following his child's mental development. To read his textbooks with him and to help him interpret the material included surely must bear good fruit. In the first place, it makes for comradeship. And where is there a parent who does not see the need for companionship and welcome it! Parents are able to supply the spiritual approach to his education rather than allow the materialistic emphasis to gain a greater hold. In case of error or conflict in the contents of the textbook, the thoughtful parent can help the child to recognize it. All this is not as easy as may seem at first glance. To disprove a point carefully made in a textbook, or to cautiously show error in a teacher's interpretation of material is often most difficult. The child wants to know **Why** and **Are you sure?**

Then there is that transgression of openly criticizing the children's teachers over the dinner table. Parents do not agree with the teacher's methods of discipline; they do not approve of her conduct outside the schoolroom, et cetera. And all this in the presence of their children. It is very often a temptation to say such things concerning the teacher, but in no case is it proper. If there are faults we wish corrected, we are always welcome at the school. Many times when we know the teacher's side of the story, we are much more charitable toward the whole situation. At any rate, our children need to know nothing of the controversy. To them, their teachers are ideals. And this is the way it should be. A good attitude by parents toward teachers is the only possible way of a wholesome teacher-child relationship.

The two professions, parenthood and teaching, are very closely bound together in purpose—the education and welfare of the children. If they can co-operate more closely and harmoniously the better will be their product—children who are not torn by conflicting ideals, but who are becoming useful men and women to carry out their purpose in life.

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*Elizabeth Stoltzfus lives at Manson, Iowa, and has a background as a school teacher and minister's wife.*

# Our Communities as Seen by Mennonite Farmers from Europe

On May 18, 1950 a group of 21 young Mennonite farmers came to America from Germany, France, Switzerland, and Holland. It was planned that they stay in the United States for one year and after a six-month period at one place they were to transfer to another farm, preferably one dealing with a different phase of work.

The purpose of their stay in America was to observe American agriculture as practiced in Mennonite communities and to promote better understanding between Mennonites in foreign countries and those in the United States.

Here are some excerpts from their letters which tell what these young European farmers found in America. They are taken from the European Relief Notes of the Mennonite Central Committee.

* * *

### *In an Oregon Community*

Maintenance of tractors is not expensive, except the gasoline. I like to work with them. They are very easy to handle. Cultivation of fields is done with machinery, while in my home country everything needs to be done by hand or with horses. This land doesn't need the thorough cultivation like ours does, because the summers here are dry. It rains only in fall and winter, and therefore no weeds can grow. Top grade production is not necessary because there is sufficient land and completely developed machinery; for instance, airplanes to sow the seed are at their disposal.

The congregation which I attend most of the time is made up of 360-400 members. I myself prefer a smaller congregation. I find there is more close contact with one another and is almost like a big family.

The church service here is different than our service at home. Up to the present time I have attended only the service of the Old Mennonites. Sunday school is held before the preaching service. Old and young people are divided into classes. Sunday school here could be compared with our Bible study, which we have every Sunday evening at home, but only for the youth. Here everybody goes to church—the young ones and the old ones, and even the very small ones. This is unknown to us at home. Conditions here are very different and would not permit the parents to leave the children at home while the parents go to church. That is not a problem for us because our church can be reached by a few steps. Some people in this congregation live about 20km (about 12 miles) from the church.

Singing is done in parts without an instrument. A chorister (man or woman) walks to the front and announces the song. Often there are special numbers—quartets, trios, or duets. On Sunday evenings from 7 until 9 the young people have their service. Many older people are there too and take part in the program. Those who have special duties in the church are elected from time to time by the congregation. During the course of the week the young people often have recreation or sporting events.

Concerning the life here in town and in the country, there are many things with which I have become acquainted and am now used to. However, they are different from our customs and habits. . . . If you meet somebody you seldom shake hands. In the towns you find big shops with self-service. One takes what one wants, walks to the cashier and pays for it. The owners of these stores trust people.

In general there is a deep interest for my country. I didn't find suspicion towards myself as a German, but rather the opposite. While traveling by train through America some traveler gave me money and invited me to have breakfast with him. I didn't really expect to find so many people here who speak German.—GERHARD LICHTI.

### *On a Virginia Dairy Farm*

My first assignment was on a dairy farm. The American farms are built up on an entirely different basis. The farmers specialize in one or two branches. Here the entire farming system is simple and offers cheap production. For that reason the life of a farmer here is much more peaceful than ours. Things are done differently than we do them.

The cows, of course are milked with milking machines. This method is also used in Switzerland but very seldom. One reason for that is perhaps that the "Simmental" cows are harder to milk than Guernsey, Jersey, or Holstein. Secondly, most of the Swiss farms don't have as many machines.

Here the cows are outdoors in the meadows all summer. That can be done if you have sufficient land at your disposal. In Switzerland the land is very expensive and, therefore, you have to see how you can manage best. In Switzerland the hay is cut, loaded up and brought into the barn to feed the cows. In the lowlands of Switzerland there are also dairy farms but they are not very extensive. There are also dairy farms in the Jura and the Alps. It is not possible to sow grass there because the ground is not good but it is cheaper.

In the summer the American farmers also feed cattle. This is not done in Switzerland. Perhaps the cows give more milk because of that, but the next question would be whether or not it is profitable. In Switzerland the price of milk is not as high as here, but feed prices are higher.

Here in America cleanliness is the important factor on a dairy farm. The cattle are kept outdoors even in winter, while our cattle are kept in a warm barn. The milk is poured into bottles. At home milk is delivered by horse and cart on the tsreet.—HANS GEORG NUSSBAUMER

**[Continued on page 32]**

## Your Farm

*Some Opportunities and Problems of Mennonite Communities in the Middle West*

# Looking at Communities in Iowa and Nebraska

### Harry J. Wenger

**CENTENNIAL FARM AT WELLMAN, IOWA**

**Joel Schlabaugh lives on this farm which has been in the same family for over 100 years. In 1946 he was awarded a plaque commemorating the one hundredth anniversary.**

FARMING is the principal livelihood among our members in our conference and therefore there is no problem of members working among organized labor. It is very doubtful if there would be one per cent of the members working among organized labor. One plasterer contractor who hires his own help has no trouble entering Iowa City where all contractors are Union men and getting plaster contracts because the need for this kind of contractors is more than the local ones can fulfill. The majority of our members do not know exactly what the problems are to those who must find employment among organized labor. One member recently asked me just what is the church's position toward labor unions and just what does the Committee on Industrial Relations and Community Life do when there is a problem.

In Iowa and particularly in Iowa County some of the Mennonite farmers belong to the Farm Bureau, a farm organization. It is estimated that as high as twenty per cent of the farmers in one congregation belong to the Farm Bureau with some Mennonites taking time to go out and solicit Farm Bureau members. To become a member one must pay a $15.00 membership fee yearly and this enables the member to buy fuel oil, fertilizers, and other farm products through the Farm Bureau Co-operative. It also permits the member to buy farm liability and auto insurance usually at reduced rates as well as obtain current literature on farming. The local county agent and his office is sponsored by the Farm Bureau to which anyone can go to obtain advice on farming operations. One member has expressed it that when this information is free, surely the least he could do was pay a membership for the year. None of the Mennonite Farm Bureau members are interested in the political bloc held at the State Legislatures and at the Congress of the United States.

In the Nebraska area, the farmers try to stay out of the area of farm organizations although they do cooperate in the government crop restriction program if and when they are asked to do so. Recently there has been some anti-Mennonite spirit in these communities in connection with the deferment of conscientious objectors since they have been exempt from any service under the military authority and therefore the farmers have stayed away from farm organizations to keep from receiving further criticism.

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*Harry J. Wenger lives at Wellman, Iowa, and this article is a summary of a talk which he gave at Kitchener, Ontario. The talk was given during the annual Conference on Industrial Relations and Mennonite Community Life.*

### Opportunities for Young People

There are very few young people in our conference who are unable to farm if they want to. It may be that they would have to work as a farm hand, or laborer for a year or two, but if they show themselves worthy of help, it can usually be obtained even though they do not have a parent who is financially able to help them or a rich uncle to get them started. I know of one individual who would like to farm and cannot because he does not have the money and this is because those who know him believe that he is not capable of operating on his own. Another young married man would like to be farming on his own and cannot because he does not have the finances. However, he has made arrangements this year to work part time in a feed store and then range turkeys of his own and there is little doubt in the minds of others that in another year or so, he will be able to make arrangements to rent a farm for himself. In the past he has proved to be a very dependable and valuable hired man. In one case a farm was purchased by older members and rented to a younger member.

### Some Problems

But our communities are not without their problems. Since it takes a greater investment now than before to invest in machinery and livestock it often happens that a successful farmer will buy a farm that is for sale near by and then include it with his own farming operation, thus eliminating one operation. This means that someone is out of a farm or must search for another which ends at the edge or just out of the community. There is a feeling among some that new communities should be started, but this is not as easily done as it was with some of our forefathers.

What can our schools do to help? They can implant into each pupil that the community he or she represents is important in upholding the work of the church whether it is a small or a large community. Perhaps it could be worked out in such a way that each one knows the high lights of each community represented. This would help toward a good community attitude and spiritual co-operation.

Those church communities which are more or less isolated request that winter Bible schools be sponsored along with regular visits of choruses, speakers, and Gospel teams.

From communities that are a part of our schools comes the complaint that the school activities take the young people away from the homes. Perhaps one night a week could be set out as a night for "home" when no school activities are planned. This would be a practical way of teaching the importance of home life which is the very foundation of our church, community, and nation.

This is a changing world in which we live and in order to be successful in whatever our way of livelihood one must keep up with modern inventions. But along with this, our youth must be taught industry, independence, labor, and skill. They must be taught economy in ways and means of self-support. We must be practical in everyday living.

The gap that sometimes exists between young and old must be narrowed. Both should look with understanding on the other's problems and ideas.

In our publicity we should be sure to recognize the little man as much as the larger man.

In recent years the Iowa Mennonite School has awakened the community. It has helped young people to contribute to the life and program of the church.

**NEW FARM BUILDINGS ON NEBRASKA FARM**

**On June 17, 1946, a tornado destroyed the buildings on the farm of Stirling V. Stauffer near Milford, Nebraska. The neat, new buildings now replace the old ones.**

# Community Life

## Mennonites in North Dakota

Miss Pauline M. Reynolds of the extension service of the North Dakota Agricultural College recently sent us a clipping from the *Fargo Forum*. The clipping tells of the rededication of an Episcopal Church by Mennonites of the Casselton, N. Dak., community. The ceremony took place on June 10 with persons attending from Minnesota, Montana, Idaho, and Pennsylvania. E. G. Hochstetler of Mylo, N. Dak., preached the dedication sermon. A. J. Stoll is pastor of the church.

The cornerstone of the building was laid in 1886 by a Bishop Walker who consecrated the church at a later date. In recent years it ceased to be used and the Mennonites of Red River Valley bought it last year and have repaired it. The structure is of stone which were brought from Buffalo, N. Dak., on flatcars. It is sturdy in its appearance and is perhaps the only church of its kind to be in use by Mennonite people.

## Consider Family Farm in Virginia

Church leaders, farmers, and business men recently met in Charles City, Virginia, to discuss the family farm. A brief report of this meeting was made in the spring, 1951, *Methodist Rural Fellowship Bulletin*. The report states:

"This meeting had real significance. It was conscious of the acute tenant problem in Virginia. It was equally conscious of the increase in large estates and industrialized farming. Though these are good in many respects they do not lead to a stable rural community or agricultural economy, and the rural church is affected because strong rural churches depend upon a good number of stable family-size farm owners. The situation in Virginia was discussed and a list of some of the things that should be done by the Church was made.

"The meeting was doubly significant in that it was partly sponsored by Charles City Industries, Inc., an organization dedicated to assisting in the creation of new business by local persons in the country. This organization has conceived that one of its major responsibilities is to settle desirable young couples on farms since the county is primarily agricultural. These phases were fully treated."

## Church Helps to Locate Young Couples

About ten per cent of all investment funds of the Evangelical Lutheran Church is used to help locate young couples in Lutheran communities.

This denomination is 70 per cent rural. A recent check showed its national headquarters had a list of 174 farms, listed for sale or in the process of being purchased by Lutheran buyers.

This denomination has 104 organizations similar to a Presbytery, or Diocese or a District. Over half of these groups have Placement Directors, and 131 local congregations have a Placement Chairman to help locate young couples in Lutheran parishes.

The church loans up to 80 per cent of the value of a farm, charges 4 per cent and amortizes the loan over a 20-year period.

Stories of sixteen churches that are helping their young couples get started in farming are described in a new bulletin entitled *A New Gospel of the Soil*. It came from the printer June first and is being distributed by the Rural Department, Drew Seminary, Madison, New Jersey (for 40 cents).

"We have hundreds of congregations and church buildings, a vast heritage. It is our sacred and solemn duty to preserve these," say the Lutherans, "and transmit them to our children."

*—The Cumberland Presbyterian*

## Rules for Christian Farmers

Belleville, Ill.—Msgr. Luigi G. Ligutti of Des Moines, Ia., issued a set of rules here for the Christian farmers of America.

Msgr. Ligutti is secretary of the National Catholic Rural Life Conference. He left here for Rome to attend an international rural life conference in company with Bishop Albert R. Zuroweste, of Belleville, president of the NCRLC.

"A Christian farmer pays a just wage to his hired hands," Msgr. Ligutti said. "No matter who your hired hand is, he is God's creature, made in the image and likeness of God. He too was redeemed by Christ. He is destined for eternity as you or I.

"A Christian farmer does not cheat or chisel even if he can get by with it. . . . He pays what is right, even if the hired hand is a 'wet back,' a foreigner, a child, or a woman.

"A Christian farmer lives up to the golden rule, 'Do unto others as you would have others do unto you.'

"A Christian farmer is ever generous toward the poor and the lowly. He knows what Christ said. He knows what Christ did. He knows that Christ is found under the dark skin of the man who bends low in the beet fields or reaches high in the orchard.

"The Christian farmer asks himself this question: 'How would I treat Christ if He were working for me?' "

*—Religious News Service*

## Family Farm Transfers Can Cause Problems

Some of our most serious farm ownership problems grow out of transferring farms within families from one generation to the next.

But a new booklet, Circular 680, is now available from the Illinois College of Agriculture, Urbana, Illinois, to help solve the problems of transferring farms within families. Your farm adviser has a free copy of *Family Farm-Transfer Agreements*.

C. L. Stewart, Illinois land economist, says it isn't always wise to keep the farm in the family. Much depends on the answer to these questions: Is there a willing and able heir? Is the farm large and productive enough to support two families and provide for the parents' retirement? Is it the wish of the entire family to keep the farm?

If these questions can be answered "yes," chances are good for achieving a first-rate family farm transfer. Goals for an ideal transfer are (1) a reasonable degree of security for both parents and farm-operating heir, (2) equitable treatment of other heirs and (3) maintenance of the farm as a going concern.

A good course for parents to follow in planning for and making the transfer within the family is: (1) Have an early discussion with the entire family to see whether they want to keep the farm, (2) decide how and when it's best to make the transfer, (3) consult with the family member who would like to own and operate the farm, (4) make the transfer at a negotiated price in line with the purposes of the family and (5) consult a lawyer and have him put the plan into written, legal form.

Circular 680 is the report of a committee from 13 north-central states and the U.S. Department of Agriculture which studied family farm transfers.

## Farming and Ulcers

En route from Chicago to Marshalltown, Iowa, on May 1, I sat next to a farmer from Stratford, Iowa. We were in a coach on the Chicago and Northwestern train, City of Denver. Naturally, we talked about rural life in general and Iowa farming in particular. He had just delivered a truck load of finished feeder cattle to the Chicago Union Stockyards. Two lively sons, 12 and 14, who had accompanied him, occupied the seat in front of us. Well, they were in and out of it.

This Iowa farmer said, "You know, farming is getting more complicated and strenuous. Machinery hasn't made it any easier. In our section, we watch the market, the weather reports, war news and everything. We are as nervous as bankers. Farming is just a risky business. We have a doctor in our town who in addition to a good general practice, has done well with internal medicine and ulcers. People come to him from all over our area."

"About three times a year he takes off and goes down in Missouri and Arkansas, where he fishes and hunts and relaxes in the Ozarks. Recently he said, 'You farmers here in central and north Iowa are foolish. Why, you know, down there in the Ozarks, those fellows may not handle as much money, coming and going, as you boys. But, then, they don't have any ulcers, either. I'd starve to death down there. Why, they take some time off and go fishing now and then. If you fellows would do that you'd have less ulcers!' "

—Stanley Hamilton.

## Dairying in North Dakota

Dairying in North Dakota undoubtedly is secondary to grain farming but, just the same, it is important and it is on the increase.

The principal product manufactured from milk and cream in the state is butter. In 1949, the total production amounted to 43,372,000 pounds but last year it went up about five per cent—to 45,600,000 pounds.

Milk production last year came to 1,813,000,000 pounds compared with 1,730,000,000 pounds the previous year. And, again, the number of cows and heifers kept for milk production went up in the same period from 417,000 to 421,000—*The Northwest.*

## Communities Give to Hospital

According to a recent issue of the *Mennonite Hospital News* the following communities have given gifts to the La Junta Mennonite Hospital. The donations were made by sewing circles.

Line Lexington, Pennsylvania: pot holders, kitchen aprons, drapes, and pillowcases; Harper, Kansas: patient gowns, and tea towels; Junior Sewing Circle, Lagrange, Indiana: large and small turkish towels, wash cloths, and tea towels for Miller Hall; Shore Sewing Circle, Shipshewana, Indiana: quilt; Elsie, Michigan: scrapbooks; Morwood, Pennsylvania: scrapbooks; Alpha, Minnesota: pot holders, dish cloths, tea towels, crib quilts, toys and books; Tiskilwa, Illinois: toys, and scrapbooks.

## Farm Outlook

Farm prices have been declining for four months and further declines are probably relative to prices of industrial products. Whenever there is doubt, "sell." This does not mean selling productive land, livestock and equipment needed for efficient operations.

Market meat animals promptly when ready in effort to beat the expected seasonal price declines beginning in September.

Bang's disease will have to be controlled. Health authorities in Chicago have served notice that no more milk will be acepted from untested or brucellosis infected herds after January 1, 1955. Several farm papers report this feeling generally widespread among health officers all over the country. Similar orders may be expected in all milksheds eventually. If all farmers in an area co-operate, Bang's disease can be eradicated.

Increased interest is being shown in beef cow herds. More grassland farming, labor shortages, scarcity of feeder cattle, and generally favorable beef prices have encouraged this trend. A beef cow herd is a lower risk operation than feeder cattle. The turnover of capital is the slowest of almost any livestock.

The Chicken of Tomorrow Contest which has just finished its second big roundup, showed that three pound birds can be produced in ten weeks, thus allowing four groups a year. Only 2.93 pounds of feed were needed to produce a pound of gain. With modern buildings and equipment, one man can take care of 10,000 to 30,000 birds at one time. Smaller operations will utilize family labor or serve as a side line for someone working off the farm. They will add to the family income, but will not pay high hourly wages.

The Illinois College of Agriculture reports the average investment in land, buildings, machinery and equipment on beef, swine, dairy and general farms in Illinois is $35,000 per full-time man. Such high investments stress the importance of farmers achieving a sound program of farm management based on conservation. Not merely as good businessmen, but as good Christian stewards.—S. J. S.

## When Mental Illness Strikes Your Family

Families who find themselves unexpectedly confronted with a case of mental illness are given practical suggestions of what to do and what not to do in a twenty-cent pamphlet, *When Mental Illness Strikes Your Family*, published today by the Public Affairs Committee, 22 East 38th Street, New York.

In introducing the pamphlet, Dr. Karl M. Bowman, medical superintendent of the Langley Porter Clinic in California, and past President of the American Psychiatric Association, points out that most families are so unprepared for mental illness that they "do not behave in a way to insure the patient's receiving the best possible treatment and the best chance of a speedy recovery."

In addition to presenting the necessary facts that the average person should know about mental illness, "the pamphlet also provides a yardstick by which the services and facilities available for the mentally ill in any community may be evaluated," Dr. Bowman declares.

Refuting some of the popular misconceptions about mental illness, Mrs. Kathleen Doyle, author of the pamphlet, points out: (1) Mental illness is common; (2) It is not a single disease; (3) It is not necessarily inherited; (4) It does not strike without warning; (5) It is treatable; and (6) It is not a disgrace.

"Mental illness affects more people than polio, heart disease, and cancer combined," Mrs. Doyle declares. "One out of every twenty persons in the United States will at some time in life develop a mental disorder sufficiently serious to require hospitalization.

"No one holds a delirious pneumonia patient responsible for his actions," she adds. "Why should a manic depressive be blamed for what he does because illness had lodged in his mind instead of his lungs?"

After giving advice to the family in the event that it is necessary to send the patient to a mental hospital, the pamphlet stresses the responsibility of the family in aiding the hospital in its treatment.

"In no other illness does the patient's family have a greater opportunity to further his return to health," asserts Mrs. Doyle. "Only with your confidence and co-operation can the hospital obtain the best results."

A list of Do's and Don'ts is included for the guidance of the family.

Stress is also laid on the family's responsibility when the patient returns from the hospital. "It is his golden chance to consolidate the gains he made in the hospital," Mrs. Doyle explains. "And it is the family's biggest opportunity to help him."

The following suggestions are offered in the hope that they will help to smooth the rough spots and make his home-coming the happy occasion it ought to be.

1. Let him know that you are genuinely glad to have him back, but don't pamper him or treat him like an invalid.
2. Don't overwhelm him with the friends and relatives he has not seen for so long. Let him regain his emotional strength before you celebrate his return.
3. Remember that he is an adult. He doesn't need a guard to watch over him wherever he goes, nor an oversolicitous family to chart his actions for him.
4. Keep the family problems to yourself.
5. Let him set his own pace in looking for a job.

"Above all," Mrs. Doyle concludes, "make him feel loved and needed."

Suggestions are also given on the prevention of mental illness. It is emphasized that mental health "develops best in families where relations between children and parents are happy and relaxed, when the 'emotional climate' of the home is good."

## Book Review

*Children Know Their Friends*, Ruth Wendell Washburn; Wm. Morrow & Co., 1949; 192 pp.; $2.50.

Children often display remarkable insight. Wise is the adult who listens and observes them. Such a one can better lead them toward a rich maturity.

In *Children Know Their Friends* the author does not concern herself so much with the child's physical growth as with his mental and emotional development. How he learns to play and work happily with his parents, his brothers and sisters, his peers, and how he can be aided in meeting new situations and adjusting to different environments is discussed graphically.

There is Jim, who has trouble learning to control his trigger temper; impetuous Mary, who had to wait years to discover the very rewarding compensations life sometimes holds; Fanny, who cannot understand why parents are so different after the new baby arrives; Miss Ripley, successfully helping Tad learn to play with the group; scrawny, unloved baby Peter, who needed only loving to make him thrive.

You enter the child's world from the angle of the parent, the teacher, and the child himself. The book is liberally sprinkled with sparkling, poignant, or even profound anecdotes which the author has collected through her years of contact with children. Many of the amusing sayings will make the thoughtful reader pause and then wonder at the unconscious acumen of mere infants.

Miss Washburn has achieved a fine balance between the dictatorial child training methods of previous generations and the opposite extreme, uninhibited free expression. She stresses the fact that "the ideal disciplinarian arranges group experience even for young children in order that they may begin to learn at once that no one lives alone in the world. . . . There is positive training in compensation every time a child hears someone say: 'No, you can't do that. But you can do this.' "

There are a few objectionable features which need not, in my mind, impair the message of the book. Smoking and drinking are taken for granted as the privilege of adults. The former is implied by the way a mother handles her boys' first experiments along that line. Participation in war is rather indirectly condoned.

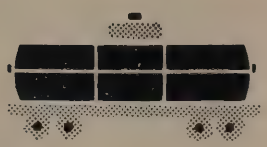
On the whole *Children Know Their Friends* offers parents, teachers, and students an opportunity for enrichment. The attractive format plus the glow of Miss Washburn's personality shining through the written word promise a pleasant, stimulating reading experience.

—Alice Buckwalter

## EXPORTS OF CONCENTRATED MILK MAKE POSSIBLE HIGHER INCOMES FOR MIDWESTERN DAIRYMEN

**1**

Costs for shipping concentrated milk are one-third or less those for shipping whole milk.



**2**

Midwestern concentrated milk can be sold in the South and East with savings to consumers of around 3 to 4 cents a quart.

**3**

People drink more milk when prices are low.

**4**

Increased consumption of milk means higher income to dairymen in the United States.

SOURCE: *Illinois Farm Economics*, October-November, 1950, March-April, 1951.

ROLAND W. BARTLETT, PROFESSOR
AGRICULTURAL ECONOMICS
UNIVERSITY OF ILLINOIS

## Fifty Ways to Save Tractor Fuel

You may not realize it, but you are probably wasting many gallons of gasoline through improper storage, maintenance and operation of your tractor.

Wendell Bowers, farm machinery specialist at the Illinois College of Agriculture, says that by watching these points many tractor owners could save more than 100 gallons of tractor fuel every year. If they did so, they could help to save 360,000,000 gallons of fuel in the United States.

Bowers says there are 50 ways farm operators can waste gasoline around storage tanks and in tractor operation. To save the most on your fuel bill, you should know what they are so that you can try to prevent them.

Leaks and carelessness cause most of the waste around storage tanks. Be sure there are no leaks in the tank, faucet or hose. See that the tank man doesn't spill the gasoline or fill the tank too full. Keep tanks or barrels in the shade, and keep the caps on tight. Fuel stored for more than four months may have enough gum in it to cause valves to stick.

These same precautions apply also to filling the tractor tank. Repair leaky hoses, and don't fill your tractor tank too full. If you take an extra five gallons of fuel to the field, be sure the can doesn't leak at the bottom or splash out at the top. Use a funnel for filling.

Adjust the carburetor only for full loads and only when the engine is warmed up. Correct setting of the carburetor and idling needle is important in saving fuel. Also, use the right fuel and the right spark plugs for your tractor.

Save fuel in the field by using the correct speed for the load you are pulling. Write to the Department of Agricultural Engineering, Urbana, for a free booklet of *"50 Ways to Save Tractor Fuel."*

## BABY SITTER

**[Continued from page 21]**

You may be able to engage someone else; you may arrange to have her stay all night; you may have to tell your hostess frankly that you must be home before twelve; you might even have to stay home.

One thing is sure, however; you won't enjoy your evening out if you have to sit there on pins and needles because you have made rash promises you cannot keep.

Above all, see your baby-sitter safely home. If it were your daughter, would you want her to be sent out into the night to go across town alone?

To their mothers they are still little girls who need protection. To you they are someone who shoulders your great responsibility while you get away from it for a few hours of pleasure.

Give them explicit instructions, treat them fairly, pay them adequately. Use them with as much consideration and respect as an employer would a trusted employee. Treat them as you would have another treat *your* daughter.

## Viewpoints on World News

# Does the "Threat" of Peace
## Mean Economic Collapse for the United States?
### Carl Kreider

During recent weeks cease-fire negotiations have been proceeding between representatives of Chinese Communists and North Korean forces on the one hand and United Nations forces on the other. Shortly after the negotiations began average prices on the stock market fell sharply, and economists, who had earlier predicted continued inflation, warned that inventories of many goods are perilously large and price reductions probable. Whether because of sincere fear of further international trouble or because of a fear of the depression which would come to the American economy if there is a sudden reduction in military expenditures, Administration spokesmen have urged no diminution in military preparations. Does this mean that the "threat" of peace will cause economic collapse in the United States? Must our country pursue its colossal military expenditures, regardless of the danger that militarism may lead to war, just to insure continued high levels of employment and income?

In an effort to secure an answer to these questions, Dan West of the Church of the Brethren called a meeting of a Quaker, a Brethren and a Mennonite economist. The following statement prepared by Quaker economist Kenneth Boulding of the University of Michigan received the unanimous approval of this group. It is presented here for the careful consideration of readers of this column.

### NOTES ON PEACE AND ECONOMIC POLICY

1. The obstacles to achieving a peaceful world are mainly spiritual—the narrow loyalties and corrupting pride in the hearts of men. Nevertheless there are obstacles in economic life and systems which are worth attention.

2. The peace of the world is now being seriously menaced by the hostility between two groups of nations, one centered around the United States and the other around the Soviet Union. We do not believe that this hostility results from any serious *conflict* of economic interest between these two sectors. There is no reason apart from mutual fear why each sector of the world could not prosper in a mutually beneficial relationship. The economic conflicts, for instance, between the north and south of the United States are in reality much sharper than any over-all economic conflict between the United States and Russia.

3. Nevertheless, the hostility between the groups is fostered in some degree by the economic ideas and the economic policies which prevail in them. On the one hand Marxist dogma is a great obstacle to communication and genuine political settlement between East and West. As long as the East believes that Capitalism is inherently unstable, and is bound to destroy itself by its own inner contradictions, and as long as Marxist dogma insists on an irreconcilable conflict between communism and capitalism, peace is unstable. The fact that Marxists have been able to capture the nationalist revolutions in Asia also means that a great deal of energy is being released which unfortunately is likely to go into destructive rather than into constructive channels.

4. There is not much that Americans can do about Russia or China: these countries have many problems to work through, and though we can be helpful and patient, we do not have the power, much less the will, to solve their problems for them. Our main concern is with the weakness in our own dogmas and systems which are obstacles to peace. On the side of dogma the main hindrance is our naive belief in the power of violence to solve complex human problems: we are like a surgeon with an unbounded faith in the efficacy of meat axes. We are hampered a little also in our approach to other peoples by our own economic dogmas—we are prone to apply to other peoples the recipe which has done so well for us without adequate regard for their different cultural and political backgrounds. The main obstacle on our side however is our fear of depressions, and especially our fear that any political settlement of differences between East and West which will permit extensive disarmament will throw the western world into an experience like that of the 1930's, or even worse. In other words, we are secretly afraid that the Marxists are right, and that there is an inherent contradiction in Capitalism leading it either into depression or into imperialistic war!

5. We do not believe that there is any absolute *necessity* in capitalism for either depression or war. In an unregulated capitalism there is constant danger of depression, and the fear of depression is a constant stimulus to rearmament, and armaments themselves are a major cause of war. Nevertheless, serious and destructive depressions are not necessary in a capitalist society, and we believe that the understanding of depressions has now advanced to the point where adequate social policies for the control of depressions are possible. These policies are one of the major contributions which can be made from the side of the western world to the eventual world settlement.

6. Depressions occur when the total amount of real goods and services which are produced in a condition of full employment cannot be "disposed of" in some way. There are only two ways of disposing the product: one is to consume, the other is to accumulate (invest). Whatever is produced in a given period must still be around somewhere if it has not been consumed! If in full employment, the total of what people are willing and able to consume and to

[Continued on page 32]

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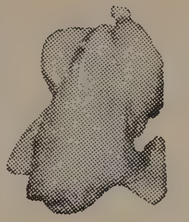

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### WORLD NEWS

[Continued from page 30]

accumulate is less than the volume of output itself, there will be *unwanted accumulations*—goods that firms cannot sell. The reaction of firms to unwanted accumulations is generally to cut back production and lay off men. This however further lessens the ability to consume, and may lead to further unwanted accumulations, and further cutbacks in output.

7. The remedy for this disease is in principle very simple, though it is not so easy to put into practice. Government must act as a "governor," being ready to take more of the product when the private economy is not taking enough, and to take less when the private economy is taking too much. Government can also supplement this direct action by measures directed to stimulate the private economy to take more when it is not taking enough, and to take less when it is taking too much.

8. We unequivocally endorse the principle of large scale investment by the west in the underdeveloped areas of the world, as suggested in the McMahon or Reuther plans. Such investment would make a two-fold contribution to the relief of world tensions. By starting the underdeveloped areas along the road of economic improvement it would bring hope to that two thirds or more of the world's population who are still trapped in poverty and despair. By providing the developed areas with useful ways of absorbing their product it would act as a substitute for the economic impact of armaments, and would make the task of achieving full employment much easier. The United Nations has estimated that an investment of 19 billion dollars a year in the undeveloped areas would raise their national incomes by 2 per cent per annum. This is well within the capacity of the western world: if this is the price of peace, it is very cheap.

### MENNONITE FARMERS FROM EUROPE

[Continued from page 23]

#### *The Housewife in America*

Another big difference, or I should say, the biggest difference, is the work of the housewife. Now I suddenly see how difficult the work of the German housewife is. In America nearly 90 per cent of the food is bought, while in Germany it is just the reverse. A German housewife works the entire morning preparing a meal for those working on the field. Here in America a housewife on the farm spends about twenty minutes. With the aid of many stores it is very simple to prepare a meal. And with the help of electrical appliances, cooking has become child-play. I miss the German rye bread very much. Here they eat only white bread and not very much of that. The time between meals seems quite long but gives us a good appetite for the next meal. (EDITOR'S NOTE: *Many Europeans have lunch in the morning and afternoon.*)—HERBERT NEFF.

#### *Feeling at Home in Iowa*

I arrived in the State of Iowa where I am to be for a short time. Ninety per cent of the Mennonites here come from my dear home country, the Pfalz along the Rhine. Upon my arrival the people at the station already spoke to me in "Pfalzisch." This dialect they call "Pennsylvania Deutsch" but the origin of it is in the Pfalz (Palatinate).

The farmers here have stock farming, that is, all their field products are used to feed cattle. Much corn is planted and a little oats. This is much easier here because the gound is still young but it can be misused too. In Germany a plan is usually made and followed by which the same things cannot always be grown on the same field. American farmers do not plow the field in fall. The farm where I work has 100 acres. This is considered moderate. Turkeys also are a source of income. They eat 80 per cent of the field products. My main job during the past summer was to feed turkeys.

The American farmer has more machinery than we do. Where we in many cases work hard physically, the American farmer moves a lever and it works by itself. When I think of the combine during the last harvest I must say that is really "Kinderspiel" (child's play). An everyday expression in this area is "don't work too hard." Most people follow this. The hay harvest too is much simpler. The hay is brought in in bales. There are many other facilities.

What I like best is that the farms are spread out over the country. Everywhere you look you see red and white buildings in the distance. The field is always near by. In Germany most of the farmers live in villages and often they have a long way to go to their fields. We, for instance, have to drive over a mile to reach our farthest field. Much time is lost each day in this way. The roads here in the country are very poor. After hard rains, the cars cannot drive without chains. In our small home country it is much easier to have good roads because the distances are not as far as here. Transportation is quite different. Most farmers have a car except the Amish people. I don't know how the farmers could get along without a car because of these distances.

If I think about us in Germany I must say that we don't need a car. It would take more unnecessary taxes and maintenance expenses. At home you can go anywhere by train and there are buses to the most remote villages.

It is interesting to see the many different groups of Mennonites in America. Up to this point, I learned to know three different groups in this area—Amish, Conservative Amish, and Old Mennonites. I attended an Amish service twice. At first when everything is new, you think it is somewhat strange. But very soon I realized that only the name of Christ is preached. If the service is in a barn or an attic doesn't make any difference. The main thing is that the hearts are sincere. The other two groups are almost alike. — HEINRICH SCHOENHALS.

### GARDEN VEGETABLES

[Continued from page 19]

#### STUFFED GREEN TOMATOES

6 green tomatoes
Salt
$\frac{1}{4}$ cup chopped peanuts
1 cup cooked rice
2 tablespoons butter
Pepper
Breadcrumbs
Grated cheese
2 tablespoons minced onion

Cut a thin slice from stem end of tomatoes. Scoop out centers and dice the pulp, discarding most of the seeds. Salt the inside of the tomatoes. Mix pulp with peanuts, rice, onion and butter, and season to taste. Stuff tomato shells with mixture and sprinkle with crumbs and grated cheese. Bake from 20 to 30 minutes—until shells are tender—in a moderately hot oven, about 375°.

### CHINCHILLA

[Continued from page 11]

which should help tremendously in the orderly marketing of pelts when they are available. The fur of the chinchilla is unique. There is no competition from wild pelts, and there can be no imitation of significance. While it is thought by some that current prices on breeding stock are unreasonably high, really good stock is actually very hard to buy, and will be in demand for a long time. The way in which the industry is organized indicates that an intelligent approach is being taken to the establishment of a sound commercial business.

#### Advice to Beginners

People sometimes ask what advice should be given anyone considering starting to raise chinchillas. In my opinion, the first keynote of success is quality. I believe it is safe to say that one should take all that has been said about the value of quality breeding stock of other classes of livestock, and then double it for chinchilla. The first thing to do is to learn what constitutes a GOOD animal and buy only stock from such a herd.

Service rendered by a fellow chinchilla rancher who has had experience can be extremely valuable to the beginner. While there is probably a place for the legitimate dealer, there are those who have done the industry much harm by buying cull animals from the large herds and selling them for top quality breeding stock to the unsuspecting beginner in a different locality. It is well to visit and deal with the rancher who is experienced in the problems of raising them and who is genuinely interested in helping a beginner.

While much is yet to be learned about this rather new and very fascinating livestock industry, we feel safe in stating that it is destined to become an important fur animal industry. Just as many of the basic problems of raising the animals have been solved, so can the problems of re-establishing the commercial market. Most other livestock developments have undergone similar formative periods.

Raising chinchillas is not to be considered a "get-rich-quick" proposition, but to many who have gone into it seriously, applying sound and honest business methods, it has offered good financial returns. To be successful, one must be willing to approach it on a long-term basis as you would any other livestock enterprise, and be willing to prove your ability to improve quality of selective mating before expecting to be recognized as an established breeder.

I believe that in the near future the raising of chinchillas will take its place along with other livestock as intensive farming enterprise, and provide a profitable business for part-time employees who like working with animals, and do not have much space in which to operate. No doubt it will offer some solution to the problem of finding employment necessary to maintain our youth in the local community.

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Beacon Milling Co., Cayuga, New York .......... 31, 34

Brunnerville Iron Foundry, Brunnerville, Pennsylvania .......... 31

Brubaker, J. Lester, Rohrerstown, Pennsylvania .......... 31

Coblentz, Simon and Son, Route 1, Uniontown, Ohio .......... 31

Eastern Mennonite College, Harrisonburg, Virginia .......... 33

Friendly Book Store, 234 W. Broad, Quakertown, Pennsylvania 31

Hess, Mrs. N. H., Lederach, Pennsylvania .......... 31

Hostetler, J. C., Orrville, Ohio .......... 31

Hubbard Farms, Box 32, Lancaster, Pennsylvania .......... 31

Leaman, George W., Mt. Joy, Pennsylvania .......... 2

Martin, D. H., Elizabethtown, Pennsylvania .......... 31

MacBeth's Religious Art Studio
Department F-67, Elizagethtown, Pennsylvania .......... 31

Mennonite Publishing House, Scottdale, Pennsylvania.... 31, 35, 36

Newcomer Oil Company, 903 South Market Street,
Elizabethtown, Pennsylvania .......... 2

Ontario Mennonite Bible Institute
108 Erb Street, West, Waterloo, Ontario .......... 34

Shenk Hatchery, Harrisonburg, Virginia .......... 35

Shertzer, Amos W. .......... 31

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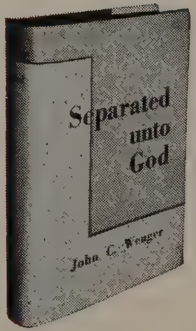

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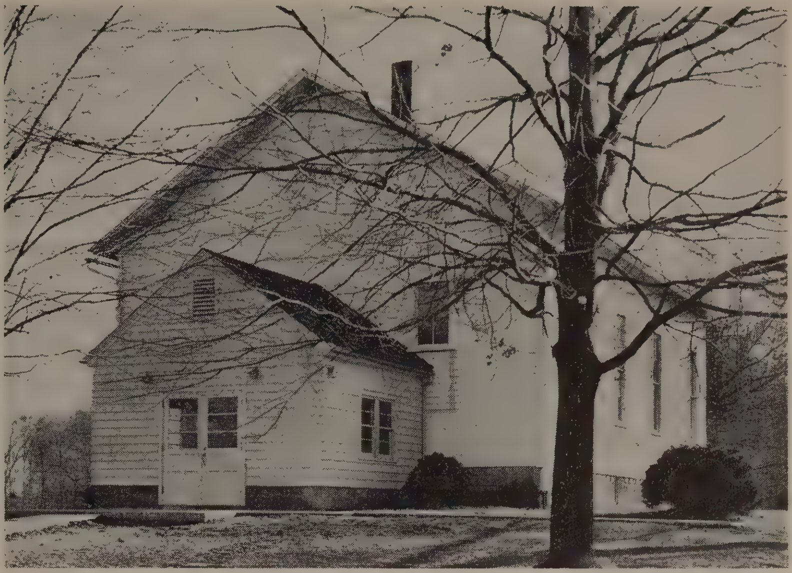
# Our Churches



The **Pleasant Hill Mennonite Church** of Sterling, Ohio is located in Green County and was built in 1881. It has been remodeled twice, the last time in 1950.

The families who make up the membership of 188 are mostly farmers and they are descendants of the Swiss, French, and German pioneers who settled in Wayne County in the early nineteenth century. The church was built in the horse-and-buggy days when it was too far for members to go to worship at the Oak Grove Church in Wayne County. Since 1947 it has been a separate congregation and the pastors are William G. Detweiler and Gerald Studer.

Many readers will be interested to know that the late C. Z. Yoder was one of the first Sunday-school superintendents here and this church was also the home congregation of Lina Ressler, pioneer missionary to India and editor of the "Words of Cheer."

## Mennonite Community

OCTOBER 1951

Volume 5 Number 10

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# Contents

"The Cedars of Lebanon" .......... 4

Church Communities in Wayne County, Ohio .......... 6
*Emma Rohrer*

Spiritual Significance of the Present Agricultural Revolution .......... 12
*Ezra Stauffer*

From Bootlegging to Broilers .......... 14
*Harry W. Hertzler*

Editorial .......... 16

Ontario Mennonite Bible School and Institute .......... 17
*John F. Garber*

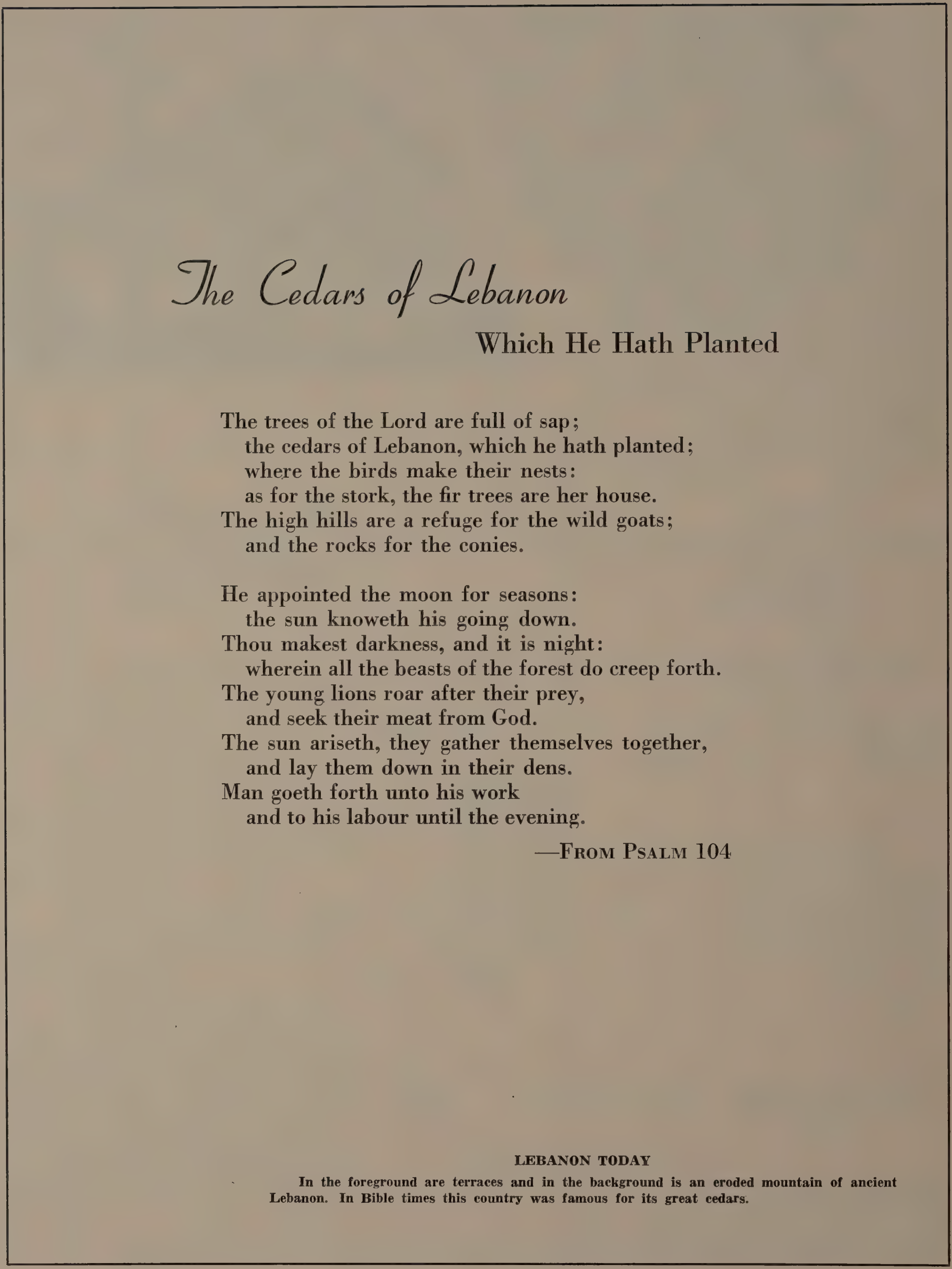
Young Community .......... 20

Taking Care of the Child Patient .......... 22
*Doris Good*

A Book on Colonization .......... 24
*John A. Hostetler*

Community Life .......... 26

Viewpoints on World News .......... 30
*Carl Kreider*



# *The Cedars of Lebanon*

## Which He Hath Planted

The trees of the Lord are full of sap;
   the cedars of Lebanon, which he hath planted;
   where the birds make their nests:
   as for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats;
   and the rocks for the conies.

He appointed the moon for seasons:
   the sun knoweth his going down.
Thou makest darkness, and it is night:
   wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
   and seek their meat from God.
The sun ariseth, they gather themselves together,
   and lay them down in their dens.
Man goeth forth unto his work
   and to his labour until the evening.

—From Psalm 104

**LEBANON TODAY**

**In the foreground are terraces and in the background is an eroded mountain of ancient Lebanon. In Bible times this country was famous for its great cedars.**

# Church Communities in Wayne County, Ohio

## Emma Rohrer

*An introduction to flourishing neighborhoods and how they have grown since 1817.*

THIS community, which was first organized as Greene Township by the early settlers on February 5, 1817, was named after Major General Nathanael Greene, a Revolutionary soldier and a native of Warwick, Rhode Island.

The first settlement in the township was by Michael Thomas with his wife and seven children. This was in 1811, and about the same time he settled on the southwest quarter of section thirty-three Henry Ruble settled on section three. Others followed, but immigration was meager until 1815.

In 1816 William Barnet purchased the northeast quarter of section twenty-one for $1.25 per acre. The deed was signed by President James Madison. This section will be mentioned at different times throughout this article since it lies just west of the center of Greene Township, which seems to be the center of the earlier settlement.

### The Early Pioneers

Just one year later the first Amish settler, Jacob Yoder, came from Mifflin County, Pennsylvania. Jonathan Yoder, John Zook, David Stutzman, and Christian Lantz from the same community soon followed as did also Peter, Jacob, and Abraham Schrock from Somerset County. Christian Brandt, the great-grandfather of the writer, who came from Switzerland, was the first minister and David Zook from Somerset County, Pennsylvania, the first bishop of the Oak Grove Church which was organized in 1818.

Christian Brandt bought the northeast quarter of section twenty-one, paying William Barnet $16.50 per acre. It is said that a tribe of Indians roamed through these woods at that time and the remains of an Indian village were on this site. When Brandt retired, his son-in-law, David Smucker, son of Christian Smucker, purchased the farm later purchased by Jonas Smucker, father of the writer.

The early inhabitants found this section, Greene Township, a wilderness overgrown with timber with the exception of about twelve acres on the southwest quarter of section three which is in the northeast part of the township. This section was clear of trees, stumps, and even roots and was known for this reason as "the Indian field." It also contained many herbs used by the Indians for medicinal purposes.

As was mentioned before, the Oak Grove Church was organized in 1818 although there was no church house built before 1862, the services having been held in the homes before that time.

This settlement of hard-working, honest, devout pioneers grew rapidly and in 1852 it was divided into a north and south district with a bishop, ministers, and deacons for each district. These groups met on alternate Sundays. However, when the first Oak Grove Church was built in 1862, they again became one district with Bishop John K. Yoder, one of the best-known and most influential bishops in the church at that time, as spiritual leader of the group. Bishops Benjamin Gerig and J. S. Gerig have served in the same capacity since.

### The Growth of Churches

As there were a number of members living in the northern part of the community, they felt that there should be a church building erected there, and in 1881 the Pleasant Hill Church was built, four miles north of Oak Grove, in Milton Township. The two buildings were really two separate meetinghouses for one congregation. There was no separate membership and the same ministers served at both places. Each building had its separate set of officers, but they were elected at an annual business meeting held at Oak Grove.

In 1905 the Oak Grove church building was inadequate and a new building was erected just west and a bit south of the site of the first one. These buildings were situated on a part of the Christian Brandt farm. This church was remodeled several times. Pleasant Hill was remodeled in 1907 and also in 1932. One unique feature of the Pleasant Hill group as well as of the Gerigs of Oak Grove is that many of the members emigrated directly from France instead of coming from Pennsylvania. Some of these not only had a good German education but could read and write French. Among these were the Meyers, Richards, and Grabers.

A few miles southwest of Oak Grove is the Salem congregation which was originally made up of some Mennonite families which were too far from their own church, the Martins, to attend services there and a few members with a minister of Oak Grove who transferred their membership in 1890 because of difference of opinion in church discipline and also because of language difficulties. These members and their descendants practically all renewed their fellowship at Oak Grove or have transferred elsewhere. A few other families have moved in but the congregation remains very small. Daniel Hilty is pas-

---

*Emma Rohrer lives in Smithville, Ohio, and writes on her home communities from the viewpoint of a church worker and a schoolteacher. She has made a special study of community-school relations in this area.*

**OAK TREE AND CHURCH**

**This view of Martins Church was taken from the near-by farm of Milton Falb. At the time of the picture, August of 1950, an extensive remodeling of both inside and outside was going on.**

tor at this time. The Wooster Mission Church is an outgrowth of Salem.

The temperance question threatened to cause division almost ten years earlier. A small group who withdrew built a little church at Sterling. This group never prospered and later sold their building to the Brethren Church and transferred their membership to the Wadsworth General Conference Mennonite Church. There was also some difference of opinion when in 1850-1860 Oak Grove and Pleasant Hill made the transition from Amish to Amish Mennonite. However, only a very few families were not willing to change and these soon moved away.

Several years ago the Oak Grove-Pleasant Hill congregation formed separate units. William Detweiler and Gerald Studer are pastors of Pleasant Hill, and Virgil Gerig, a descendant of the early pioneers, is pastor of the Oak Grove congregation, where his retired grandfather, J. S. Gerig, gave many years of service.

On June 19, 1949, the new Orrville Mennonite Church was dedicated. This church lies in Greene Township, four miles east of Oak Grove. In 1907 a few families from the Martins and Oak Grove congregations met weekly for prayer and Bible study. This led to the establishment of the first Mennonite Sunday school and preaching service which was held in the old German church building which had been purchased by Bishop Michael Horst in that year. Bishops J. S. Gerig and A. J. Steiner served the congregation for many years with I. W. Royer as pastor. At the present time A. J. Steiner serves as bishop, I. W. Royer as pastor, and Harold Bauman as assistant pastor and director of Christian education.

In 1871 the first Sunday school was organized at the Oak Grove Church. C. Z. Yoder, son of Bishop John K. Yoder, was one of the pioneers of both Sunday school and young people's meeting which was organized in 1890. He was known from coast to coast for his preaching, his singing, his work with children, and for his interest in the cause of missions. He was ordained as deacon in 1890 and in 1904 as minister. He helped to organize several Sunday schools and the Ohio State Sunday School Conference. In 1891 he was appointed to the Mennonite Evangelizing Board which is now known as the Mennonite Board of Missions and Charities. The Oak Grove Church gave her first offering for missions on June 5, 1891, which amounted to $15.81 and was designated for the evangelizing fund at Elkhart, Indiana. The church mission budget from October 1, 1948, to October 1, 1949, for both home and foreign missions was $1,760.00 and her relief contributions were $2,000.00. Thus we see that when the church was awakened to the needs of a suffering and sinful world, the spirit of giving, which was planted and nurtured by our church leaders before the turn of the century, grew greatly. May it continue to do so until Christ's return.

During the summer of 1949 this church constructed a Fellowship Center. For some time there was a feeling that some effort should be made to provide a place that could be used for the social and recreational needs of the community. A ravine on the church property provided an ideal retreat when cleaned up and arranged to provide a suitable place for outdoor gatherings. A two-story building adjoins it and provides an excellent place for young people's gatherings, for class meetings, for sewing circles, for the newly organized Men's Fellowship, for choruses, and for many other activities. There is a study for the pastor on the first floor, a kitchen, rest rooms, a furnace room,

**CHURCH AND FELLOWSHIP CENTER**

The Oak Grove Mennonite Church was organized in 1818, though the first building was not erected until 1862. In 1949 a Fellowship Center next to the church was built and this building provides a place for young people's gatherings, sewing circles, choruses, and many other activities.

and a large room for serving meals. The second floor is one large knotty pine paneled room with fireplace and a small room for wraps. There is also some storage room in the building.

This building was dedicated on October 16, 1949, with Melvin Gingerich and J. N. Smucker, a former pastor, as speakers. This was also the day of the annual harvest service at which time church members brought of their best fruits and vegetables with which the Lord has so bountifully blessed them to share with others.

The sewing circle was organized many years ago. The Teen Stitchers have had an active organization for some years, and for the last few years two younger groups meet with the sewing circle during the summer months. Summer Bible schools have been held for nearly twenty years and the "Messiah" has been given at Christmas for eighteen years.

### Relief and Missions

The churches are not only concerned with the immediate community but are much interested in relief and mission work both at home and abroad. This was true in years past as well as today, as shown by those of our number who have served elsewhere. Among those from Oak Grove Church were Anna V. Yoder, who served at the Youngstown Mennonite Mission for a number of years, Mrs. J. A. Ressler, Mrs. M. C. Lehman, and Mrs. Charles Shank, who labored in the Mennonite Mission in India, and Ella Smucker for many years at Canton, Ohio. D. S. Gerig, E. J. Zook, and Jonathan Kurtz served as teachers at Goshen College. Among others who might be mentioned are the men who entered relief work after World War I. They were Howard Yoder, J. N. Smucker, J. C. Meyer, Orie Liechty, and O. B. Gerig. Just before the United States entered World War II, Edna Ramseyer spent several years in European relief. Later Bernice Meyer Miller and her husband, Sturgis Miller, of the Martins Creek Church in Holmes County, spent several years in relief work in India. The Orval Meyers spent two years in South America. Roy Smucker has completed a term of three years in relief work in the Philippines, a part of this time the M.C.C. loaned him to the Church World Service to direct their work in that area. John H. Yoder, son of Howard Yoder, M.C.C. Director of European Relief for one year following World War II and a former relief worker in Russia, and Virgil Miller are now serving in France and Germany respectively. Besides this a number of our young people have served in service units in different cities and communities.

### Soil and Markets

The contour of the land, the type of soil found, the amount of rainfall, and the climate of a country determine to a large extent the type of farming done in any community. Proximity to markets is another deciding factor as is also the cost of labor. Our forefathers chose wisely in the selection of their homes. Greene Township lies entirely in the glaciated belt of the state and is covered with clay drift. The soil as a whole is sixty per cent sandstone, thirty-eight per cent shale, and two per cent limestone with silica, alumina, and lime which help to make the land productive. It is mainly level and slightly rolling land, but the northeast part is quite rolling. The valuable woodlands have been destroyed until there are few good ones left. This destruction of forests is one of the contributing factors to the lowering of the water level of the state which is becoming serious locally and for which considerable remedial meas-

**ON A TRIP TO TOWN**

Heber Good and his seven-year-old son were on a business trip to town when this picture was taken outside Bennett's Appliance Store. Good is a Wayne County farmer and a former C.P.S. man.

BOY AND CHICKENS

**On the farm of Marvin Hostetter near Orrville, his son Dean feeds a flock of White Rock chickens. Markets for poultry products are found in near-by Akron, Cleveland, Massillon, and Canton.**

ures have been attempted within the state.

Excellent markets are within easy reach of the community. Among these are the cities of Akron, Cleveland. Barberton, Massillon, Canton, and Wooster. The village of Smithville lies within the township as does a part of Orrville, also.

### General and Specialized Farming

General farming is still quite prevalent although there is considerable specialization, such as potatoes, fruit, poultry, and dairying. The Grabers, Krabills, Richards, and Steiners living in the northern part of the community are dairymen. The Zooks of Pleasant Hill, living in the same section, have a large, well-equipped turkey plant including growing, dressing, and marketing of the fowls. They also have a locker plant in which they keep dressed frozen turkeys as well as food for other people. Besides this they do diversified farming.

The Schrocks have developed a fine fruit farm on the eighty-acre farm which has been in the family for four generations. In 1862 the Amish Mennonite Ministers' Conference met in the barn which still stands on the farm. Wilmer Schrock, who now owns the farm, has seventeen acres of orchard on this farm and a new orchard of six acres on the farm of his father-in-law, John Liechty, just one mile south of the home farm. Most of the peach trees are of the different varieties of Havens. Scattered through the peach trees are bountifully yielding apple trees. There is also a large raspberry patch on the farm. The Schrocks also keep chickens and so do diversified farming.

Oliver Blossers of Pleasant Hill, living about one mile from Orrville, also have a very productive fruit farm with a large apple storage. Howard Millers have a small poultry and fruit farm.

IN THE OFFICE

**M. A. Martin and Harold Bauman study a blueprint in the office of the Kinney Lumber Company. Harold Bauman is assistant pastor of the Orrville Mennonite Church.**

BUSINESS IN ORRVILLE

**One of the numerous small businesses in the thriving town of Orrville is the Kinney Lumber Company. Here Clifford Martin is shown with one of the company's lumber trucks.**

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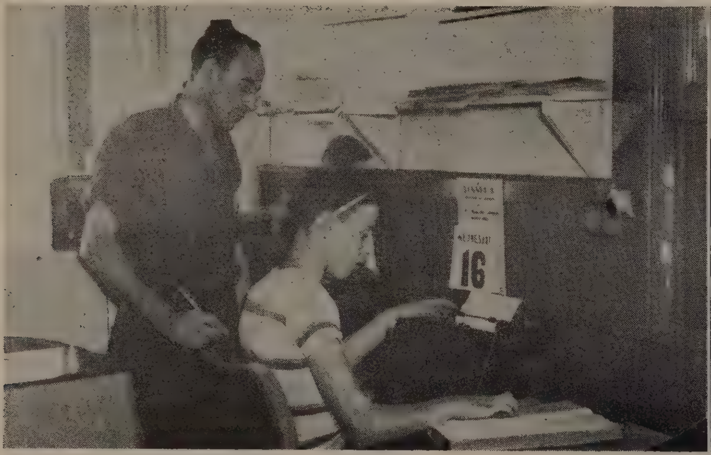
**PLUMBER AND SON**

**George Ressler serves Orrville and community in plumbing, heating, and electric. Here in his place of business he is shown with a truck and his son Donald (left).**

**BOOK STORE IN COMMUNITY**

**Grace Martin shows a book to Joseph Hall in the Martin and Lehman store of Orrville. Besides selling mottoes and books the store also sells wallpaper and paint.**



**IN THE OFFICE**

**Elias K. Burkhart and his son Paul are in the office of the West Oak Plumbing and Heating Company in Orrville. Due to Orrville's growing industries and a new hospital, many new residences are being built in the town and community.**

**REPAIRING RADIOS**

**Ralph Yoder repairs radios in his shop in Smithville. He also installs loud-speakers in churches.**

Among those who specialize in poultry and dairying besides their general farming are Vernon Smuckers, living just west of Orrville, who have a broiler plant with about three thousand broilers and a large flock of laying hens.

Loyal Hostetler's eighteen hundred hens provide year-round employment for several men. Each year they raise enough chicks to replace all or most of the hens in their plants. Diversified farming and fifty acres of potatoes each year occupy the rest of their time besides furnishing seasonal employment for others. Two of his brothers also grow fifty acres of potatoes each year besides general farming. George, the younger, has a fine dairy herd while Mervin specializes in hogs.

Harold Thuts, who have eighteen hundred laying hens and until recently kept a dairy herd, and Paul Smuckers of Pleasant Hill also do poultry and general farming.

Besides the three Hostetlers there are many potato growers in the community. S. S. King and sons grow them quite extensively. Morris Musser has reduced his acreage to one hundred and forty acres this last year. Besides general farming Roy Farver had sixty acres of potatoes, thirty-two feeding cattle, and sixty hogs in 1949.

The two sons of A. C. Ramseyer, Alvin and Arden, carry on the work started by their father but have reduced the acreage somewhat, growing about four hundred acres last year. At one time A. C. Ramseyer concentrated farm lands in several parts of the community into one large holding, but in the later years of his life some of these farms reverted to individual owners.

David Rohrer of Pleasant Hill is another who has concentrated farms under his ownership and has grown potatoes besides general farming. His son, Milton, does potato farming on an increasing scale.

Many other occupations and professions are represented among the members of the church community. Among these are a number of teachers: Dr. Meyer of Western Reserve University, Dr. Wenger of Kent State University, Edna Ramseyer, Dean of Women at Bluffton College, and Sadie Hartzler of Eastern Mennonite College. There are a number of teachers in public schools and twelve young people in college preparing for some type of service. Several of our people deal in real estate, some are bank employees, one an assistant cashier, some are in various capacities in shops and in trades, one is an undertaker, and several are merchants with their own stores.

The Yoder greenhouse is located in the southwest section of Greene Township and employs about twenty full-time employees and some part-time help. This business is incorporated. They grow flowers and wholesale them and also propagate some varieties of snapdragons and carnations. There are three acres under glass. C. Z. Yoder, who was a very progressive farmer and who was instrumental in having the Experiment Station located at Wooster, started the greenhouses. John S. Yoder carried on the work and now Howard Yoder conducts the business.

The Troyer Manufacturing Company, located on a farm, was incorporated several years ago. Abner Troyer had been employed in the same type of work at Smithville in the Singer and Troyer Company until forced by illness to sell out his interest in the company. After he recuperated somewhat he set up a shop in buildings on his own farm. They manufacture different kinds of potato-farming machinery and employ ten men and a secretary.

That this is an era of specialization in farming is easily discerned in this sketch. Perhaps the specialization in so many professions and in business or the economic conditions of the last fifty years have caused it, but we do know that more and more farmers are turning to one phase of farming, some to the exclusion of all others but many do diversified farming also.

### Trends in Land Ownership Present Problems

In a recent article John H. Harms brought out the fact that agricultural economists are worried today over increasing concentration of farm lands in control of few landholders. They fear that concentration has gone beyond desired national objectives and that perhaps measures should be taken to meet the objectives of family farm ownership. They believe that concentration leads to grave farm unemployment and eventual destruction of the American ideal of the family farm.

Modern farm machinery is one of the big items which contributes to this concentration of farm lands in the hands of few owners. The most pressing problem is that of the young farmer who longs for his own farm but cannot finance it. It is said that but one out of four farmers acquires a farm before he is forty-five years of age.

There is some tendency toward concentration in our community but not more than there has been for a number of years. Perhaps there should be some arrangement among the brotherhood to help young people to acquire their own farms. Such arrangements would help keep those young people who are interested in farming in the community. It would help to build up stronger church communities and more attractive ones since farm owners are more interested in community improvements than tenants.

Perhaps, also, more such industries should be started within the community to furnish employment to more young people so that they could remain within the community.

C. Z. YODER
1879

**HOMESTEAD AND CORNERSTONE**

**J. S. Yoder, son of C. Z. Yoder, stands beside the date stone which his father placed in 1879. The presence of the Agricultural Experiment Station at near-by Wooster was due in part to the elder Yoder's vision and concern for scientific farming.**

**THE YODER GREENHOUSES**

**In the southwest section of Greene Township are the Yoder greenhouses which were started by C. Z. Yoder, a progressive farmer and well-known church leader. The business, now incorporated, employs about 20 people and is conducted by Howard Yoder, grandson of the founder.**

*A minister looks ahead and views changes as they may affect the church.*

# Spiritual Significance of the Present Agricultural Revolution

## Ezra Stauffer

**ONE OF THE BOYS**

**Among the large number of children in the Tofield community are those of the late Joseph Lauber. This is a picture of William who has six brothers and one sister—all under 21 years of age. Their father died in the fall of 1950.**

THIS year, 1951, Canada is again taking its decennial census; statistics are to be based on facts as they were at midnight, June 1, 1951. The Prairie Provinces, however, seemed to be growing so fast during the early decades of this century that ten years was thought too long a period of time to wait to see how much they had grown; so an additional census in the middle of the ten-year period was made for them. The past decade has revealed a startling fact. Instead of gaining in population the Prairie Provinces have scarcely held their own, Saskatchewan having actually lost in population. It will be interesting to see what the 1951 census will reveal. Alberta, because of her remarkable oil discoveries and development and rapid expansion of industry in her cities, will probably show some gain in the number of people within her borders. It is, however, in the eastern, older provinces of Ontario and Quebec where the greatest gains will be found.

How is one to account for this startling change? Are the wide open spaces of the West filled to capacity? Or has something occurred to make it more difficult to fill these spaces? As stated, in the early years of this century people flocked into the West by the thousands from Eastern Canada, the United States, and from Europe. Some, for various reasons, remained only a short time but many remained to establish homes on the prairies. Today, however, in even the well-settled districts many of these pioneer homes are abandoned. Empty houses are to be found all over the country. The farm land of these homes has either been bought or rented by farmers who have expanded their holdings. Is this a healthy sign? Certainly not from the standpoint of rural social life and it is also affecting the spiritual welfare of the people.

### Machines and Tractors Bring Change to Prairies

The invention of the rubber-tired gasoline farm tractor is in part responsible for this state of affairs. Modern farm machinery requires a considerable investment in capital. Average size farm tractors cost around $2,500.00 to $3,000.00. Other farm machinery is priced accordingly. Obviously it is difficult if not impossible for a young man to start farming under such conditions unless he has considerable help from his father, father-in-law, or other interested parties. It is plain too that power machinery not only enables the owner of the same to farm on a large scale but he is practically compelled to do so if he is to operate on a financially sound basis. Because of the great distances a family car is also almost a necessity. This again requires a considerable investment, for the lower priced cars cost around $2,500.00 to $3,000.00.

### The Trend Toward Larger Farms

Now it is only too plain that one cannot farm on a large scale and at the same time have a community of many farm families. If one man farms six to ten quarter sections, it means that his family is the only one that can economically occupy those six to ten quarter sections. (A quarter section is 160 acres of land.) Some are certain to be crowded out; others are prevented from getting a start in farming. Sometimes rather than helping the young married man get a start in farming the big operator quickly tries to get any land that may be available for himself. The owner is partly to blame for this state of affairs, for rather than rent to the young man trying to get a start he prefers renting to the man with the big equipment. Isaiah 5:8 may be applicable to us in many instances before we realize it.

This trend toward larger farm operations has been quite marked in our Mennonite communities of the West. This of course is true of the West as a whole. It is probably an inevitable revolution. I know of one case where an old standing home was bought by a farmer expanding his

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*Ezra Stauffer has lived in the Tofield, Alberta, community since 1910, having moved from Milford, Nebraska. In the past 12 years he has been active each winter as a Bible teacher in western Canadian Mennonite churches. He is the father of four children.*

operations. All the buildings were torn down and even the trees uprooted and the whole quarter section is now merely a big field. In the Tofield district one can travel the road from Round Hill to Tofield and count about a dozen abandoned homes.

### How Shall Young People Make Their Living?

It is interesting, too, that in our church there are very few single ladies over twenty-five. The others have gone to the industrial centers of the East and elsewhere. Some have received special training in a profession but practice far from home. In some cases they are a considerable distance away from any Mennonite Church. Our hope is that they witness for the Lord and the church where they are but one also wonders to what extent such witnessing is made. Naturally I do not blame the ladies in question for leaving our community; economic circumstances are the root cause of their leaving, but we are sorry to see them leave and it does pose a social and a spiritual problem.

As a church we have been blessed with a large number of children. They certainly are an interesting group of healthy growing boys and girls but I often wonder what they all are going to do for a living when they grow up in the next fifteen years. How many will be lost to our church and our community? Plainly, as some adults of necessity now do, a considerable percentage of them will have to flock to the industrial centers to obtain a means of livelihood. This brings with it the problem of labor unions. What is the church to do about it? Ignore the fact that some undoubtedly are in a union in order to obtain employment in their trade or profession? "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God," Jesus replied to Satan when he tempted Jesus on the "bread" question. Jesus' reply clearly reveals that the obtaining of the necessities of this life must be in accord with the principles of God's Word and that "I must make a living" is not the first need of man.

### Material Gains Versus Spiritual Good

Also by being scattered in the cities, our old farm community life will be to a large extent broken up. This may be a blessing in disguise if all who are scattered are faithful witnesses to the Lord and the church but, on the other hand, the temptation will undoubtedly be very strong to be like one's neighbors instead of a witness to them. There even seem to be apparent reasons for believing that there are nominal members of the church living in our cities who are not so very anxious to have a Mennonite Church established in the city. Why should this be true?

One thing is certain, the church will face some difficult and unique spiritual problems as a by-product of our agricultural mechanical revolution. Those who have the equipment and the capital to farm on a big scale and do so may be able to afford a standard of living that others who cannot do so may not be able to do. This may bring about a subtle class distinction in our brotherhood. The one family may drive the latest class of high-priced car; another may scarcely be able to afford any car. Under such circumstances it can hardly be said that they have "all things common" (Acts 4:32).

This article is not intended to imply that one is to be slothful in business, for Scripture plainly teaches otherwise, but rather that we examine our own heart before we farm that extra quarter section and be certain that covetousness is not lurking there. It may be possible that it is entirely legitimate and proper to farm it. The question is, Does it deprive some worthy brother from getting his rightful start? It is also possible that the heart motive may be above reproach and yet the final accumulative effect be antisocial.

To farm on a large scale does not necessarily guarantee one a large income. Anyone who has farmed in the West knows there are a number of risks one takes in farming. Some even say that it is one of the greatest of gambles. But whether there are good financial returns or just the opposite, the final effect may still not be for the social or spiritual welfare of the community. May God grant us the grace to wisely deal with the economic, social, and spiritual problems of our age.

**GARAGE IN DUCHESS**

**The Martin brothers' garage in Duchess, Alberta, serves a surrounding farm community. Among the Mennonites around Duchess a number of small industries and services have grown up in the recent past. Throughout this Prairie Province industries have grown rapidly and many farm homes have been deserted.**

# From Bootlegging to Broilers

## Harry W. Hertzler

**THE GOSPEL HILL CHURCH**

**From the mountains and valleys come people to attend the Gospel Hill Church. It has recently been remodeled.**

**HOME AND FAMILY**

**The James Morris family stand on the back porch of their home built of native valley lumber. New washing machines are often seen on the porches of homes.**

FROM bootlegging to broilers has been the story in a small valley just west of the Shenandoah Valley in Virginia. It has been the story of an isolated community in its efforts to provide for the necessities of life. Interwoven with this story is the story of Mennonite missions in the mountainous areas of Virginia and West Virginia. The above title emphasizes the economic aspects of the story, but the efforts of consecrated Christian workers played a large part in the change for the better.

The Hopkins Gap community is not isolated in respect to distance from many of our most populous Mennonite communities. Good roads have reduced the isolation to the point where it is only an easy twenty minutes' drive from Harrisonburg. In contrast to this, in the early days of the valley when a man wanted to "carry" his corn to the mill he did just that—on his back—for a number of miles to the mill on the other side of the mountain. He would sleep at the mill and in the morning would return with his cornmeal, minus the miller's toll, to his home across the mountain.

The earliest business in the valley was the lumber business. The virgin timber was cut and hauled to sawmills in the area, and then the lumber was hauled by wagon over the mountain to market in Harrisonburg and vicinity. Bark was also marketed, and rich pine knots were sold for kindling. Eventually the timber was cut over, the sawmills moved out, and the people were faced with the old problem of making a living.

One way out of this problem was taken by many in the manufacture of moonshine liquor. The materials, equipment, and skills for this were rather easily secured. The demand for the product of the still was strong and had also received a boost by the passage of postwar antiliquor legislation. Numerous stills went into operation and were soon doing a thriving business. In case of the approach of a Federal agent, a lookout which had been stationed at the top of Little North Mountain could easily warn the operators of the stills in time for them to get out of the way.

> ***". . . the coming of the poultry industry has filled a place in the economy of the community which the evil liquor industry had formerly filled. . . ."***

Harrisonburg provided a market for the product, a market which brought itself to the manufacturer. Sunday was a convenient time for a man with a car to drive the few miles required to pick up a cargo of moonshine, then return to the city and dispose of it at a profit. In the course of this business there were those who were caught, taken to Harrisonburg, and there made to stand trial. Of course they were fined or jailed and the irony of it was that sometimes the men who brought them to justice were those who had been their customers.

There were other hazards connected with the business. One of the operators was in low spirits one day, complaining that his cow had died. Upon inquiry it was found that the cow had gotten into a batch of mash used in the process of liquor-making and had eaten too much for her own good. The unfortunate man received little comfort or sympathy from his auditor, a strong opposer of the liquor traffic.

While many of the people were involved in this business, there were always a few who opposed it. Among these were Martin Conley, who with his sons is a leader in the broiler business at the present time, and Luther Kirkpatrick, who was converted from a life of drunkenness to become an outspoken proponent of temperance in the county. His widow still lives at the site of the old post office and faithfully serves in the Gospel Hill Church where he was an active member.

### The Witness of the Church

The Gospel Hill Mennonite Church was also a center of opposition to the liquor traffic. This church had its beginnings in the community

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*Harry W. Hertzler has experience as a rural mission worker in Tennessee and is now a schoolteacher located in his home community, Denbigh, Va. His article on the Gospel Hill community grew out of firsthand acquaintance as a mission worker.*

**BOY AND PHEASANT**

The author looks at a boy's pet pheasant. Note the meat hanging from the ceiling.

**INSIDE A CHICKEN HOUSE**

The inside of a chicken house in the Gospel Hill community shows several hundred young broilers.

schoolhouse, later on in a building of its own farther to the south. The present pastor of the church, J. Early Suter, became superintendent of the Sunday school in April, 1907, was ordained August 11 of the same year, and married two months later on October 7. He and his wife have been a strong influence for good in the community where he has served as pastor much of the time since then. Other ministers of the district have also served at various times in this field.

Aside from the direct witness of the church work, efforts were made by the church workers to keep Mennonite teachers in the public school. These teachers diligently applied themselves to the task of developing a conscience against the evils of liquor whenever they had opportunity. Since the pupils of the school were also Sunday-school pupils, this strengthened the hand of the church. One of these teachers impaired her health in her untiring efforts in the service of the community.

The moonshine business had a very definite effect upon the people in their relation to the church. Since it was carried on contrary to the law, it seemed to develop a spirit of lawlessness among them. There seemed to be a spirit of defiance against religion. The people were not the kind to try to put on a false front of religion, but were open in their attitudes either for or against the church. The moonshiner usually did not attend church. If his children wanted to go to church or to join the church he did not raise opposition, but neither did he give them help or encouragement. Thus the ungodly home life often led the children to give up their new profession. One man told me that he once confessed in revival meeting when he was a young man, then went home and (to his present shame) ran another batch of moonshine. He has since returned to the church, and with his family gives a glowing testimony of Christian experience.

Although seemingly indifferent to the claims of the church upon themselves, the people had a positive respect for the church. It is the testimony of J. Early Suter that in the forty-three years since his first service there was plenty of thievery among the people, yet he had never in all that time known of anything being stolen from the church building. Their respect in this line is shown by an incident that happened during the recent enlarging of the building. One evening a man came to the church grounds drunk, and while there upset a stack of cinder blocks. The next

[Continued on page 32]

**MOUNTAIN HOME**

Ressie Kirkpatrick, operator of a small grocery store, lives in this comfortable mountain home.

**VALLEY AND CHICKEN HOUSE**

This eastward view from Charley Conley's chicken house shows a garden, a pasture, and several homesteads at the foot of the mountain across the valley.

# Editorial

## Membership in Certain Organizations

The recent Study Conference in our church on Christian Community Relations brought out some sobering facts about how difficult it is to practice the Sermon on the Mount in an age of organized farmers, laborers, and professionals. One person stated the problem quite well when he said: "Mennonites condemn the unchristian methods of labor unions while they themselves are tied up with groups that engage in equally vicious practices, and they seemingly are not aware of it." Often these organizations exist for a twofold purpose, that of supplying information and pressing for legislation. The former sounds good while the latter may become selfish.

There is good reason to believe that many Christian people would be surprised to learn just what their membership in certain organizations can and does mean. They might discover that they are helping along in the use of unchristian methods. They might be as surprised as was the temperance-minded Mennonite sister who "found to her dismay that some of her own money had been invested for her in a distillery!"

It seems as though groups of farmers, laborers, and businessmen will continue to organize and act. Christians who take their religion seriously will have to study closely the meaning of membership and affiliation with such organizations. They may have to decide to withdraw or they may decide to speak out in prophetic words of righteousness, hoping to "steer in the right direction."

One thing is quite certain. We must all enlarge our ideas of what is sin and what is righteousness and how to love our neighbors as ourselves. We cannot afford to take the shortsighted view of the woman who favored Hitler and his regime in its earliest days merely because Hitler himself did not smoke or drink.

## More People Leave the Farm

When World War II ended many workers in war plants and soldiers in the army returned to the farm. The number of persons living and working on the farm rose to a relatively high number.

But farmers then bought more tractors, corn pickers, balers, combines, and other laborsaving machinery. So less labor was needed on the farm and many farm people, young folks especially, began to leave. This trend set in in 1949 and continues steadily to the present. In May of 1951 there were one-half million fewer people working on farms than in May of 1950.

Men in the U.S. Department of Agriculture believe that the trend of people to move from farm to factory or business or office is a trend that will steadily continue. In the years ahead the number of people working on farms will likely decrease.

## Poverty and Sin

At a Mennonite school a teacher recently commented on the statement that the poor are too stupid or lazy to improve their lot. In his talk he went on to say that: "Actually the poor may try hard to improve their lot and find it difficult to do so because of adverse economic or social conditions over which they have little control."

No doubt sin is the cause of poverty, but whose sin? Is it always or chiefly the poor man's sin? The Bible has much to say about the rich man's sins as a cause of poverty. Often we overlook those passages because the sins of the wealthy seem more respectable. Yet we will all admit that to be drunk at a night club is as wrong as to be drunk in a pool hall. A minister recently summed up the matter by saying:

"Yes, sin is the cause of poverty, but it is not primarily the sin of the poor. There is also the sin of the rich and powerful against the poor. And the rich man's sin is much the worse, because it strengthens conditions which breed immorality among the poor."

**COVER SCENE**

**A picture on the farm of Menno Stutzman, Milford, Nebraska, shows some of his sheep in the barnyard of his 120-acre farm. Main crops on his land are corn, alfalfa, and pasture.**

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## Coming in future issues

Church Communities in the Johnstown, Pennsylvania, District Have Varieties in Occupation and Industry *Mervin J. Hostetler*

The Message of Micah *Millard Lind*

The Value and Need of Farm Records *Orrin Nafziger*

Statement of Concern

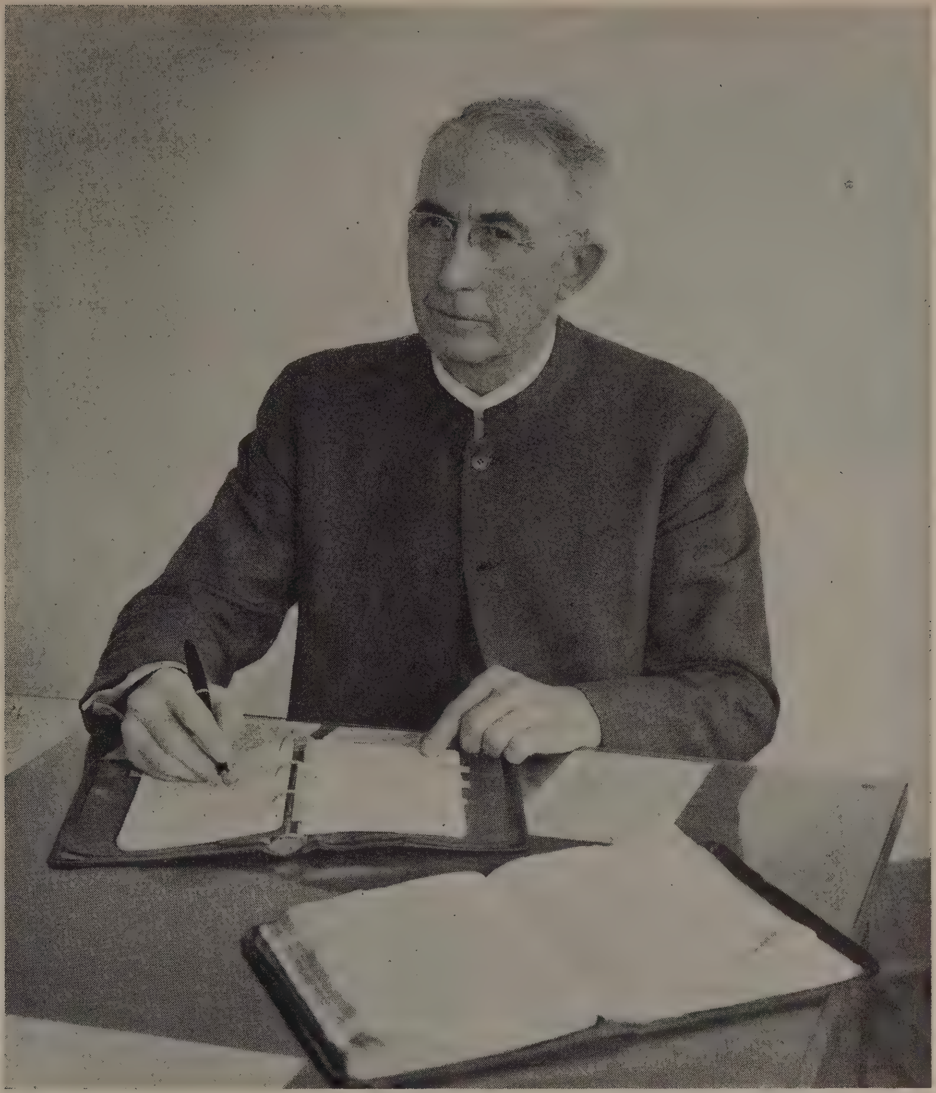
Woodworker for a Lifetime

Dressing, Filling or Stuffing Your Thanksgiving Bird *Olive G. Wyse*

Young Community

Viewpoints on World News *Carl Kreider*

*This month marks the beginning of a larger program for Bible learning in Waterloo County, Ontario.*



**PRINCIPAL OF THE INSTITUTE**

**Oscar Burkholder of Breslau, Ontario, is principal of the Institute. For years he has been a teacher, evangelist, and pastor. He has also served as moderator of the Mennonite General Conference.**

# Ontario Mennonite Bible School and Institute

## John F. Garber

THE Ontario Mennonite Bible School had its beginning as a result of a demand for more exhaustive Bible study. This demand came as a result of Bible conferences held in the Ontario Conference. In 1906 the Ontario Conference in session at Vineland resolved "That this Conference encourage the holding of a Bible Study following the Annual Bible Conference, said study to continue for several weeks."

The first sessions of the Ontario Mennonite Bible School were held at the then known Berlin Church from January 14 to February 8, 1907. The instructors were the brethren S. F. Coffman and L. J. Burkholder. The school had four periods a day then, in contrast to the present seven periods a day.

No sessions of the school were held in the year 1908. On January 18, 1909, the school began its second session which lasted for three weeks, and again was held at the Berlin Church. Methods of Bible Study, Church History, Doctrines of Salvation, and Studies in Matthew were the courses taught in this year by the brethren Coffman and Burkholder. Since 1909 the school has been held annually.

A project undertaken by the school of 1913 is worthy of note. The tabernacle model was built entailing much fine embroidery and carpentry work. The model shows the minutest details and is still used today by the instructor in the first year of Old Testament teaching. Its use still fascinates the pupils as they are taught the truths using the model as illustrative material.

In 1916 a six weeks' course was established covering a cycle of six years. Two brethren and one sister completed this cycle. By 1919 Oscar Burkholder, the present principal, was added to the faculty. In 1928 the school

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*John F. Garber of Alma, Ontario, is publicity director of the Ontario Mennonite Bible School and Institute. He is also pastor of the Berea Mennonite Church.*

**AT MEAL TIME**

**In the basement of the First Church is the dining room where students of the Institute eat their meals.**

enjoyed the benefits of larger quarters when they moved into the new annex on the west side of the First Mennonite Church, Kitchener. The pastor of this church, C. F. Derstine, was added to the faculty in 1929. At this time the course was extended to twelve weeks and has remained so ever since.

Growth of the school required the addition of a new faculty member in 1932, this time in the person of J. B. Martin, pastor of the Erb Street Mennonite Church in Waterloo. In the same year the advanced course was inaugurated. In 1935 provision was made for those unable to attend the day classes by providing night classes once weekly during the school session.

The 1935 mid-term program gave opportunity to commemorate the thirtieth anniversary of the school. The Alumni Association was formed in 1939 with Roy S. Koch as its first president. The official school publication was *The Clarion* in 1939. A school publication was again printed in 1940 but this time under the name, *The North Star,* and the annual school publication bears that name to date. In 1941 O.M.B.S. opened its doors to another faculty member in the person of Merle Shantz, the present pastor of the Wanner congregation, Hespeler. The high lights of 1947 were the occasion of the fortieth anniversary of the school and the addition of Roy Koch, pastor of the St. Jacobs Mennonite Church to the faculty. The school year of 1948 saw Oscar Burkholder appointed principal of the school. S. F. Coffman had served in this capacity for forty years, a service much appreciated by the school. 1950 saw the school enjoying larger and more efficient quarters than any time in its previous history. This was a result of the addition to the First Mennonite Church. A newcomer to the faculty in 1950 was John Garber, pastor of the Berea congregation at Alma. The year 1951 witnessed an upsurge in enrollment. John Hess, associate pastor of First Mennonite Church, became teacher of Music and Christian Work.

The advanced course of O.M.B.S. which was designed for graduates, more mature students, and ministers is now no longer offered.

The Bible Institute has replaced it and offered an advance in quality of work, length of study, variety of courses and content. In fact the Ontario Mennonite Bible Institute has become an institution on its own. However, the twelve weeks' course will continue as usual. This course is admirably fitted for those who can spend only a short time in Bible school and for young people who do not intend to do extended study.

### The Bible Institute Founded

October 29, 1951, will witness the opening of the first session of Ontario Mennonite Bible Institute. This Institute is likewise sponsored by the Mennonite Conference of Ontario whose headquarters are Kitchener, Ontario. Its controlling body is a board of nine members elected yearly by the conference. The principal of the Institute is ex-officio member of the board also.

### The Faculty

Oscar Burkholder, present moderator of the Mennonite General Conference, is the principal of the Bible Institute. His administrative, pastoral, evangelistic, and Bible teaching experience eminently qualify him for this task. Subjects to be taught by him are Book Study, Church History, and Biblical Introduction.

J. B. Martin, vice-president of Mennonite Board of Missions and Charities and moderator of the Mennonite Conference of Ontario, is business manager. His teaching subjects are Pastoral Theology, Homiletics, and Bible Doctrines. His long experience in various phases of church work gives his teaching real quality.

Roy S. Koch, B.A., Th.B., dean and registrar, is pastor of St. Jacobs Mennonite Church and field secretary of the Mennonite Commission for Christian Education and Young People's Work. His subjects will be Missions, Evangelism, and New Testament Greek.

John F. Garber, publicity director, is pastor of Berea Mennonite Church, evangelist, and vice-president of Ontario District Mission Board. Bible Survey, Christian Life, Life and Teachings of Christ, and Life of Paul are subjects taught by him.

Mrs. Ruth Snider, B.S., will teach English, Christian Education, and Music. Her many years' teaching experience recommend her for able performance of her task.

Florence Shantz of Waterloo is the able secretary of the Bible Institute. Miss Louida Bauman of Kitchener is the fine, capable Dean of Women.

### Located at First Mennonite Church

The Ontario Mennonite Bible Institute is located at the First Mennonite Church in the city of Kitchener. This building is most suitably arranged for the purpose of the Insti-

tute. There are spacious dining room, social room, offices, library, classrooms, and auditorium.

Students will room in selected homes of the city conveniently located to the Institute. All meals are provided at the Institute dining room.

### Curriculum

The Bible Institute offers a three-year course. Each year will consume five months. As the name indicates, Bible teaching and training is the sole object. It is the aim to prepare the student both intellectually and practically for life situations and needs. The teaching and content of work done is on the college level.

The school year is made up of first and second semester. A minimum of 102 semester hours of work is required for graduation. There are elective studies, so that the student may exercise choice according to needs. Also English is required only for those who have not had high school. At least one hour of study outside of class is required for each class period.

### Opportunity

There are many people who find it impossible because of time and expense to attend school for nine months per year. This is true of youth, young married people, ministers, and Sunday-school workers. Then there are farmers who cannot leave home in September and remain in school until May or June in spite of the fact that they may desire to ever so much. And there may be a few individuals here and there in other occupations or professions who may find it possible to secure vacations for two and a half months or even five months for profitable Bible study.

To all such and many more the Ontario Mennonite Bible Institute offers splendid opportunity for very profitable Bible study and training during the most suitable five months of the year.

**HOME OF THE INSTITUTE**

**The newly remodeled First Mennonite Church of Kitchener, Ontario, is headquarters for the Ontario Mennonite Bible School and Institute. Besides a large auditorium the church building has a dining room, a social room, offices, a library, and classrooms.**

### Practical Training

Students will have abundant opportunity to practice what they learn in the classroom. The Bible Institute conducts a weekly radio broadcast over the Kitchener station. In this way students may contribute in testimony, speech, and singing. There will also be tract distribution, personal evangelism, and programs rendered in various of the many Mennonite and Amish congregations within easy distance of Kitchener; in fact, one could not soon find more ideal conditions for such practical training than are offered here. The metropolitan district of Kitchener, Waterloo consists of more than 50,000 population. Besides there are many towns and villages within the county that may be laid under tribute of the Gospel witness.

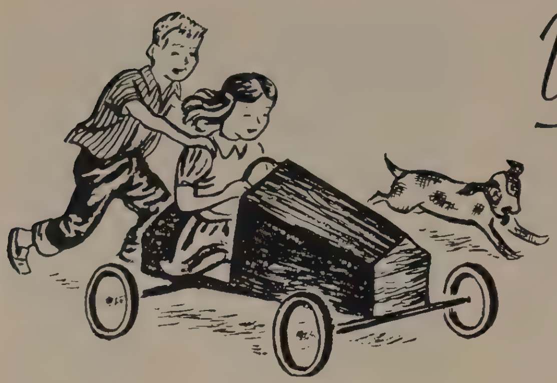
### Devotional Life

Separate men's and women's prayer groups devote a period each day to Bible meditation and prayer.

Each week the faculty and student body lay aside all study and gather for one hour of intercessory prayer. This will be one of the most enriching experiences of the student's school life. It may well change the whole course of his or her life into abundant fruitfulness.

### Who Is Eligible to Attend?

Persons of good character who are interested in the study of God's Word are welcomed as students. The standard for admission is high-school graduation or such maturity and capability as shall be deemed necessary for the successful pursuit of study. If you desire to know more definitely your admission possibility, please write the Secretary, Ontario Mennonite Bible Institute, 108 Erb Street West, Waterloo, Ontario, and ask for Bulletin and student admission questionnaire.



# Young Community

## Photography Contest

### Pictures of You and Your Hobby

Beginning today the Young Community sponsors a contest for pictures of you and your hobby.

**Do you have a hobby? It might be any of these things—gardening, flower raising, crop raising, animal raising, stamp collecting, post card collecting, butterfly collecting, leaf collecting, collecting Indian relics, spatter painting, oil painting, wood carving, woodworking, learning hymns, quartet singing, playing piano, weaving, knitting, embroidering, patching quilts, reading, taxidermy, bird study, fishing, outdoor camping, cooking, making candy, making radios, making motors, photography—and there are dozens of other hobbies you might have that we didn't mention here.**

*What You Need to Do.* Have someone in your family, or some friend, or anyone you wish take a picture of you with your hobby. Make it an action picture showing you carrying out some phase of your hobby. That will be much better than if you just stand and pose. Try several different exposures and then pick out the best. Then send your best black-and-white print (not the negative) to Young Community, Mennonite Publishing House, Scottdale, Pa. With the photograph print include a paper giving your name, age, address, name of person taking the picture, and your hobby. Anyone eighteen years or younger can be photographed and enter the contest.

All photographs must be mailed by midnight, November 30, 1951. That gives you two months. But don't wait too long to take the picture because it takes a while to develop films. And if your hobby is an outdoor one like gardening, you'll need to take your picture right away.

No pictures are eligible for the contest that were taken by a Mennonite Community photographer. All pictures become the property of Young Community and will not be returned except by special request. The best photos will be published right away, and many of the others will appear in our pages later.

There will be prizes given—prizes pertaining to your particular hobby. Pictures will be judged from two viewpoints—the excellence of the hobby and the excellence of the photograph. So enter your picture in the contest!

## Young Cooks

Here are two recipes all young cooks will want to try. If you put in the foods called for, either one will almost always turn out good. The recipe first lists the foods you will need and then tells you how to put them together.

### BROWNIES OR FUDGE SQUARES

2 squares unsweetened chocolate
½ cup shortening (oleo, Spry, Crisco, etc.)
1 cup sugar
2 eggs, beaten
½ cup nuts, chopped up
½ cup flour
1 teaspoon vanilla
½ teaspoon salt

Put water in the bottom of a double boiler and put the chocolate in the top part. Boil the water until the chocolate melts. Add the shortening to the chocolate and melt it also. Then set these aside to cool a little. Add the remaining foods in the order they are given above. Mix thoroughly. Grease a shallow baking pan and line it with wax paper. Pour the mixture into it and bake in an oven of 325° F. for 25 to 30 minutes. When it is done take it from the oven and let it cool, then cut it in squares. It will make about 24 bars 1 by 2 inches.

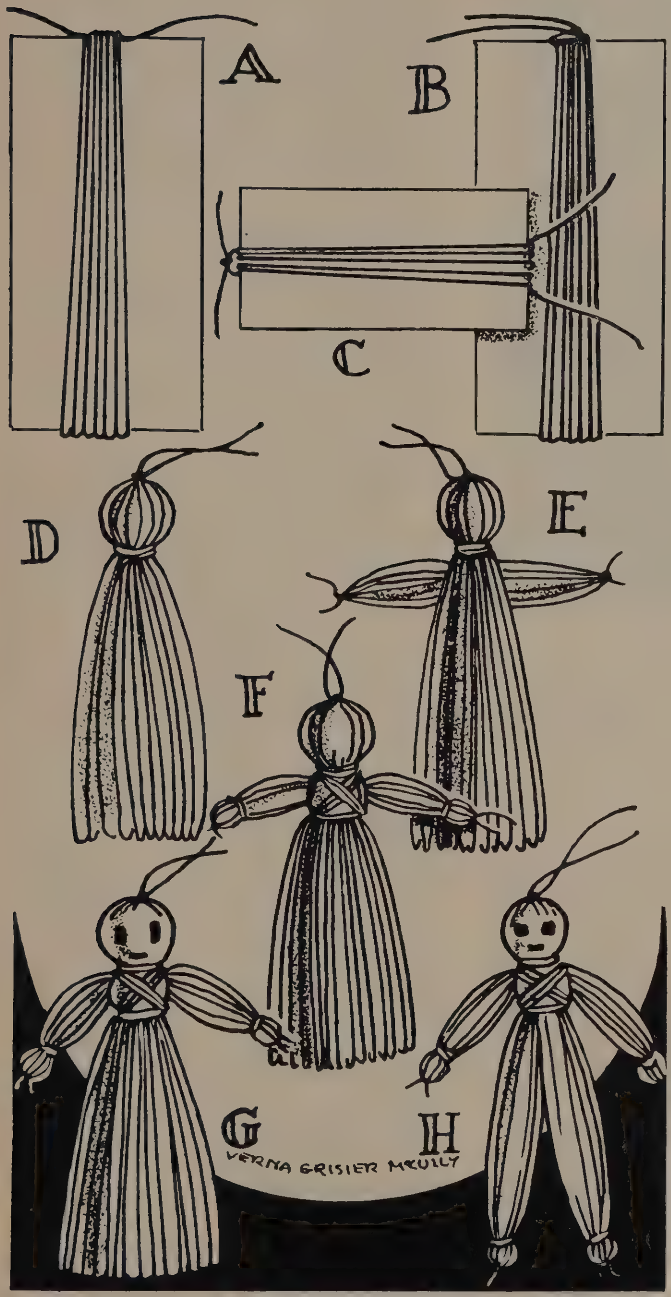
### RICE PUDDING

3 tablespoons uncooked rice
½ cup sugar
1 cup water
2 tablespoons butter
½ teaspoon nutmeg
½ teaspoon cinnamon
1 pint milk
½ cup raisins

Mix all these foods together in a casserole or baking dish, put it in an oven of 375°, and bake for 2 hours. Stir the pudding every once in a while at first. Do not worry if it seems too thin. It will get thick if you bake it two hours.

# String Dolls

## Verna Grisier McCully



Here are some dolls you can make with ordinary cotton string. You can play with the dolls. Or you can use them for shade pulls in your own room. If you make them nicely, you can give them to Mommie or Grandmother for shade pulls.

All you need is some cardboard and string, lots of string. It can be white or colored. It is better to have enough string of one color for each doll. But if you do not have enough, you can mix colors. If the string you have is not in one long piece on a ball, tie several pieces together. Make tight knots and cut off the ends.

The cardboard should be stiff. Cut a piece four inches by two inches. Cut another piece three inches by one and one-half inches. Wind string around the bigger piece until you have wrapped at least thirty times. See figure A. Under the string at one end of the card, slip a short piece of string, as in figure A.

Tie the string tight that you have slipped under the end of the cardboard. Make two or three knots. See figure B. Now slide all of the string off the cardboard. Do this carefully so the string will not become tangled.

Cut a piece of string about six inches long. Wrap this around several times, below the tied end of your bunch of string. Wind it around three quarters of an inch below. Tie this string tightly. This makes a head for your doll. As in figure D. It looks like a tassel.

Wind string around your smaller piece of cardboard. Wrap it at least fifteen times. Slip a short piece of string under each end of the wrapped string. See figure C. Tie each end tightly. Then slide all the string gently off the cardboard. This is for arms.

Divide the tassel into halves. Slip the arm string between the halves, up under the head. See figure E. With another piece of string, wrap around two or three times under the arms. Then wrap criss-cross under one arm and up over the opposite shoulder. Wrap under the other arm and up over the opposite shoulder. This makes the doll look like figure F. Tie the string tightly at the back.

Wrap string around the ends of each arm, to make hands. Tie the strings. Cut all the loops at the bottom of the tassel, to make a skirt. Thread string of another color in a big darning needle. Sew in eyes and a mouth. Do not try to make a nose. Your doll will look something like figure G.

To make a boy doll, separate the tassel into two parts. Tie a piece of string around each half, near the bottom, to make feet. This makes a doll like figure H.

Instead of using cotton string, you can use worsted yarn for dolls. Do not wrap yarn around the cardboard as many times as you would string, unless it is very fine yarn. Twenty times around is enough for the big piece, and ten times for the little piece.

## Make and Operate Your Own Weather Station

A new book published by the Viking Press promises some interesting hours and a new hobby for boys interested in physical science and the winds, rain, temperature, etc., right around us. It gives instructions on setting up the different instruments necessary for a weather station. And best of all, instruments such as thermometers, hygrometer, rain gauge, anemometer can be made from inexpensive equipment. You can build the whole weather station with materials you have at home or can buy in a dime store. Then when you have followed the directions you can use your station for predicting the weather! What a weatherman you'll be!

The name of the book is *Weather Craft* by Athelstan Spilhauf. It sells for $2.00. Order your copy from the MENNONITE PUBLISHING HOUSE.

## Homemaking News and Views

# Taking Care of the Child Patient

### Doris Good

A SICK child cannot be expected to simply lie in bed and think as one would expect of an adult. In occupying a child patient there are several important factors to be remembered.

1. Occupations vary with the interests of the child as well as his level of development.
2. Children need to be entertained. They are not original enough to plan for their own entertainment.
3. All children have the desire to create. This is a very useful factor in planning their activity.

In all the activities in which a sick child is engaged he must feel he has accomplished something. When making an article he must receive sufficient praise to encourage continuing the activity. If he is playing a game with the nurse, he must sometimes win the game. This, however, must be accomplished without the patient's knowing he has been "given the game."

A child may be perfectly satisfied to lie quietly in bed and watch someone else do something. His mother's presence in the room, even if she is merely sewing, will provide interest enough.

GETTING WELL

**When this picture was taken Raymond Kauffman of Sweet Home, Oregon, was recovering from an injury he received while working on the farm. He is the son of Archie Kauffman.**

It may be very difficult for the mother or nurse of a sick child to keep him in bed long enough for him to recover completely. The mother who looks into the future may have a special set of toys which she keeps for times as this which will serve to induce his staying in bed. A special bed jacket or robe, or even sleeping in some bed not his own will have the same effect.

For a child whose stay in bed may be quite drawn out, the thoughtful parent or nurse will arrange a small party for the child when some of his little friends may come to see him. The excitement at such a party should be held at a minimum. Daily surprise gifts or a card shower also raise his spirits.

**Rules for Reading**

Probably one of the most used methods for occupying a patient's time while sick is that of reading. If the patient enjoys reading to himself, that is fine; however, it is often the case that he does not, and an adult must find time to read to him. The choice of material for reading is a matter of great importance. In the book, *Play for Convalescent Children,* there appears a list of features which determine whether or not a book is desirable for a patient.

*Undesirable Features in Books for Children*

1. Overstimulating adventure and exaggerated situations.
2. Reformation or instruction of adults through activities of child character.
3. Impossible accomplishment on the part of children in a realistic story.
4. Unethical situations in home, school, or among playmates.
5. Inaccuracy in factual books.
6. Poor format, highly glazed or spongy paper, small print, etc.

*A Worth-while Book Is Marked by*

1. Child, not adult, situations.
2. Characters that are true to life.
3. Wholesome ideals.
4. Plausible adventures.
5. Subject of interest and value to children.
6. Authenticity of factual material.
7. Well-written text, appropriate vocabulary, etc.
8. Good format, large clear print, good paper, attractive illustrations.

**Play for the Convalescent Child**

From this point I will merely describe some of the many suitable activities for the occupation of the child.

*Finger Painting.* An inexpensive interesting activity. The paint is harmless if swallowed and can easily be washed from clothes and sheets. This encourages freedom of muscular movement. Oilcloth may be substituted for the paper, and used over and over again.

*Diary.* A child may be very much interested in keeping a very detailed diary during his illness, as when a certain person passed his window or when he took a drink of water. This not only whiles away the hours, but encourages composition.

*Typing.* This is particularly good with older children, who enjoy the feeling that they are "big" enough to *type.*

*Making Faces.* Especially boys like this. Paper bags may be used. This activity will consume many hours.

*Listing Objects.* Just as something different, the suggestion could be given that the child list all the sounds he can hear from his bed. Other lists may be objects colored blue (or red or green), names of boys and girls, or names of animals.

[Continued on next page]

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*Doris Good, of Lancaster, Pa., continues with another article on caring for the sick. Like her article of last month, this is part of a term paper written in a home economics course at Eastern Mennonite College.*

## Baked Acorn Squash

Split squash lengthwise, scrape out seeds and pulp. Sprinkle with salt and pepper.

1. **Stuffed with Sausage**
   Place cut side down in pan containing about ¼ inch of water. Bake at 400° F. about 25 minutes. Turn cut side up. Fill centers with partially cooked sausage patties. Bake until tender. (Approximately 25 minutes.)
2. **Stuffed with Apple**
   Place a peeled, cored apple half in each squash hollow. Dot with butter. Sprinkle generously with sugar. Place in a baking pan. Add a little water and cover pan. Bake at 400° F. about 45 minutes. Brown small link sausages in frying pan. Place two sausages on each piece of squash around the apple. Bake 15 minutes longer.

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*Safety Pin Chains.* With safety pins or other small objects a child can occupy a lot of time making chains or any other odd combination. The parent must be certain that the child will not swallow the articles, however.

*Writing* or *Composition.* The thought of writing appeals to some children much more than to others. He may compose short simple verse and prose which the nurse should encourage by reading them and showing interest.

*Crepe Paper.* All sorts of interesting things can be done with crepe paper. Flowers, doll's clothes, gowns, etc., are good pastime.

*Punching Pictures.* The picture is laid on the pillow and the outline punched with a sharp object. The child can then turn the picture or hold it to the light and try to recognize the original picture.

*Puzzles.* Hours can be spent with crossword or other puzzles. They should not be too difficult, however, causing frustration which may be harmful.

*Dolls.* In this area there is a wide range. Making bottle or clothespin doll will delight any girl. The clothes can also be made by the child.

Paper dolls interest for many hours also. The dolls may visit each other and change costumes frequently. A scrapbook of six or eight pages is very nice for this. Each page may be a different room in the house. Walls and furniture can be gotten from wallpaper samples and magazines. The dolls may also go on trips. Another scrapbook may serve for this. One page may be the trip to the lake, another a railroad journey, or another a shopping trip.

Jointed dolls will interest a child who must lie down. She can spend her time moving the doll about in many positions.

A small doll house may be constructed quite easily by using several orange crates; it may be furnished from the bed. Furniture is constructed quite simply using cardboard or thin pieces of wood, glue, paints, colored paper, and pins. One little girl made a tiny bird cage for her house by using thin sheets of cork and pins. As a final touch she put a fly in the cage as the canary.

*Collecting.* A long-term patient may get a lot of enjoyment from working on a scrapbook. He may want to collect only dog pictures, or handwritings of famous people, English folk songs, poetry, recipes, or pictures of houses.

*Crafts.* Children will get a lot of pleasure from feeling they have really made something useful. A girl may want to knit herself a cap, scarf, pair of bedroom slippers, do some weaving or sewing. A boy would probably find more pleasure in wood carving, clay modeling, making airplane models, or metal working. Chemist sets add interest and also stimulate a young mind; the interest may later develop into something worth while.

*Games.* If there are not two persons who can play the game together, a child may play alone taking the parts of two players.

*Balloons.* Attaching several different colored balloons to the posts of the bed and keeping them moving with a fan will entertain a child.

*Bean Shooter.* A boy will enjoy shooting at several toy animals placed about the room. This may make a little extra work for the nurse, however.

*Blowing Bubbles.* If a wool blanket is placed on the bed, the bubbles will bounce around on the bed for a while without breaking. An entertaining activity.

*Peanut Shell Boats.* The child will enjoy making these little boats with a peanut shell, toothpick, and tissue paper. A piece of oilcloth can be spread over his bed so that it will stay dry while he sails them in a shallow pan. A rock island and other items can be added to make the lake more realistic.

*Making Animals.* Unique figures can be made with dried fruit, vegetables, or gumdrops and toothpicks.

*Mechanical.* A boy may be interested in taking apart a clock or another piece of mechanism, assembling it again or making something new with the pieces.

*Soap Carving.* The bed should be protected for this. It will occupy many hours. The results may finally be painted to make them more realistic.

[Continued on page 33]

# A Book on Colonization

### With Lessons for Today

### John A. Hostetler

**NEW LAND, NEW METHODS**

**Before homes, churches, and communities can be built in desert lands irrigation is necessary. On this Idaho farm the field to the left has been seeded down to its first crop consisting of grain, red clover, and mountain brome grass. The field on the right has been plowed and cleared of rocks and the larger sagebrush; it has yet to receive its first taste of irrigation water.**

Gladdys Esther Muir, *Settlement of the Brethren on the Pacific Slope*: A Study in Colonization. Elgin, Illinois: Brethren Publishing House, 1939. Pp. 469. $2.00.

The justification of a review of this book which is already twelve years in circulation lies in its significance for Mennonites and other religious groups interested in evangelization through colonization. The twenty-five chapters comprising the volume contain the story of the settlement of the Brethren in the West. It is a story in colonization, a movement similar to other westward church movements during the frontier expansion period. Back of this story are the efforts of men of vision, a score of motives for resettlement, the beginning of many local communities, and the spiritual concern of the churches.

Having been farmers during the nineteenth century, the Brethren were attracted to the westward movement by better opportunities for farming. The love of the soil as well as interest in missionary work went hand in hand. They noticed the kind of products grown, types of soil, land values, and available resources. The fertile valleys of the coastal range drew their attention.

For the most part, the Brethren moved in small groups or colonies. This movement proceeded somewhat unplanned and unconsciously. The first pioneering groups of Brethren were bound together by tongue, custom, and culture. Later, however, the idea of colonization as a technique of evangelization definitely took root, which eventually was responsible for the later and larger settlements of Brethren on the coastal range of the Pacific. Where they settled in sufficient numbers, strong church communities developed. In other areas they were outnumbered and were less influential as churches. In still other communities the Brethren were assimilated with their unique characteristic becoming altogether lost to society.

## A Timely Book

If the Mennonite story of colonization in the West were written, would it be an account much like the Brethren? Such a study, by the way, is urgently needed in view of the present interest in colonization. Colonization is certainly not a new idea among church groups in America, and certainly not to Mennonites. The writer of this book feels that in the case of the Brethren there were three stages in the development of the expansion period, and each step was paralleled by certain attitudes toward colonization. In the first stage of settlement in the West (1850-70) the theory of colonization was considered as an alternative to mission work. From 1870-97 there was conscious experimentation with the method of colonization. The sentiment for colonization reached its peak from 1897 to 1907. During the later stage Brethren leaders collaborated with railroads in opening up new communities. The railroad companies eventually began to plan large settlements elsewhere in Canada and Mexico, urging people to settle in new locations.

Ere long, however, some of the colonies failed and doubt was expressed by the Brethren leaders as to the merits of the railroads' extensive efforts in resettling so many Brethren people. The unhappy experience of some new colonies had its effects on further expansion.

It is significant that the colonization technique as a type of evangelism was openly advocated by the Brethren more than a half century ago. This is certainly to their credit. Where church groups move into new areas and become established in a totally different environment new problems

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*John A. Hostetler lives at State College, Pa., and has made a study of colonization for the Mennonite Board of Missions and Charities. Out of this study and others he has developed an interest in colonization for evangelizing.*

*"Love of the soil as well as interest in missionary work went hand in hand."*

arise. There is fundamentally the problem of "cultural" survival. Will the group maintain its unique features, its genius by way of religious and social heritage, or will it dissolve into the surrounding way of life?

The forces affecting small distinct church groups who move into new areas can be very disturbing. Basically, however, is the question not one of a missionary character? To transplant people wholesale from one community to another with the main emphasis on survival can hardly be called an aggressive missionary strategy. It is rather a problem of cultural maintenance and perpetuation of the tradition.

### Lessons for Present Day Colonization

In order to launch a definite missionary colony, several things seem to this writer to be essential. One is first and fundamental, the burning and discontent within the hearts of people who are led to enter such activity. Unless there is sacrifice, suffering, concern, conviction, and "holy" discomfort on the part of people themselves, new settlements will avail little more than gaining material wealth and advantages.

In the second place there should be vision and planning. Many settlements of church groups have been a total failure because of just ordinary lack of common sense in planning the experiment. A small group of prospective colonizers must certainly take into account their ability to work together as a social unit. There can be no accomplishments where there is rivalry for leadership, misunderstandings, or selfishness.

A third suggestion for effecting a colonization strategy for Mennonites is that a central co-ordinating agency direct the interests of the widely scattered persons interested in the subject. Interested individuals are among our brotherhood in considerable number at the present time. Certainly individual initiative as well as congregational initiative should be encouraged. What they cannot do, a centralized agency can.

### "A Venture of Faith"

But because the task is difficult is no reason why Mennonites should not branch out into this new venture. It is a venture of faith. In some of our overcrowded Mennonite communities there is a spirit of discontent on the part of some, as was also the case with the Brethren. We hope that this discontent is of the "holy" kind which will lead to constructive action. A mere desire to get away from the home community "situation" is hardly sufficient motivation of the right kind to launch a missionary colony. But such agitation may be the start of something, and if properly directed, guarded, and nurtured, may grow into a conviction of the right kind.

This book should prove to be valuable to any person seriously interested in colonizing. In the main, however, it is a mass of factual historical material couched in terms of a colonization story. It will broaden the reader's perspective and provide a glimpse into a century of colonization efforts.

Here is the story of a score of motives for emigration, the problems of a new environment, the need for help on the frontier, the Brethren gold seekers, extreme isolation, the birth pangs of missionary work, church divisions, the life efforts of consecrated leaders and their contribution to the entire church, how new churches are founded, the influence of railroads in expansion, the contemporary problems, and the effect of colonization on the older churches. This reviewer found it chock-full of historical facts.

The concluding chapter on "Results of Colonization" is one of the most stimulating discussions of colonization as it affects the Brethren population. The changes affecting the culture and program of the church are of no little importance in considering the tangible and intangible results of colonization. One question which this reviewer would raise is, What proportion of the non-Brethren people were brought into the church through the efforts of colonization? Is the number significantly larger than that of other church groups, and is the technique of colonization itself more effective in terms of winning numbers than are other missionary methods ordinarily used by evangelical churches?

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# How Can We Help Small Rural Churches?

## I. E. Burkhart

I feel led to raise a few questions and to make a few suggestions as to ways and means of building up the little churches into larger and stronger units. One hindrance in many small rural churches is the lack of a solid core in the settlement. Families seeking homes buy farms five, ten, even fifteen and twenty miles apart. Other families watch for bargains and then go off in other directions. This makes for such a scattered settlement that no real strength can develop at any point.

* * *

Could some church agency, either Mutual Aid, or a Rural Chapter under the Mennonite Board of Missions and Charities, assume the twofold function of accumulating a rural capital fund and then using this capital in such areas as seem likely of development?

* * *

The capital venture is out of reach of too many young people; consequently, they go to the cities where a position with pay is their only recourse. Thus the farm-to-city trek is encouraged rather than arrested.

* * *

If there were a rural capital association of some kind that would quietly buy up in this area a group of farms to form a core for a community, and then in turn encourage several families to move in at the same time, a new church might be born.

Is there a place in our church organization for a rural association with funds at its disposal, with authority to purchase farms and to assist in the development and strengthening of rural churches? Would this be another way in which we could look upon fields that are white already to harvest, and having looked, could do something about it?

—*Gospel Herald,* March 22, 1949

# Community Life

## New Settlement in

### Buffalo Valley of Union County, Pennsylvania

Union County is just directly east of Center County in central Pennsylvania. The forty-first parallel line of latitude crosses almost in the center of the county. Within the heart of the county flows the Buffalo Creek in the center of Buffalo Valley. The farm on which the writer is helping to farm is situated along the banks of this stream.

The name "Union" was selected as representing the strength and sentiment of the American people. In a spiritual sense why shouldn't it represent the strength of the Mennonite Church is our desire, and the desire of all those who are interested in this settlement.

Buffalo Valley is more or less wedgelike in shape, wide at the east end and coming to a point at the west end. This comprises most of the fertile soil of Buffalo Valley, which is much the same type and fertility as soil in Lancaster and York counties.

All the Mennonite families that are living here are engaged in farming as their occupation. The Weaver families are on a farm along Buffalo Creek about one-half mile west of the church at Buffalo Crossroads in the center of Buffalo Valley; the Enos Herr family south of the church about five miles in Limestone Township.

The Crist Sharp family lives west and a little to the south or about fourteen miles from the church on another large farm of 239 acres. Roy Benners live about eight miles south of the church in Union County along Penns Creek. There are five families living in this valley at the present time and prospects of others moving in.

The prospect of land buyers has caused sellers to put up the price of land in Union County. There are some farms available at certain times. Some which are available are not so desirable because they may be out of the really fertile part of the valley and are of the type of land which Union County has that is not so fertile.

The crops raised in Union County are corn, oats, wheat, hay, soy beans, peas, and tomatoes. Also some farms produce potatoes. Corn crops produce between 100 and 175 bushels to the acre, sometimes more. Wheat is from 25 to 40 bushels, oats are from 50 to 60 bushels to the acre, and barley 50 to 75 bushels to the acre. Potatoes average between 300 and 500 bushels or more per acre. Hay grows in abundance; peas and tomatoes do very well too. The land when tilled under the right management is very productive.

Markets are near by. Along the Buffalo Creek there are four local feed mills in a distance of five miles and there is also a commercial feed mill at Lewisburg. Almost any brand of feed can be bought from the commercial mills as well as Farm Bureau and Eastern States co-operative feeds.

We have milk markets such as Dairyman's League at Milton and Mifflinburg, Sheffield Farms at Lewisburg, as well as other smaller local concerns at Lewisburg for local trade. Most of the milk goes to the New York milk market. Dairying is one of the main occupations of Union County.

The poultry business is not so brisk in this county. There are some chickens, but most farmers have only a few. Quite a few broilers are raised, however. Good markets exist for eggs and poultry because we are not far from the Juniata and Snyder County buyers.

Cattle and hog markets are fairly strong. We are only twenty-five miles from the Danville livestock market as well as the one to the north at Dewart. Very good markets can be found for small calves, as well as larger ones. Hogs are good sold to local butchers as well as at the livestock markets.

We have an auction at Lewisburg every Wednesday evening from April to December. Here people come to

**FARM AND CREEK**

**The farm of the Samuel B. Weaver family is located beside the Buffalo Creek in Union County, Pa. This is a new Mennonite community with families moving to farms in the Buffalo Valley from the "crowded" communities of Southeastern Pennsylvania. At least 50 children are now in this growing community.**

buy fruits and vegetables from far and wide. Local farmers can take their excess produce there to sell it.

We have almost all types of farm implement dealers in Union County. And if some are not in the county, we needn't go any farther than twenty to thirty miles till we can get what we want. We have larger business places near by if supplies cannot be gotten close at hand. A Sears Roebuck farm store is thirty-five miles to the north at Williamsport and a Montgomery Ward store is at Sunbury to the south about fifteen miles.

The church program is as at other places. We hold services much in the same manner as the Juniata County churches. Our church is north of the Lancaster Conference. Jacob Brubaker is appointed as pastor, with other ministers from the Juniata district filling appointments.

We feel there is a need to make the Gospel heard in this community.

We ask an interest in the prayers of those who know the value of prayer that this work might be a great blessing to the community, as well as the outlying places round about, and that souls might be saved.

—Samuel B. Weaver

## Mennonite Farmers from Europe

*Ohio Introductions and Farming*

The first thing which impressed me was the method of greeting each other. We speak of politeness when we greet our family members and the people we meet every day. When introduced all the rules of good behavior are used, compliments are made, etc. The experience I had here is different. "How do you do" or "I'm glad to meet you" completely serves the purpose. I have given up saying "good night" and "good morning." That is not counted in on the rules of the days.

I have often heard it said, "The American people live fast." Everything which takes time and is not of very much importance will not be done. However, one gets used to everything. Even sweet corn is now my favorite food, whereas at first I did not care for it at all. Many other foods were new to me too. Picnics are a usual, natural thing. We would not think of telling someone at home to get the food ready, pack it up, and we would go to a spot out in the country. But we wouldn't stay at home either on a sunny afternoon, especially if everyone of us would be an owner of a car like they are here.

"OHIO FARMING" is very much different from our method of tilling the soil. In my home it is possible to make a living on a ten hectare farm (about 24 acres). One plants a little of everything that will grow, which naturally takes more work than the one-sided farming here. In addition to that, there are many things done by hand. Oats, wheat, corn, and grass are raised in this area.

There is good machinery for all types of work to be done. For instance, it would be impossible in Germany for one person to cultivate a one-hundred-acre farm. The German farmer works outdoors from spring till fall, but here the field work is a matter of only a few days, because it can be done all at one time. Much more can be accomplished with tractors than with horses. The farm methods used here cannot be transferred to Germany because the German farmer doesn't have such big machinery and cannot use it. Here the property of the farmer consists of one piece. One does not find farm villages like you see them in Europe.—Gerhart Schmitt.

*Idaho Through German Eyes*

There are two big differences between German and American farmers, namely, that the American machinery is far ahead of ours. Tractors, autos, and other machinery have made horses and other manpower almost unnecessary. Horses are kept almost without exception for riding, and manual labor is so very expensive that the American farmer is practically forced to use other help.

Another difference is that the American farmers have specialized in two or three phases of farming. In some states there are as many as five phases. It is said that the bigger the foundation and the basis for a profession, the safer one is, but that too has its disadvantages in that one needs too many different implements and not one of them is fully utilized.

The average farm in America is bigger, and the relation between work and relaxation is perhaps a bit better than in Germany.

Americans could learn from us to take care of their machinery and put it in a dry place. They could also learn to shift gears on autos and tractors. They can all drive sixty to eighty miles an hour, but they don't know how to shift gears. . . .

The biggest and most striking difference between the environment here and that at home is the fact that here all the farmers live on farms whereas at home the farmers, with a few exceptions, live in villages or, in the American conception, live in small towns. To live in a village has its advantages. One can buy many things

## Farm Outlook

Farm prices have declined for the fifth consecutive month—down 19 points in five months. Prices farmers pay went up six points during this period. Prices down—costs up, squeeze the farmer two ways. The squeeze is expected to continue for the time being.

Farmers are likely to post a new production record during 1951. Compared to most years, prices will be high. With large quantities of crops and livestock to sell, the farm income will be high. The drought-stricken southwest is the only broad area where the buying power of farmers will be sharply down.

Farmers should market crops and livestock early, where practical, so as to beat the rush. Farmers caught short on labor or with equipment in the repair shop, may miss the best markets.

Hog prices are expected to be well below $20 by November. Top out promptly slow gainers at 200 pounds, and rapid gaining hogs at 230 pounds. The cattle outlook appears favorable but amateur buyers and feeders should proceed with caution. Big margins are not expected. In the next ten months, profits must largely be made on feeding gains. For dairymen, there is a higher trend in milk prices ahead. Sell low producers and buy fresh cows and heifers so as to boost your net with more volume of milk, with the same labor and overhead.

—S. J. S.

and things can be repaired without always going to town, but the disadvantages are bigger. Especially for Americans it is advantageous to live on a farm because of the high wages—it is not far to your work—and not to mention that every farmer has a car and more than enough gasoline, so that he too can go to town very quickly.

Whether or not we can use American farm methods in Germany is a question to me, since in Germany there are quite different business opportunities—the machinery is very expensive, and the farmers have, for the most part, no money. When you ask yourself: "Why is it so?" then one must recall that America won the war while Germany lost; America experienced no air raids, and, therefore, no destroyed industries; America had no currency reform in which people lost their savings.

The countryside here (Idaho) has no beautiful scenery and does not compare with the Pfalz. Here there is land, land, and more land—waste and barren hills and nothing much grows unless it is irrigated.

—Robert Wohlgemuth.

*Compares Indiana with Switzerland*

Where is it easier to farm—in the United States or in Switzerland? I am very confident that a Swiss could farm in the U.S.A. much sooner than an American in Switzerland. That does not mean that the Swiss have more skill in the work, but the reason is that the Swiss can produce from a land which ordinarily produced nothing. Every corner in Switzerland must be cultivated in order to make a living.

The biggest differences between the farmers here and in Switzerland, as I see it, are the methods of work. There are a lot of farmers here who have no cows, no horses, no pigs—and hence very one-sided. So, the farmer sows only that which will profit him most and with the least amount of expense. The investment in implements and machinery, therefore, is relatively small, and so the farmers here have a bigger profit than those in Switzerland where the investment is greater and "eats up the income."

Naturally, in Switzerland we have more manpower per acre to use and can in this way do more intensive farming than here. Here the farmers can afford more than in Switzerland and can have more luxuries in their home, especially on the table. Whether the people here get more out of life than in Switzerland is a question which I would not like to answer. The Swiss go to a lot of work to have everything in the best order—for himself and also his neighbor. The American farmer sometimes closes his eyes to many things. How much one earns, how much one spends, and how much one needs is not always the main thing—but rather satisfaction in one's work, be it in America on a farm or in Switzerland on a farm.—Jacques Graber.

## Working Together to Build a Barn

Very early on the morning on March 8, 1951, a quiet clear night, the family of Edwin Weber near Adamstown, Berks County, Pennsylvania, was awakened by the wailing of the fire siren to find their barn ablaze. A man from the near-by town going home from his work turned in the alarm. The eight head of cattle were saved but the chickens, a week-old calf, feed, tractor, and implements were burned. On March 12 between 75 and 100 men came with tractors and manure spreaders to clean up. They also built a wall with the stones of the foundation along the barnyard. The next few weeks men gathered in the woods of a neighbor and of several brethren who donated oak and poplar trees, to cut them and haul them to a sawmill some miles away. Later they brought them back, ready for use. All lumber except the tongue and groove boards nailed on for siding was donated.

**On the day of the barn raising about 100 men went to work. Women served refreshments and a local grocer and ice man donated food and ice. Two months after the fire the barn was again in use.**

A concrete block foundation was laid for the 32 x 60 foot structure and early on the morning of April 25, people began coming to the barn raising until the road was lined with cars and some on near-by Gehman's Mennonite church grounds. Possibly around a hundred men were there as well as some women who served soup, sandwiches, coffee, cookies, potato chips, and apples. Interested persons donated the food, from the grocer to the ice man who stopped and wanted to give some ice. A man came with a derrick to lift the heavy lumber in place. Clair Youndt, stepson of Edwin Weber, was the supervising carpenter. Much of the labor was donated but the church also collected money to pay for what was bought and in less than two months after the fire the barn was again in use.

While Mennonites are not strangers in this community, yet this barn raising seemed to be something unusual and brought much wondering and comment among the people. Some never had heard of anything like it and more than one remarked, "That is something your people should not lose, to help each other." It is by working together and helping each other that we can bring a unity among us such as nothing else can do.—Anna Weber, Reinholds Station, Pa.

## So You Want to Adopt a Baby?

"During the last war illegitimacy increased approximately 50 per cent," Miss Carson writes in the introduction to a new pamphlet on baby adoption available for 20 cents from the Public Affairs Committee, at 22 East 38th Street, New York City. "Too many of these babies, born out of wedlock, found their way into the black market."

"As a result, a good many healthy fine babies were taken by unsuitable parents. In other cases abnormal and even diseased babies brought heartache and sorrow into homes that were well adjusted, but unprepared to cope with the social problems presented."

Giving a child a sense of security is the important thing in adoption, according to Miss Carson. "This does not mean that you have to be rich to get a baby. Many a wealthy home has been turned down in favor of a modest one where there is a greater wealth of love to be found."

While the trend is toward earlier adoptions — agencies even placing babies right out of the hospital—this step is never taken in the dark as the black-marketeers do, according to the pamphlet. Agencies know first that the baby is legally available for adoption and that the mother is sure in her decision. They know the child's background, and the background of the foster parents.

The importance of telling a child that he is adopted is stressed in the pamphlet. "The urgent advice of those experienced in the adoption field is to tell the child from the very beginning. He is bound to learn sometime, and if it comes from someone other than the parents it will come as a shock."

## Nursing as a Vocation

Will I be able to afford it?

The tuition rates are inexpensive, in comparison to any other types of vocation. It usually covers the expense of the books and uniforms, and the room and board are provided by the hospital.

What can I expect during the three-year training period?

It will be a definite change from high-school life, for it will require a thorough and strenuous discipline on your study habits, social life, work, and health.

There will be times when you will be discouraged through criticism from your superiors, but remember this is all a part of your training and the results depend on your attitudes. This statement is not made to disillusion you but to have you see the importance of those three years in preparing you to be a person in whom many people place their faith, trust, hopes, and lives.

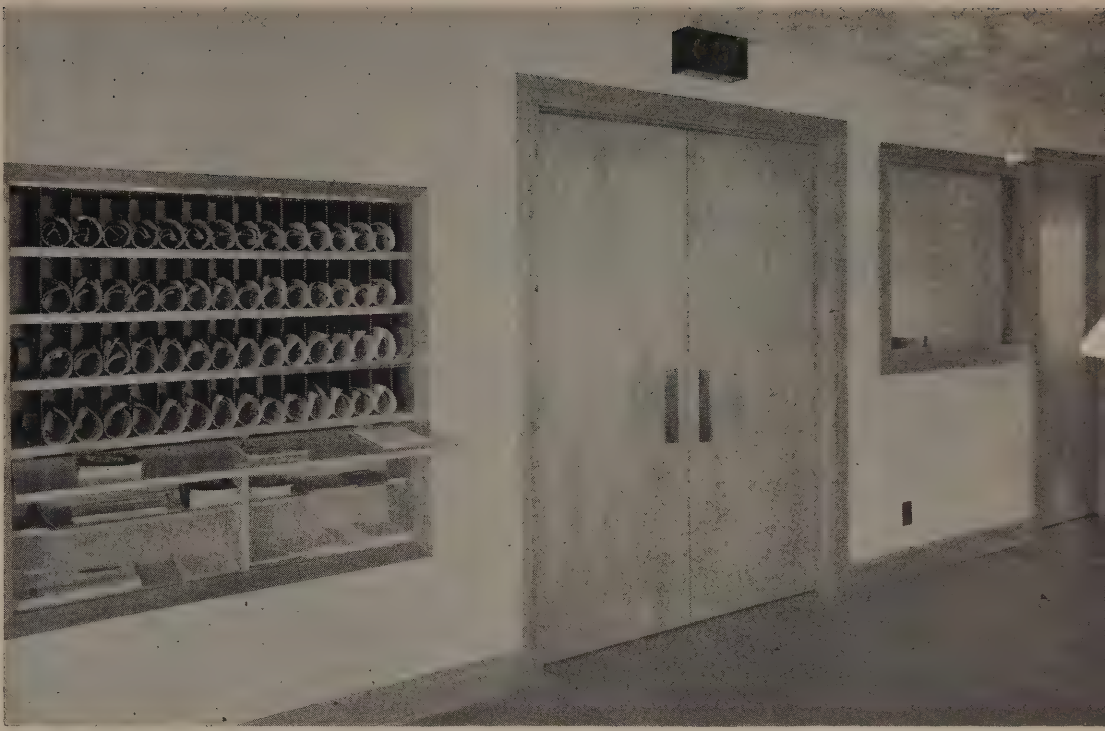
Is it worth it? What are its values?

Nursing gives you an understanding and appreciation of the good qualities of life and people.

It is also a good preparation for motherhood. When you become inactive its value will not be lost, for you will be of good service to the home and community.

Nursing gives you the greatest opportunity to witness the deepest experiences of life. You will not forget your feelings as you witness the process of birth and death.

It is a means of Christian service to all types of individuals, for it brings you in contact with the finest of humanity, the most interesting, the wealthiest, the poorest, and the oddest.—Gladys Landis, in *Voice of Youth.*



HOW ONE CHURCH DOES IT

**In the new Martins Church near Orrville, Ohio, some careful planning was done to make sure that church literature can be easily gotten to each family. In the rear of the church auditorium is this "post office" with a "pigeon-hole" for each family.**

U.S. DEPARTMENT OF LABOR
Wage, Hour and Public Contracts Divisions
Washington 25, D.C.

August 31, 1951

Mr. Grant M. Stoltzfus
Editor
The Mennonite Community
Scottdale, Pennsylvania

Dear Mr. Stoltzfus:

I want to take this opportunity to thank you for helping the Department acquaint farmers with their responsibilities under the child-labor provisions of the Fair Labor Standards Act.

I was highly gratified to find that in your July, 1951, issue of The Mennonite Community you had reproduced the entire text of our Child Labor Bulletin No. 102. If you would like a supply of this Bulletin to distribute in your community, I will be glad to send you any number you may request.

Very truly yours,
F. Granville Grimes, Jr.
Acting Administrator

## Worship at the Old Herr House

On Sunday, July 29, 1951, part of a missionary program sponsored by the Mennonite Young People's Institute was held in the old Herr House a few miles south of Lancaster, Pa., thus renewing, after the lapse of a century, the divine worship services that had been held regularly in this old pioneer Mennonite home from the time of its building in the year 1719 up to about 1848.

Adjourning from the near-by Willow Street Church, where the first part of the day's program was held, to the old sandstone house, Emory Herr, a ninth-generation descendant of Hans Herr, spoke on, "'What Mean Ye by These Stones" (Josh. 4:6). Bishop Stoner Krady followed with "Youth's Debt to the Future Church," and the program was closed by the moderator, Harvey Bauman, who led in singing "Faith of Our Fathers."

[Continued on page 33]

Viewpoints on World News

# Losing the Peace

## Carl Kreider

Ten years ago this August Prime Minister Winston Churchill of Great Britain and President Franklin D. Roosevelt of the United States met on a naval vessel in the Atlantic to draw up a statement of war aims known as the Atlantic Charter. Great Britain had already been in the war for almost two years, and the United States would make formal declaration of war within four months from the time that the statement was prepared. It was, therefore, widely regarded as the political basis for postwar reconstruction.

Space does not permit reproducing here the entire eight articles of the Charter. Some of the points, however, must be recalled if one is to catch the full impact of some of the tragic events of the past two months:

"First, their countries seek no aggrandizement, territorial or other;

"Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned;

"Third, they respect the right of all peoples to choose the form of government under which they will live; . . .

"Sixth, after the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety . . . and will afford assurance that all men in all lands may live out their lives in freedom from fear and want;

"Eighth, they believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea, or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe . . . that the disarmament of such nations is essential. . . ."

### The Japanese Peace Treaty

On September 4, 1951, representatives of about 40 nations were scheduled to meet in San Francisco to sign a peace treaty with Japan. Although certain features of this treaty show real statesmanship (particularly the relatively light reparations payments which are demanded of defeated Japan) and contrast happily to some of the worst mistakes in the Treaty of Versailles which terminated World War I with Germany, other provisions are certainly a far cry from the idealism of the Atlantic Charter.

It is reported, for example, that the United States has demanded from Japan the administration of the Ryukyus Islands, including Okinawa, and that this implies the American right to maintain permanent military installations there. These islands were won by the American marines at the cost of a terrible loss of life in the late months of the war. One might argue that they are certainly a legitimate military prize. It would appear, however, that this provision is a direct violation of the first three articles in the Atlantic Charter. Here is a case of American "territorial aggrandizement"; the "freely expressed wishes of the peoples concerned" have not been taken into consideration. Furthermore, India, with its masses numbering more than twice the population of the entire United States, is reported to have opposed strenuously this provision. Do we have here the seeds of a new World War?

Soon after the surrender of the Japanese armies, the Japanese Government under American tutelage prepared a new constitution which outlawed the use of military force as an instrument of national policy. Many church leaders applauded the pacifism implied by this act. As long as Japan was regarded as a potential enemy of the United States, American statesmen did not doubt the wisdom of this provision. Now that Soviet Russia is far more feared than Japan, the United States is reported to have caused the insertion in the peace treaty of the provision that the Allies are to "recognize that Japan as a sovereign nation possesses the inherent right of individual or collective self-defense. . . ." How does this accord with the eighth article of the Atlantic Charter calling for the "abandonment of the use of force" and the "disarmament" of nations which have been "aggressive outside of their frontiers"? The United States won the war by crushing the Japanese military machine which had run wild in the Orient. Is it not fair to argue that the United States is losing the peace by reopening the possibilities of a resurgent Japanese militarism?

### Agreement with Franco Spain

General Francisco Franco was generally regarded as one of the ruthless dictators of pre-World War II Europe. In the Spanish Civil War he completely crushed the Republican Government and set up a totalitarian state. Competent observers have reported that tens of thousands of political prisoners have languished in Spanish prisons for years. Protestants especially were hounded and persecuted much more in Spain than even in Communist Russia. Protestant churches frequently have been stoned or otherwise desecrated and are not allowed to have signs or announcements of any kind visible to the public. Although Spain actually did not enter the war on the side of the Axis Powers, it was clear where their sympathies lay. As a result, in the postwar period Spain has been excluded from the United Nations and from the North Alantic Treaty Organization. Recently, however, in spite of abundant evidence that General Franco is as totalitarian as ever, and in spite of the most vigorous protests of France and England, the United States has concluded an agreement with Spain. How does all of this

[Continued on page 32]

# TRADING POST

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Scottdale, Pa.

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*by Eunice Shellenberger*

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## LOSING THE PEACE

[Continued from page 30]

agree with the sixth article in the Atlantic Charter in which England and the United States pledge themselves to the destruction of the kind of tyranny represented by the Franco Government? Does our agreement with Franco Spain imply that we are no longer interested in the pledge to "afford assurance that all men in all lands may live out their lives in freedom from fear and want"? How long must military expediency rule the affairs of state?

### Rearming Germany

During World War II America's major opponent in the Far East was Japan. We have already seen that only six years after Japan's defeat the United States has already made a complete about-face with respect to the seriousness of Japanese militarism. America's major opponent in Europe was Germany. The Nazi military machine was far stronger than Japan's. Recent events seem to indicate, however, that because of the fear of Soviet Russia steps are being taken to build an army in western Germany. General Dwight Eisenhower, Supreme Commander for Allied Powers in Europe, has set up 15 miles from Paris a Western European "Pentagon" to house the 225 staff officers and 450 enlisted men who are planning the Western European army of the North Atlantic Treaty Organization members. The exact composition of this army has not been revealed but General Eisenhower is reported to have said that the army would have a total strength of nearly three million men by the end of 1952 and that among the 12 N.A.T.O. members the Western German contingent would be approximately twice as large as that of the United States. German forces have been included in spite of the strenuous opposition of France who was a victim of German militarism three times within a period of 75 years.

### Conclusion

A point of infinite irritation in Germany in the Inter-War period was the disparity between President Wilson's 14 points and the actualities of the Treaty of Versailles. German rabble rousers made great propaganda capital out of the "infamy" of the latter treaty. Is not the parallel of the divergence between the Atlantic Charter on the one hand and the Treaty of San Francisco and other recent events on the other an ominous sign? World War II was fought using Soviet Russia's aid to defeat the militarism of the Axis states. Are we now preparing for World War III by using the militarism of these same defeated nations in turn to defeat our erstwhile ally? How long can this vicious cycle continue? Will mankind never learn that Jesus was right when He said, "They that take the sword shall perish with the sword"?

## BOOTLEGGING TO BROILERS

[Continued from page 15]

day after he had sobered up, he came to the pastor very much concerned about his actions of the night before on the church grounds and wanted to make everything right.

### Finding a Better Way

Seeing the great evil influence of the liquor traffic, P. S. Martin and others who were working in the Sunday school were impressed with the need of supplying some legitimate and honorable means of securing a satisfactory cash income. Presumably if they could do this it would break the strangle hold which the demoralizing liquor business held upon the economic and spiritual life of the people. One brother took a load of seed potatoes to them for this purpose, but a poor season discouraged this effort. A more hopeful effort was the invention of a wood-burning brooder stove by several brethren near Broadway, Virginia. The stove was more fully developed by P. S. Martin, and was manufactured by the Shenandoah Manufacturing Company of Harrisonburg.

The introduction of the wood-burning brooder opened up new opportunities in the community. This type of stove enabled a man to use a plentiful product in the gap for the production of broilers on a contract basis. Feed companies in the valley supplied him with chicks and feed, paid for the wood fuel used by the grower, and guaranteed him against loss. After the chickens were sold, the contractor took a small percentage of the profits and the grower received the rest for his work. The contractor also made a profit on the feed which he supplied and so had a reasonable assurance of avoiding any loss to himself.

This arrangement attracted many in the area to the broiler-raising business. Chicken houses of very simple and cheap construction with dirt floors seemed to turn out the same high quality broilers as the more expensive houses in other localities. With new ground which had not previously been devoted to chickens, disease was much less a problem than in many places.

The change from the illegitimate moonshine business to the highly approved broiler business has not been entirely complete. One family is yet said to be in the bootlegging business, but now in reverse order. The liquor is purchased from the state store in the city and sold at a profit to their neighbors in the gap. This furnishes a source of supply to those who still desire it and of course continues to be a problem to the church and the community.

### A Changed Community

There are, however, many things on the credit side of the ledger in this undertaking. Where at one time there were some half dozen or more stills within a mile of the church, there are now a similar number of chicken houses. Where formerly the still operators stayed home to look after their business on Sunday, allowing their children to make up the biggest part of the congregation at church, now both parents and children are faithful members of the church, and after feeding the chickens they all go to church together on Sunday morning. Many of the children who in their earlier years were discouraged by home conditions are now grown and are being reclaimed for the church, along with *their* children. Thus the fruits of those earlier years of effort are being realized.

It would be presuming too much to say that the happy conditions of the present were brought about by any single influence. The diligent teaching, preaching, and visitation efforts of many years all contributed to the change. The outstanding testimonies of some who were radically changed by their conversions were bright spots in a dark situation. More recently a searching and powerful revival stirred the community to its depths and added many faithful and active members to the church.

It would seem, however, that the coming of the poultry industry has filled a place in the economy of the community which the evil liquor business had formerly filled to the effect of neutralizing much of the good work done by the church. It has contributed to the establishment of a wholesome community which is more conducive to Christian growth and development, in the place of a lawless, God-dishonoring economy which blocked the progress of the Christian witness.

### THE CHILD PATIENT

[Continued from page 23]

*Cizzorettes.* This is the use of a group of geometric figures from which the child will make as many different pictures as possible.

*Frieze.* The child may enjoy cutting and drawing, and this would interest him. A good frieze to suggest is Noah's Ark.

*Shadow Pictures.* Children enjoy this.

*Gifts.* The mother can fix up a basin with a top that resembles a piecrust. Every day the child will "stick in his thumb" and pull out a gift or something new to play with.

*Family Trinkets.* Giving the child a box of his mother's trinkets and telling the story behind each, if there is one, will interest him in his family's history and also entertain him.

### THE OLD HERR HOUSE

[Continued from page 29]

Out of the variety of emotions that ensue on hearing this grand old hymn echoing within the patriarchal walls come the words of former President Calvin Coolidge: "It would be wholesome to think more of these things. It would reduce complaint and increase contentment."

—DANIEL R. HEATWOLE

## Give Children Credit for Good Traits

More parents need to be doing a good public relations job so far as their children are concerned, a University of Illinois specialist in child development and family relations said today.

Miss Margueritte Briggs says that mutual loyalty should exist between parents and children. Some mothers and fathers discuss with other adults the unpleasant behavior of their youngsters; often the story is exaggerated.

When talking to friends about their children, parents should place emphasis on the children's good traits and achievements. They should stress hopeful characteristics, says Miss Briggs. Remember that a good reputation is an asset to success in life for anyone — and that reputation starts in infancy.

Use truth and discretion when discussing children's achievements. Don't repeat or be too persistent in your discussions; and don't set your child up as being superior to others.

Wise parents should try to correct their children's mistakes at home rather than making them the subject of adult discussions. These mistakes are usually faults of a particular age, and not of the children themselves.

## A Community in Indiana Surveys Its Problems

In his report to the 1951 Conference on Industrial Relations and Mennonite Community Life, Ora Troyer of Kokomo, Indiana, pointed to some recent activities of his community.

First of all he commented: "Many people think the Mennonites in Indiana are all in agriculture, but a survey taken in 1950 revealed that only 46 per cent are engaged in farming. This is a drop of 10 per cent in 10 years."

The Howard-Miami congregation of which he is a member is 100 years old. Its church building has been rebuilt several times, though he points out that the church's growth in numbers is due to transfer from Amish to Mennonite and not through "natural increase."

Only a few members of the Howard-Miami congregation work in industry. Besides farmers there are bookkeepers, stonecutters, clerks, implement dealers, and carpenters. One young man has started a feed mill and is giving much-appreciated service. Quoting from Troyer's report:

"Of course there are carpenters and truck drivers who would like to farm but it takes so much money they find it almost impossible to start. We might cite one example where one of our young men was offered a farm to rent, but found out that the present tenant has for the past few years had an inventory of about $20,000 in machinery and livestock. His father thought that was too large a sum. For that much investment they would be able to buy a farm and use the father's machinery. They found the price of land had gone up also. One brother bought an 80-acre farm for $450 per acre, and it made front-page news. A young man hasn't much chance under such conditions.

"In recognition of such problems the church has appointed a committee to study the problems. The committee presented a questionnaire to the church and the results of it may help us to solve some of our problems.'

The questionnaire inquires of the members whether they prefer a church of 300 members or less, whether they preferred building a sister congregation, and whether they would encourage young people to move to other communities to buy farms and start new churches.

The last question had to do with suggestions for the spiritual life of the church. The need for more prayer and consecrated workers was stressed by the members in their answers.

In future issues we hope to report on the progress of the Kokomo community's forward-looking plans.

## A Rural Church Program

The American Division of Missions of the Lutheran Church states the following as its rural program:

"To alert the church to the need of carrying on an energetic mission program in rural America, to push out from our areas of strength, and to claim the unchurched areas for God by sharing with the people in these areas that which we have in Christ.

"To arouse our constituency to the task of building a generation of God-fearing country folk who, together with their offspring, will serve as a leaven in their own communities and in the urban communities to which many of their children will migrate.

"To mobilize as many of our 6,000 rural congregations and pastors as possible in a sustained effort to secure our rural heritage. The mobilized rural church needs to make use of every legitimate resource to aid her in the building of Christian communities as she continually weaves the red thread of divine redemption into the fabric of community living."

—*Rural Lutheran*

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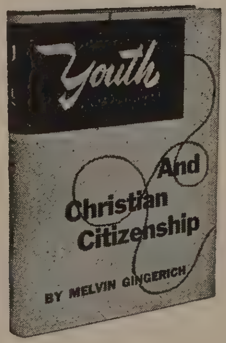
## Advertisers for the Month of October, 1951

Active Church Publicity, Hammond, Indiana ........ 31
American Realty, Bally, Pennsylvania ........ 31
Beacon Milling Co., Cayuga, New York ........ 34
Brunnerville Iron Foundry, Brunnerville, Pennsylvania ........ 31
Brubaker, J. Lester, Rohrerstown, Pennsylvania ........ 31
Coblentz, Simon and Son, Route 1, Uniontown, Ohio ........ 31
Friendly Book Store, 234 W. Broad, Quakertown, Pennsylvania ........ 31
Hess, Mrs. N. H., Lederach, Pennsylvania ........ 31
Hostetler, J. D., Orrville, Ohio ........ 31
Hubbard Farms, Box 32, Lancaster, Pennsylvania ........ 31
Leaman, George W., Mt. Joy, Pennsylvania ........ 2
Martin, D. H., Elizabethtown, Pennsylvania ........ 31
MacBeth's Religious Art Studio Department F-67, Elizabethtown, Pennsylvania ........ 31
Mennonite Publishing House, Scottdale, Pennsylvania .... 2, 31, 34
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania ........ 35
Musser Leghorn Farms, Mt. Joy, Pennsylvania ........ 31
Mutual Feed Company, Inc., Broadway, Virginia ........ 31
Shenk Hatchery, Harrisonburg, Virginia ........ 35
Ulrich Manufacturing Co., Roanoke, Illinois ........ 36
Young, Arthur S., Company, Inc., Kinzers, Pennsylvania ........ 31



Youth and Christian Citizenship

By Melvin Gingerich

BEING a Christian in a non-Christian world can present many problems. In fifty short chapters Melvin Gingerich discusses such subjects as: "Political Elections," "Law Observance," "Government Regulations," "Christianity vs. Racism," "Labor vs. Capital," "Using Time and Money Wisely," "Growing Community Roots."

This is the kind of book to use as a basis for discussions. It can serve well as a devotional book of a very practical nature. As supplemental reading for classes in social studies it is excellent.

Not only young people but older ones may profitably read it. As a Christmas or birthday gift nothing could be more appropriate for one who enjoys reading and thinking for himself.
204 pages, $2.00.

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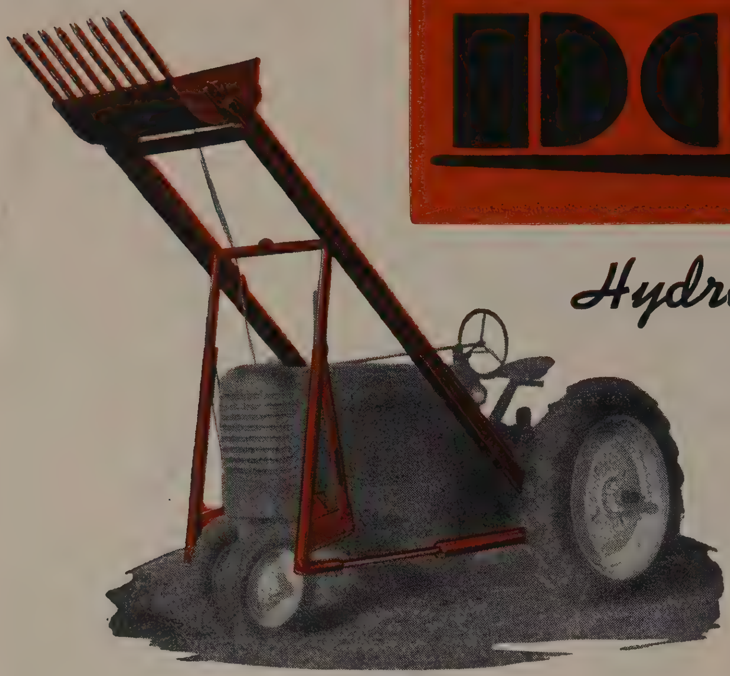

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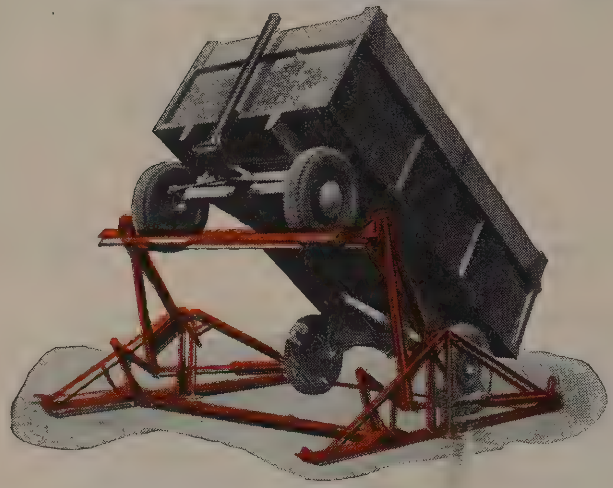

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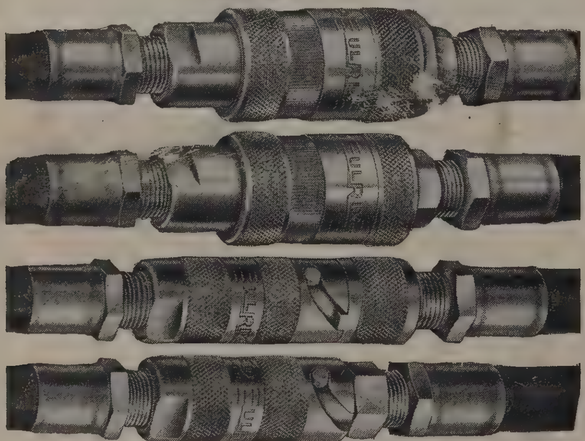

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# Our Churches

The **Blough Mennonite Church** is one of the historic spots of the communities in Somerset County of Southwestern Pennsylvania. It is named for the Blough family of whom Jacob Blough was the first to settle in this area in 1790.

The first building in 1836 was made of logs and was erected on the present Wesley Yoder farm. In 1860 a frame church building was erected a short distance from the old log structure. The present church building dates from 1909.

In August, 1951, the Southwestern Pennsylvania Mennonite Conference met in this church and observed the seventy-fifth anniversary of the founding of the conference. On this same site the first session of the conference was held in 1876.

The present membership numbers 216. Harry C. Blough is bishop of the congregation and John A. Lehman is minister. Wesley Yoder serves as deacon.

**Mennonite Community**

NOVEMBER 1951

Volume 5 Number 11

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# Contents

In Memory of Joseph Johns .......... 4

Church Communities in the Johnstown, Pennsylvania District Have Varieties in Occupation and Industry .......... 6
*Mervin J. Hostetler*

The Message of Micah .......... 12
*Millard Lind*

The Value and Need of Farm Records .......... 14
*Orrin Nafziger*

Editorials .......... 16

Statement of Concern .......... 17

Woodworker for a Lifetime .......... 20
*Arlene King*

Dressing, Filling, or Stuffing for Your Thanksgiving Bird .......... 22
*Olive G. Wyse*

Young Community .......... 24

Community Life .......... 26

Viewpoints on World News .......... 30
*Carl Kreider*

# *In Memory of Joseph Johns*

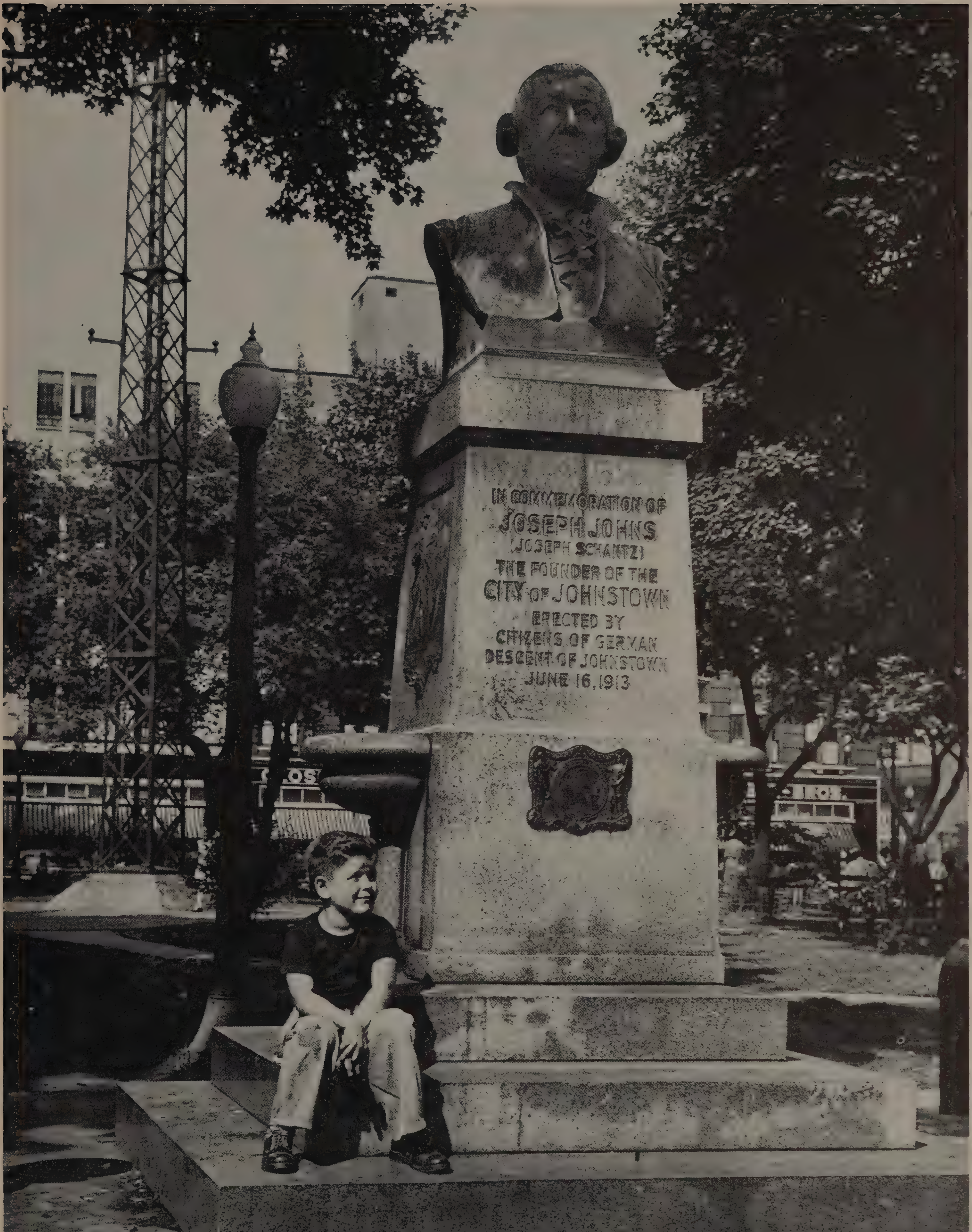
"In Commemoration of Joseph Johns (Joseph Shantz), the founder of the city of Johnstown, erected by citizens of German descent of Johnstown June 16, 1913."

"Zum Gedaechtnis an Joseph Shantz, Grunder der Stadt Johnstown. Errichtet Zum Hundersten Jahrestage seines Todes. 18 Januar 1813 Von Burgem Deutscher Abkunft von Johnstown Enthullt 16 Juni 1913."

The above inscriptions are engraved on two sides beneath the bust of Joseph Johns that stands in the public square of the city of Johnstown, Pa.

The German inscription is on the opposite side of the English words. On a third side is a scene showing Johns as he directed the work of laying out the lots and streets of the city which bears his name.

Joseph Johns has numerous descendants in Mennonite communities in Ohio, Indiana, and Kansas.


IN COMMEMORATION OF
JOSEPH JOHNS
(JOSEPH SCHANTZ)
THE FOUNDER OF THE
CITY OF JOHNSTOWN
ERECTED BY
CITIZENS OF GERMAN
DESCENT OF JOHNSTOWN
JUNE 16, 1913

# Church Communities in the Johnstown, Pennsylvania, District

## Have Varieties in Occupation and Industry

### Mervin J. Hostetler

AT THE junction of the Conemaugh and Stonycreek rivers, walled in by Southwestern Pennsylvania's Allegheny Mountains, lies the crowded, industrial city of Johnstown. Apparently sheltered by the stubborn mountains, which so definitely determine its shape and size, it seems paradoxical that these very mountains have so often caused the city to meet greater disaster by flood. Although men do not always learn all of the lessons tragedy can teach them, the people of Johnstown have become a determined, ingenious people who have learned not to let disaster become an excuse for slothful living.

Just south of this famous "Flood City," in the counties of Cambria and Somerset, is the Mennonite community known as the Johnstown district. During the years past, the Mennonite people in this district have built and established seven churches which are all within a radius of ten miles and have a membership that ranges from 55 to 216. All of these churches except the First Mennonite Church of Johnstown (formerly the Johnstown Mennonite Mission) are rural churches in keeping with the farm and rural life of those who built them.

In recent decades, however, the industries of coal mining, steel production, manufacturing, building, etc., have somehow captured the time and energy of increasing numbers of the Mennonite people until, although they are still largely a rural people by residence, far less than half of them are actually farmers.

This trend away from the farm is by no means unique in the Johnstown district, for it can be observed in varying degrees in many similar communities from Portland, Oregon, to Newport News, Virginia. Heralded by many in our nation as "progress," "increasing our standard of living" and other such terms, yet the life of a Christian in a mine or factory is in some ways more complicated than that on a farm.

**Experience in Industrial Relations**

This became quite apparent in the Johnstown district as early as two decades ago. In mining communities such as Johnstown, the United Mine Workers were quite influential in complicating the Christian testimony of those Mennonites who chose to take that occupation. The situation became quite serious by 1935, at which time Bishop James Saylor presented the matter of increasing numbers of Mennonites in labor unions to the General Problems Committee of General Conference. A meeting was held at Scottdale, Pennsylvania, with the United Mine Workers' officials and Mennonite leaders present. A statement of the position of the Mennonite Church regarding labor union membership was presented and a formal agreement was made. It provided that Mennonite miners would not be required to become union members, but would pay the equivalent of union dues for other than union activities. This was indeed a stride forward to providing opportunities to keep the Christian witness clear.

This agreement for the miners was prompted not so much by a strong desire on the part of the lay members to avoid union membership, as a concern on the part of church leaders because of the many members who had already joined the United Mine Workers. The results of this approach left much to be desired in changing the union membership status of Mennonite miners. Some of the brethren were eager for the opportunity to be released from this unequal yoke. But gradually it lost the small flame with which it began and

---

*Mervin J. Hostetler spent his early years in a rural community at Louisville, Ohio. During the war he was in C.P.S. units in Virginia, Florida, and Pennsylvania. At present he is doing research work for the National Radiator Company at Johnstown, Pa.*

**DAIRY FARM**

**The farm of Lemon Saylor has 150 acres and besides a herd of cattle there are 500 chickens. At present the farm is rented to Henry Sala, a son-in-law.**

*Farming, business, and trades are carried on in the midst of a mining and industrial area.*

**FARMERS AND MINERS**

**Ammon Shetler and Clarence Alwine are at work here on a mine car that is used in digging coal on their own farm. Farmers around Johnstown once did considerable mining of coal from their own hills. In late years this has declined in favor of the commercial miner.**

**POND AND BUILDINGS**

**Conservation-minded farmers find it an advantage to build ponds on their farms in the hilly land of Western Pennsylvania. This pond is on the farm of Paul Wingard near Davidsville, Pa.**

it now lives largely as part of the history of industrial relations in the Mennonite Church. The experience was a pioneering one in the Mennonite Church and as such had its quota of success and failure.

As other members in this community sought the ready cash provided by work in factories and mills with their "union shops" and "closed shops," the percentage of persons belonging to labor unions increased. While there has been a complacency toward the matter of union membership on the part of church leaders and laity alike, it is encouraging to report that there are now fewer members involved in labor unions than was the case in 1935. Much credit for this is due to the thrift and ingenuity of a people with a long tradition in farming and trades such as carpentry and other skills. As referred to later in this article, numerous occupations are now followed that allow for more choice and freedom and are removed from certain undesirable features of large-scale industry.

### A Strong Farming Tradition

Although there are some who could farm but choose not to, the move from the farm has not been prompted only by a desire for high wages, ready cash, and shorter working hours. In some cases men who would like to farm are unable to do so because of insufficient capital with which to begin. In some cases farming land has been sold for good prices to mining companies and made unavailable for farming purposes. In the most disheartening cases (which are few) the father has not been foresighted enough to provide the opportunities he could for making farms available to his sons. The father may maintain ownership of the farm and manage it long after he should have taken his son on as a partner or turned it over to him entirely. Most sons are not content to work for their father as a hired hand and continue to use his outdated methods of farming.

There is no beneficial spiritual magic about farm life, just as there is no inherent evil in industrialization. But the opportunities which each pro-

**GRAIN FIELD AND FARM BUILDINGS**

**The farm of Walter Mishler has a well-equipped dairy barn and a new milkhouse. Most of the farmers send their milk to Johnstown dairy companies.**

**OLD FAMILY FARM**

Melvin Nusbaum stands by the mower as his father-in-law drives the horses. The house was built in 1856 and the farm has been in the family for four generations.

**FENCE BUILDERS**

Norman Hostetler and sons Bobby, 13, and Leon, 16, build a fence on their farm. Their farm is located near the mining town of Jerome.

**FATHER AND SONS**

Ammon Yoder and his sons load oats on their 102-acre farm near Hollsopple. Merle, 11, is on the tractor; Paul, 19, is loading, and Marlin, 14, is on the wagon with his father. There are 5 girls and 4 boys in the Yoder family.

vides are vastly different and one far surpasses the other largely because an evil society seems to dominate one much more than the other.

It is true that government and private agencies have tried, and partially succeeded, to invade the free domain of the farmer. But their success has only been limited and Johnstown district farmers are attracted very little by what they have to offer. However, when one chooses to enter industry he not only gets a job but involuntarily and many times unknowingly, becomes part of a machine and a member of a society. He no longer chooses the hours he will work, nor even the days of the week on which he will work. He can no longer choose his working associates or working environment. These, and many other aspects important in the Christian life, are decided by this industrial machine to which he has attached himself. Neither can the industrial worker spend with his sons the countless daily hours necessary to teach them the virtues of perseverance and honest toil which have done so much to build strong Mennonite communities. The history of the establishment of Christian communities throughout the world is the history of a search for freedom to honor God. These communities can be preserved

**THRESHING TIME**

Lawrence Spiegle's 215-acre farm is a dairy and beef cattle farm. On the wagon is a son, Don, pitching sheaves and a nephew, Marvin Ogburn, is on the tractor. Another brother, Dalton, is also a partner in the farming business.

LOVER FARM STORES
All Varieties of Tree Ripened
PEACHES

**BUSY TIME FOR STORE**

When this picture was taken peaches were a specialty at the store of Kermit Yoder at Thomas Mills. Arden, a son, is shown waiting on customers.

DAVIDHIZAR REFRIGERATION & ELECTRIC SERVICE

**COLD STORAGE AND ELECTRIC SERVICE**

In 1946 Joseph Davidhizar started a refrigation and electric store at Thomas Mills. He worked at a dairy for 15 years as a refrigerator serviceman. Elvin, 5, and Kathryn Louise, 2½, are in the picture.

only with the qualities which built them. These qualities must not be sold out to a materialistic world.

### Latest Trends in Industry and Occupations

Along with the trend away from the farm there is also evident, in the Johnstown area, a wholesome tendency to seek employment in smaller industrial organizations where the impact of industrial regimentation is minimized. The building trades of carpentry, masonry, excavating, etc.,

**YOUNG STOREKEEPER**

Stanwyn Shetler serves a customer, Marvin Kaufman, in the store which he and his brother. Leonard, operate. The store is located near Hollsopple and handles groceries and fruit.

CORN FLAKES
KIX

**PLUMBER AND HOME**

Richard Kissel (at doorway) is a plumber and has a small plumbing store on the first floor of his house at Thomas Mills. Ernest Lehman, an employee, is shown at truck.

RICHARD M. KISSELL
PLUMBING & HEATING

**OLD MILL**

This feed mill in Thomas Mills is said to have been the first industry in Conemaugh Township of Somerset County. It is now owned by Emaniah S. Thomas. His sons, Ernest and Merle, are in business with him and together they also operate a feed mill in Hollsopple.

THOMAS MILLS

A BUILDING CREW AT WORK

The crew of Joe Miller is shown at work on a new public school building at Rummel. Miller is also building a hospital at Meyersdale and a church at Belmont.

PLANING MILL

An important part of Joe Miller's contracting work is the planing mill which is located by his home. For generations carpentry has been an important trade among the Mennonites of this area.

Miller also has a planing mill and lumber yarl at Sidman, Pa.

GARAGE IN SMALL TOWN

Vernon Weaver's garage in Davidsville specializes in selling and servicing jeeps, trucks, station wagons. The building is a new one and opens to the front with a large showcase.

POSTAL CLERK

Ralph Wingard fills out a money order in the U.S. Post Office at Windber, Pa. He has been a postal clerk since 1929.

AT THE MISHLER GREENHOUSE

The D. Mishler Sons, Cloyd and Earl, operate a greenhouse that was started by their father in 1905. Cloyd is shown here as he steps into one of the greenhouse trucks.

INSIDE THE GREENHOUSE

About two acres are under glass at the Mishler Greenhouse. Fourteen employees are needed to handle the spring tomatoes, snapdragons, and 40,000 geraniums a year.

are chosen widely. One Mennonite contractor and builder has as many as 75 men, many of whom are Mennonite, on the pay roll in peak seasons. Other carpenters and contractors have crews of a dozen or less. An ex-C.P.S. man has a thriving heating and plumbing business in which he employs as many as six helpers with three trucks. Still others do custom butchering and operate home-dressed meat stores. Some of the brethren have expressed their desire for the small, independent business by operating gasoline stations, small garages, greenhouses, and others. These are possibly some of the ways to avoid the tentacles of industrialization without resorting to the undesirable task (for some) of work in the soil.

**PUPILS AND TEACHER**

**Betty Hostetler and her pupils were photographed during a class period. Other members of the school faculty are: Sanford G. Shetler, Principal; John A. Lehman, Ellen Kauffman, and Bernice Kolb.**

**Sanford G. Shetler is on a leave of absence and Paul Bender of Springs, Pa., is taking his place.**

**THE JOHNSTOWN MENNONITE SCHOOL**

**The Johnstown Mennonite School was built by the skill and co-operation of the patrons in the district. It was founded in 1944 and during the past year enrolled 81 pupils in the grades and 45 in the high school.**

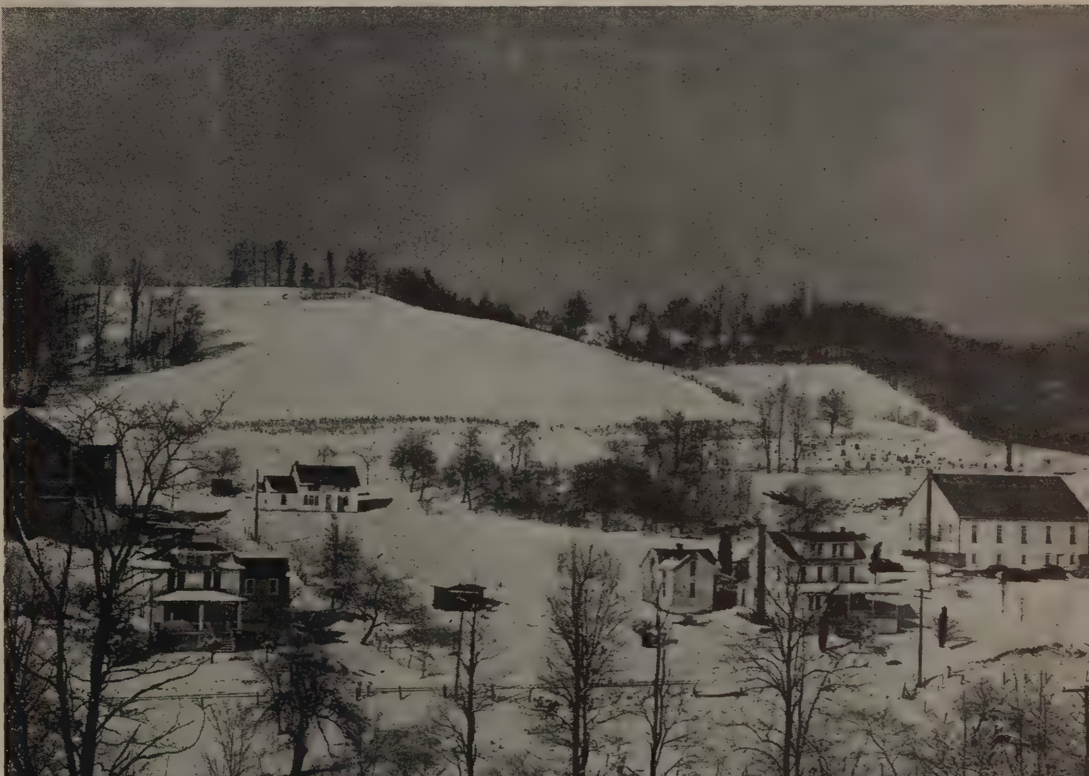
### Some General Observations

The Mennonite Church is, at the present time, perhaps more powerful and influential on the national and international level than ever before in her history. Nationally we have well-established religious and educational systems. Internationally we are known around the globe for our extensive relief and missionary projects. The Johnstown district, like most other Mennonite communities, has its own foreign missionaries and relief workers. The Mennonite Church has men with the necessary convictions and abilities to administer these worth-while enterprises. But all these far-reaching things, desirable and necessary as they are, cannot be used to measure the ultimate strength of the Mennonite Church. Its strength has its roots in the convictions and goals of the individuals in each congregation. The branches, which are our fine display of good organization and world-wide activity, can flower for a season even after the roots have begun to deteriorate and die. The process which built Mennonite communities, that of Christian laymen of deep conviction standing firm on their convictions and choosing a leader to help carry them out, is gradually reversing itself until now the leaders must seek and convince followers that it was the sacrifices made by their fathers for their convictions that brought them to this place and not the modern industrial machine which would absorb and dissolve them. Past immigrations and settlements were made not because of any tremendous organization or world-wide activity, but because of the firm convictions of individual laymen. In that we gained our strength and it is in great contrast to a group of church leaders arranging with a labor union for exemption from membership for its members only to find that few members are interested in such exemptions. Are we dying at the roots?

The continued existence of the Mennonite Church is dependent largely upon whether or not its individual members have ideals and convictions which are high and strong enough to keep them from becoming absorbed by the materialistic world in which they find themselves.

**WINTER SCENE OF STAHL CHURCH**

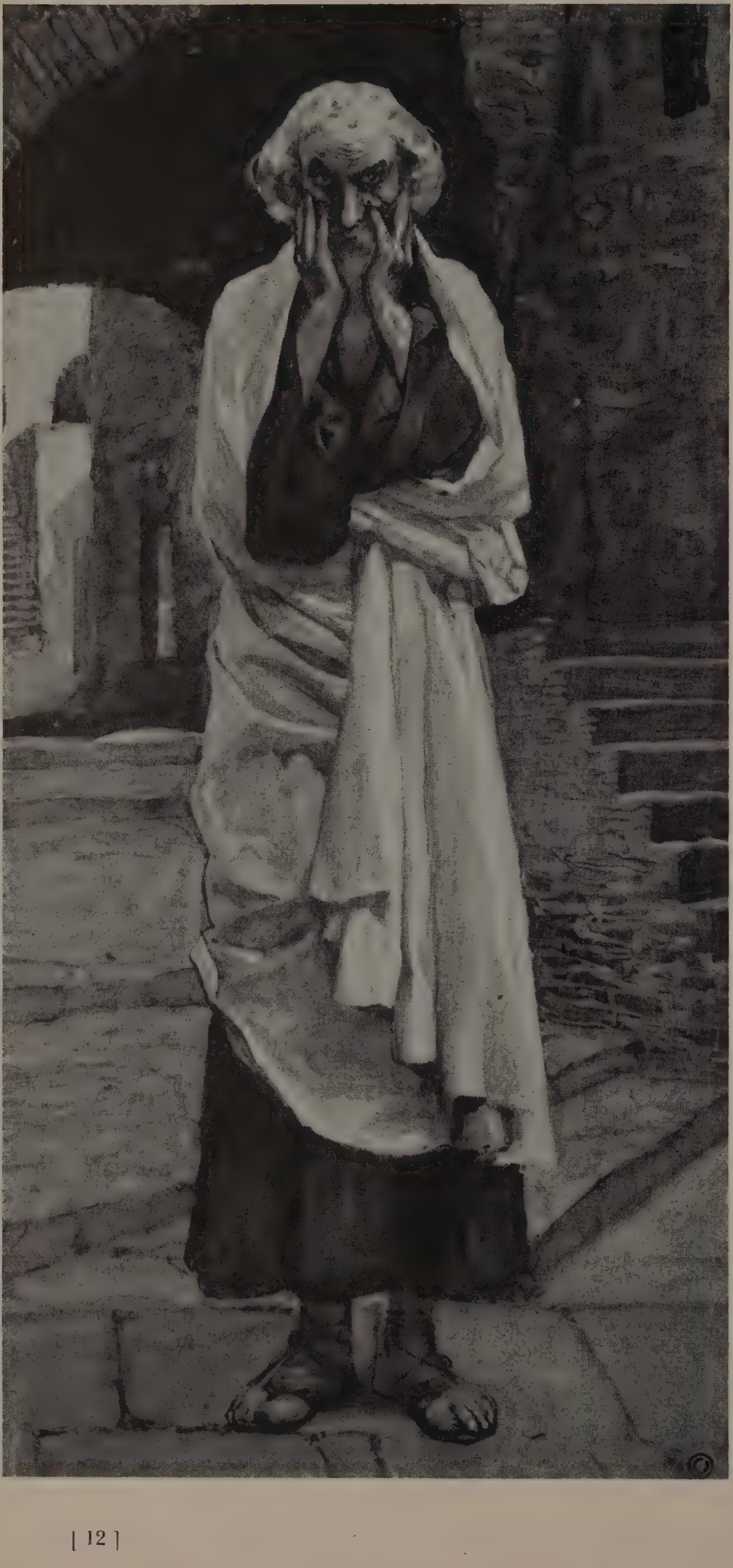
**The Stahl Church is familiar to hundreds of people as the center of the Johnstown Bible School. To the left of the church is the home where the late S. G. Shetler, principal of the school, lived. The white house to the left of the center of the picture is the home of David Alwine, a minister, and his father, Romanus Alwine, lives in the home that is still further to the left.**



# The Message of Micah

*God still requires "just deeds, loving mercy, and personal fellowship."*

### Millard Lind



HE HATH shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Mic. 6:8)?

The Lord has an argument with His people. He calls upon the eternal hills as His witnesses (vv. 3-5). His people recognize His claims by asking if they shall win the Lord's favor by greater ceremony in worship (vv. 6, 7). Micah, the Lord's advocate, replies to the people to climax the argument with this memorable question: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

We shall look at the two parties to this argument, the Lord and Israel. We shall notice the claims of the first party upon the second, the response of the second party to the first, and how that response fell short of what the first party sought. We shall lastly draw a parallel between these two parties and the two parties of the New Testament era.

#### The First Party, the Lord

"He hath shewed thee." Who is this "He" and what claim does He have upon the second party, "thee"? God sets forth His claim upon Israel in His part of the argument, verses 3 to 5. He has a claim upon Israel because He is the *Redeemer God*.

The God of the prophet Micah was not a God of philosophy or speculation, as God so often is with us. We use reason to prove His existence. We try to set forth in a logical way His attributes. We speculate concerning His nature. But the God of the Hebrews was a God of great acts. He was a God who entered into history, into the very life of Israel. Notice His words in the fourth verse: "I

**THE PROPHET MICAH**

**He was one of the inspired men of God whose prophecy was uttered in behalf of the oppressed. There is no question about where the sympathy of the prophets was—it was on the side of the fatherless, the widow, the poor, the stranger, and all who were wronged.**

brought thee up"; "I sent before thee." These are not words of speculation, but words of action, words of a God who entered into the life of His people.

The God of the prophet Micah was more than a God of action. He was a God of redemptive action. He entered into the life of His people to redeem. God brought Israel up "out of the land of Egypt" (v. 4). The children of Israel had been hopeless slaves in the heart of the world's greatest empire. But by great supernatural acts, God smote Egypt until the Israelites were let go. God carried them through the Red Sea on dry land. But the army of Egypt He destroyed in the waters.

The second great redemptive act that God mentions in the argument is His gift to Israel of leaders who were true prophets, able to declare and perform His will. He sent before them "Moses, Aaron, and Miriam" (v. 4). God did not send Israel out into the wilderness poorly equipped with leadership. He gave to her one of the world's greatest leaders. The production of such leadership was a great redemptive act.

The third great redemptive act which God submitted for Israel's consideration was the blessing of Balaam "from Shittim unto Gilgal" (v. 5). Balaam wanted to curse Israel; for this he was hired by the king of Moab. But God forced Balaam to bless Israel. And God substantiated that blessing from Shittim, Israel's last encampment east of the Jordan, to Gilgal, Israel's first encampment west of the Jordan. In other words, God substantiated that blessing by safe entrance into the promised land.

"He hath shewed thee." And the God who showed Israel was the great Redeemer, God.

God's great redemptive act was His claim upon Israel. What right did God have to "show" Israel? What claim did He have upon her obedience? God's claim was His redemptive act. The words, "I am the Lord thy God who brought thee up out of the land of Egypt," run like a refrain throughout the Old Testament. And it is not a meaningless refrain. It is the statement of God's saving grace and is the foundation of all of God's demands upon Israel. It stands as a preamble at the head of the Ten Commandments: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. . . ." God had saved Israel. Israel was to respond to God's saving love by loving obedience.

"He hath shewed thee." All interpreters who have viewed this text as a mere "ethical religion" have violated it by tearing it out of its context. This is a religion of a personal relationship of the highest order. "Me" is the Lord God who according to Micah had entered into Israel's history to redeem. Now He is seeking a response to His redemptive activity. God's demands are never cold and impersonal. They grow out of the heartthrob of a personal relationship with His people. Biblical ethics are a call to respond to His love.

### The Second Party, Israel

We come now to the second party in the controversy, Israel: "He hath shewed *thee.*" What is Israel's outward state and what is her response to the redemptive activity of God?

The years before Micah might be compared to the world of our day before 1914. They were years of peace and of growing prosperity for both the Northern and Southern Kingdoms. Optimistic statesmen of that era may well have envisioned a warless and prosperous world. But the years of Micah were years of disillusionment, years when the very foundations of ordered existence seemed to be giving way. They might be compared to our own world-shaking times. God had unloosed Assyria, the scourge of the nations. During the prophecy of Micah, the Northern Kingdom had fallen. Samaria, the crown of glory, has fallen to the armies of Sargon II. Tiny Judah was next in the conqueror's path. According to Micah's great contemporary, Judah's country was desolate, her cities were burned by fire, her land was devoured by foreigners. Isa. 1:7.

The world-shaking events, threatening the security of Judah, produced in her a new religious consciousness. In the words of our context, Judah recognized God's claim upon her. She realized that she had sinned in turning away from her Redeemer, God. She responded to God's claim, but she responded in her own way. She would respond to her Redeemer's love by increasing her offerings: by giving her calves, her thousands of rams, and her ten thousands of rivers of oil (vv. 6, 7). Yes, she would go farther. She would give Him the sacrifice demanded by the heathen god, Moloch: the firstborn, the first of the womb for the sin of the soul (v. 7). During the reign of the next king, Manasseh, this human sacrifice was actually made.

Yes, Israel was frightened to the point of response to God. But she would respond in her own way. She would increase her ceremonies, enrich her worship. She would add to her liturgy, and perhaps her God would be appeased. Her response was essentially a heathen response. Her God she would not recognize as the God of history who entered into and qualified the everyday life of the people. She would relegate Him to the temple, to the new moon and the sabbath, and she would go about life as usual.

This is the usual answer of all unrevealed religions. The heathen have a God to placate, and they placate him with food and with sacrifice. But the God of the Hebrews did not want to be placated. He wanted a response to His love, a response to His redemptive activity. He had loved Israel first. He sought Israel's love in return.

The response which God wanted was a revealed response: "He hath *shewed thee.*" As the religion of Israel was a revealed religion, so the ethic of Israel was a revealed ethic. God had revealed His will in the law and in the prophets. And the heart and emphasis of the revelation was, "Thou shalt love the Lord thy God with all thine heart" (Deut. 6:5), and "Thou shalt love thy neighbour as thyself" (Lev. 19:18).

"He hath *shewed thee,* O man, what is good; and what doth the Lord *require* [seek] *of thee,* but to *do justly,* and to *love mercy,* and to *walk humbly with thy God?*" "To do justly." God sought in His people the response of deeds. As the God of the Hebrews was a God of acts, so He demanded acts of His people. He demanded not sentiment, but deeds. The Israelite must respond to God's

[Continued on page 33]

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*Millard Lind is a writer of adult Sunday-school lesson helps and lives at Scottdale, Pa. This paper was the opening session of the Study Conference on Christian Community Relations held at Laurelville, Pa., July 24-27, 1951.*

## Your Farm

# The Value and Need of Farm Records

### Orrin Nafziger

*A farmer experienced with keeping records gives his reasons.*

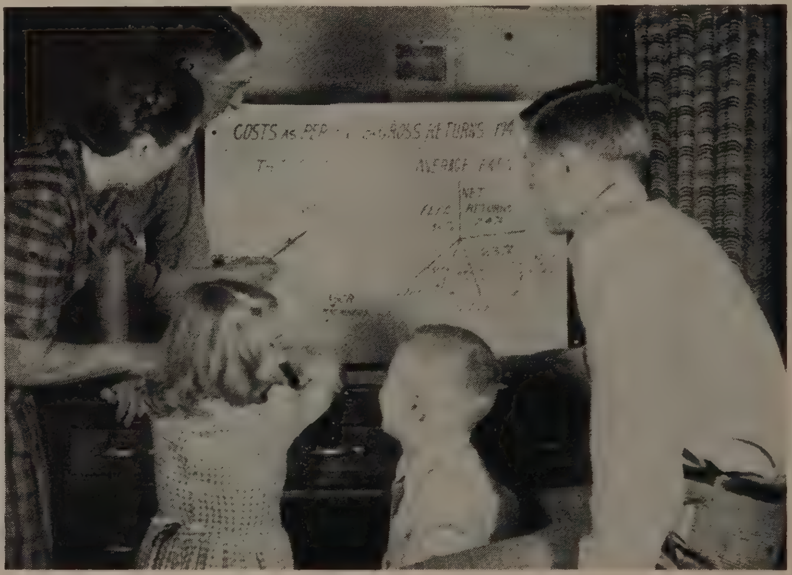
IS FARMING a business? No doubt your answer is yes. If this is true, isn't it just as essential that we keep accurate records as in any other business? In fact, many of our farms are as large an enterprise as the town businesses. It may be that the reason we as farmers aren't keeping up with our city neighbors in this thing of keeping records is that the town businesses need their accurate accounts in order to keep the credit and good will of their customers in their numerous public dealings. Since our dealings with the general public are not as numerous, perhaps record keeping was not as much a stiff requirement in the past. However, that is hardly true any more. The farmer is becoming more and more influenced by the demand of the public. This, along with the important fact that we owe it to ourselves and to our Creator to be good stewards, requires us to keep accurate accounts. It is in this phase of farm management that I want to stimulate your thinking and urge you to a more faithful stewardship.

#### Our Stewardship

Few vocations have the idea of stewardship so clearly portrayed within themselves as the one of the farmer. The farmer works with vital things. Many of these have life which had their source in a power beyond themselves. For example, a grain of corn suggests a wonder of creation after it falls into the warm earth and gives its life to bring forth 600 or 700 more grains of corn. This corn can be used for food or fed to livestock which makes for higher quality products. Either of these can be used to sustain human life—the life into which God breathed His breath of life. Every farmer is in a measure aware of his responsibility to sustain human life. However, to keep our position in the American system we need also to recognize some economic factors. In the profit and loss system we remain solvent only so long as our income exceeds our expense. We as parents realize that our living and giving depends so much on a reasonable net income. I realize that the importance of our high standard of living could easily be overemphasized. Yet, savings used for investments, doctor bills, higher education have a very definite place in our economy. And where is the Christian that would not want to increase his giving of money to the cause of Christ through the various avenues of his church? In these times of currency inflation and international unrest, it might be well to consider Ecclesiastes 11:1: "Cast thy bread upon the waters: for thou shalt find it after many days." Furthermore as Christian farmers we do well to convey to our fellow men these truths: first, we appreciate the privilege of exchanging the products of the soil for whatever they have that benefits us; second, in our vocation we are "Providing for honest things, not only in the sight of the Lord, but also in the sight of men."

#### Intensified Agriculture

In order that we may "Provide for honest things" we want an adequate tangible income. Few would refuse a liberal inheritance, yet our real wealth is in our ability to produce. Many an average farm could be changed to a highly profitable one by increasing the volume of business in some project that their farm records show they have done exceptionally well. For example, you might have ten hens that have been laying nine eggs per day since they were six



**A FAMILY AFFAIR**

**Orrin Nafziger and his family study the 3-year report on farm earnings. Their 320-acre farm was used as a study in low operating costs. On the picture with Orrin are Mrs. Nafziger (formerly Beatrice Slabaugh), Mary Ellen, Estel, and Lloyd. The Nafziger family is active in the work of the Hopedale Mennonite Church.**

months of age and be selling select eggs at a good price, yet probably the profits realized would hardly keep a child in clothing, whereas the profits realized of a flock of 300 hens in 65% production might be ample to pay the groceries for the family. A lot can be said for having things to sell. Clarence J. McCormick, Undersecretary of Agriculture, said, "Inadequate income for so many of our farm families is a threat to the stability of the whole economy. We need a concerted effort to preserve the family farm system and to improve and strengthen it as a most fundamental long time agricultural goal at which we can aim." It may be that an analyzed record of your farm could show you a way to greater profits and a more satisfactory farm life. Any influence that is conducive to the betterment of our Christian homes will also benefit our community and strengthen our churches.

### Where Possible Process Your Own Products

Many farmers are simply producers of raw agricultural products. Historically, those closest to raw production are the lowest paid in any economy. This applies especially to farmers, whose troubles arise not so much in the exclusive production of any one crop, but from their exclusive raw production. Each additional step in the processing of farm products for market necessarily adds a profit for the processor. The more of these steps that the farmer can perform, the larger will be his share of the consumer's dollar. Thus the farmer can, by applying the principle of vertical farm diversification, increase his earnings without increasing retail costs. To illustrate: wheat in a 17¢ loaf of bread brings the grower 2⅔¢. Corn in a 17¢ package of corn flakes brings the farmer 2½¢. The poultryman that sells eggs receives 72% of the consumer's dollar. With meats, too, there are fewer intermediate steps between producer and consumer. The farmer's share of the meat dollar is around 65¢. He receives 15% of the consumer's dollar when corn is sold in the form of flakes, 65% when sold in the cuts of meat. Is your farm one that would profit by taking some raw farm product nearer to the consumer? And in helping your family to a more satisfactory income you might find work for someone that otherwise would be forced into industrial employment.

### Trustees of Rural Life

Those of us who have become trustees of rural life have a responsibility toward the folks that would like to make their living in our rural community. Each year more of our rural people move to the city. No doubt some go by choice, others because on the surface it would appear that the farmer can no longer employ them at a wage which is comparable to the wage that industry pays. However, rural living has advantages that cannot be measured in dollars and cents. It is of interest to observe in our own community the comparative living standards between farmers who own their farms and farmers that rent their farms from others. In most instances you would find little if any difference in their home conveniences, family privileges, or even the automobiles that they drive. It is a close comparison one wouldn't expect to find in homes of owners of industry and in homes of their employees. Could we conclude that this rural living is more conducive to the Mennonite way of life? If so, we ought to be more concerned about the "erosion" of people from our farms to the city. Every rural church might make a more concerted effort to keep her people rural. Every farmer could analyze his business with this motive in mind—giving employment to someone that otherwise might leave the rural life.

Farming definitely is a business! One should develop his business to the full extent of his potentialities. Why not resolve now to put your farming business on an equal with the businessman in your town who in many instances has less capital investment than you have? Talk over a farm account project with your family. Ofttimes family co-operation rises to new heights in hopes of getting some new item they have wanted for some time. Use a farm account book recommended by your college of agriculture. Make needed entries each day, keep sales slips or canceled checks which you have of every transaction. When you close your book at the end of the year, make a double check to see that all items of income and expense are properly entered. Compare the record with whatever records you may have had the previous year. You probably would recognize any un-

[Continued on page 29]

**FARMER AND BEEF CATTLE**

**Simon Springer, also of the Hopedale community, is shown as he feeds beef cattle on his farm. His records include items on the amounts of grain fed to cattle and hogs.**

**ON A HOG FARM**

**Aaron Springer is pictured here with a hog unit on his farm. Each year his farm records are analyzed and are quite helpful in filing income tax returns.**

# Editorial

**COVER SCENE**

**The farm and home of Wesley Yoder is typical of the farming tradition of the Mennonite communities near Johnstown, Pa. Several generations of the same family have lived on this farm. The present owner is deacon at the Blough Church.**

## Lessons From the Johnstown District

When The Mennonite Community began in 1947 we stated that one of the purposes of the paper was to introduce the different communities to each other. And in doing this we hoped that lessons could be learned, for each community has its own story of success and failure, its own ups and downs.

In this issue we are glad to feature, in all too brief a manner to be sure, the church communities of the Johnstown district in Southwestern Pennsylvania. The Johnstown churches are old ones. They were planted by people who came to these parts in the late 1700's.

The entire church is indebted to this district for numerous reasons. The district has long been known as a center for a winter Bible school. More recently it has pioneered in a Christian day school. From the congregations have come a quota of missionaries and evangelists at home and abroad.

But there is one other important contribution that we want to mention. These communities are situated in an area that is both agricultural and industrial. It is here that the problem of industrial relations became most acute in the 1930's. It is here that the church came to grips with the meaning of nonresistance as applied to the labor unions. The experience in this district started a series of meetings and a study of the problems involved in labor union membership. This led to discussions with labor union people with the Problems Committee of General Conference and to the forming of a committee on Industrial Relations.

The Mennonite Church is learning that an industrial society brings its own peculiar problems and they are not so easily solved. The experience of Mennonite miners around Johnstown did much to wake up the entire church to this fact. While the problems have not been solved easily nor to everyone's satisfaction, it is true that by 1951 the trends are toward those trades, businesses, and occupations that do not call for the kind of compromise that once seemed to threaten. Here is an example that other parts of the church would do well to study and perhaps to follow.

## Putting It Down on Paper

On the opposite page is a statement that we hope everyone will read. It covers a lot of problems—labor unions, investment of money, farm and business organizations, race relations, pressure politics, stewardship, simplicity, social security, and family life.

It would not be necessary to put down on paper such a statement if everything were automatically solved when we become Christians. But such is not the case. Even as Paul, we press toward the mark. On our desk as we write is a statement by another group of Christians who are likewise doing their best to find God's will for them in the midst of a confusing and evil world. Several things stand out as one studies such statements as this one and the one printed in this issue.

1. Faith and works go together. Any attempt to divorce them is sure to fail.
2. "We are living in an acute, profound, and urgent crisis."
3. It is the duty of the church to arouse and sharpen conscience.
4. We must *use* our nonresistance in daily life or we will *lose* it in an emergency.
5. We should be more concerned about "doing justly" than in making others treat us justly.
6. We are accountable for finding out the facts about poverty, sin, injustice, and exploitation. In light of this we are accountable for the way we line up our sympathies.
7. We must put our own house in order before we can expect others to repent and believe the Gospel. They will follow our example more closely than our advice.
8. Each one must cultivate within himself the garden of his own spiritual life through Bible reading, prayer, self-denial, sharing, sensitive use of money.
9. By studying the Bible teachings on wealth, simplicity, forgiveness, brotherhood, justice, and righteousness we will be humbled. The thought that we are not as moral as we think we are comes to all of us as we see the standards of Christ, then look honestly at our own conduct.

## Coming in future issues

| | |
|---|---|
| Your Visit to the Grantsville and Springs Community | *Edna Beiler* |
| A Community in Indiana Plans for Its Future | *Paul K. Troyer* |
| The Home of Limburger Cheese | *Urie A. Bender* |
| Growing Good Grass | *Leroy Gingerich* |
| Mennonite Principles in Everyday Living<br>A Re-Examination | *Guy F. Hershberger* |
| Viewpoints on World News | *Carl Kreider* |

# Statement of Concerns

Adopted at a Study Conference on Christian Community Relations

*Sponsored by the*
*Committee on Industrial Relations of the Mennonite Church*
*at Laurelville Mennonite Camp July 24-27, 1951*

### Doctrine and Practice

I. We recognize a tendency in current Christianity to make social betterment a chief concern, on the assumption that natural human goodness will assert itself if the machinery of environment is adjusted. We recognize also another tendency to emphasize exclusively the vertical relationship of man to God, on the assumption that if a man gets right with God his horizontal relationships with his fellows will automatically adjust themselves. We believe that the "social Gospel" is basically in error; but we also believe that the non-social Gospel is inadequate. We believe the statement of James that faith and works must go together. We therefore wish to express our deep concern that as a church we should not depart from the basic assumption that good social behavior must be secured as the outworking of a regenerated heart, that only the Spirit of God can produce the fruit of the Spirit. We would warn our people against any program of social or economic improvement which is divorced from the evangelizing purpose to bring men to Christ as both Saviour from sin and the Lord of their conduct.

We are further concerned that the church should acquire a better understanding of the principles of social justice contained in the Gospel of Christ, and urge our preachers and teachers to study and to set forth the social obligations expressed and implied in the teachings of the Old Testament prophets, of our Lord, and of all the apostles. We are deeply concerned that the social conscience of all our people may be aroused and sharpened, so that we may sense more and more the implications of Christian love and brotherhood in the complex details of modern life. We believe that our Christian testimony to the world about us can be effective only as we confess unsocial conduct to be sin and cleanse our lives of its defilement.

### Nonresistance in Daily Life

II. In view of the fact that nonresistance is seen, not only in one's attitude toward war, but still more in the total spirit of the life in times of peace and war; and in view of the fact that the considerable failure of our members to take a consistent peace stand during the wars of the past decades argues a general failure in the more inclusive nonresistant life, this study conference expresses its concern:

1. That the principle of nonresistance become deeply imbedded in the thinking of our people as a result of regeneration and a continued program of teaching.
2. That our young men be encouraged and helped to such a daily behavior as will give them no embarrassment when they are asked in Form SSS-150 to describe actions and behavior which demonstrate their nonresistant conviction.
3. That our people carefully avoid every manifestation of covetousness, greed, and oppression; all willful neglect of duty by employer or employed; any relationship with agricultural, mercantile, industrial, or labor associations involving a compromise of principle; or any pressure methods designed at bettering themselves at the expense of others.
4. That we be more concerned about acting justly than about being treated justly, looking for every opportunity to witness for our Master as we overcome evil with good.
5. That we give a better demonstration of our unwillingness to profit through products of our labor or capital which contribute directly to military operations or to the destruction of property or life, or to participate in any program which tends to promote ill will or hatred among men or nations.

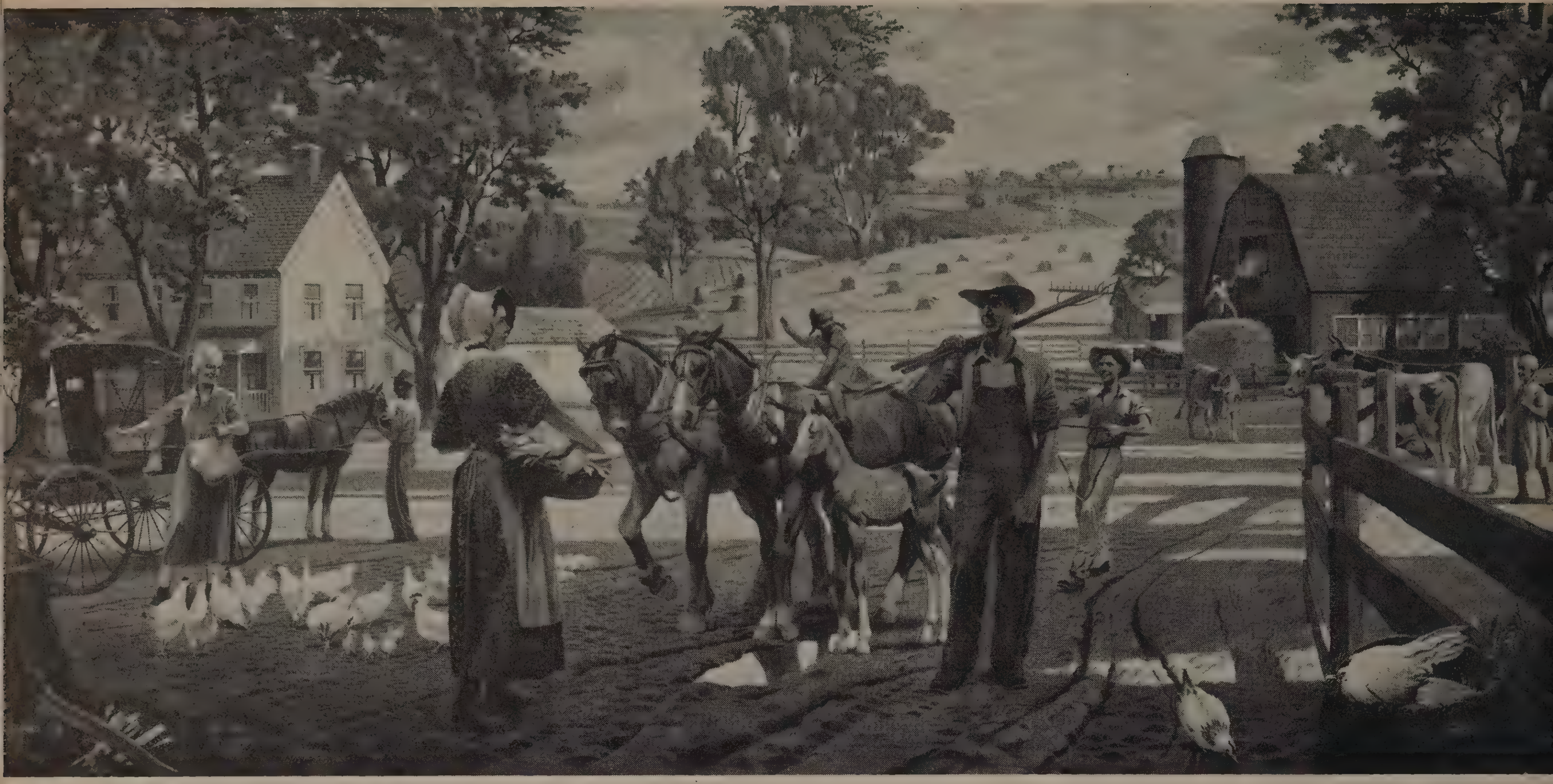
### Christian Ethics in Business and Professions

III. In view of the extent to which the organization of modern life has been carried in the areas of business, industry, and the professions, and in view of the policies, methods, and procedures frequently used by these business and professional organizations, we are concerned with the necessity of examining with care, in the light of Christian ethics, the policies and methods of every such organization with which they have to do, to the end that all organization relationships be such as will not violate the Christian ethic. In this area we wish to state the following concerns in particular:

1. That a careful study be made of the various business, agricultural, and professional organizations affecting our brotherhood to the end that we be better informed as to their objectives, policies, and methods, enabling us to evaluate them in the light of our Christian ethic.
2. That business connections be avoided among us which would involve responsibility for unethical practices over which the individual has no control.
3. That great care be exercised in the investment of capital in large corporations and that this be done only when it is certain that business practices of the corporation, its policies with respect to competitors, and its labor policies are such as can be approved by the Christian conscience.
4. That our farmers and business and professional men exercise great care that no relations be maintained with agricultural, business, and professional organizations which will make them party to unchristian pressure tactics, unfair competition, unfair labor policies, or other unchristian methods and procedures.
5. That we seek to promote a diversification of small industries and businesses in our various communities to the end that as many as possible of our people engaged in business and industry may be so engaged in small community industries in preference to the large-scale corporations in our larger industrial centers.
6. That our brethren in the operation of their own business organizations seek to enlighten their consciences as to the best type of internal organization and administration for the maintenance of Christian labor relations, and that they continually seek to improve these relations.
7. That as a brotherhood we continually seek to discover ways and means of bringing the economic life of our brethren more completely into the way of Christian stewardship and Christian discipleship.

### Organized Labor

IV. The rise of the labor movement, accompanied by an industrial trend among our own people, has created problems arising out of our relations with organized labor. While recognizing the benefits which the workers have realized from the efforts of the labor unions, we recognize also that some of the methods employed are not in harmony with Scriptural principles, and therefore cannot be en-



dorsed, and should not be participated in, by the Christian.

In relation to the problem thus existing and in our effort to adjust ourselves to it, we feel that we should have a concern in the following areas:

1. That our present "Statement of Position on Industrial Relations" should be re-examined with a view to its improvement as a piece of literature which will serve our purposes well in our contacts with labor leaders or the general public.

2. That a study should be made as to indoctrination literature which is needed for the instruction and guidance of our people.

3. That consideration should also be given as to effective ways and means whereby a conscience and personal convictions on this question can be developed, which we recognize as being a basic requisite in the solution of the problem.

4. That further clarification should be made as to what kinds of working arrangements can be accepted without compromise of Scriptural principles.

5. Since the lack of uniformity in attitude and practice throughout the church presents an inconsistent testimony, and since the acceptance of unqualified union membership by members of the church may well have serious implications in weakening the position of the church on the entire question of nonresistance and the recognition we seek to obtain for that position, we feel it should be our sincere concern that the position and practice of the church as a whole may become more fully unified in harmony with Scriptural principles which should guide our relations in this area.

### Race and Minority Group Relations

V. In view of the clear Scriptural teachings that God is no respecter of persons, and that there is no Jew nor Greek but that all are one in Christ Jesus; in view of the widespread prevalence of race animosity in the world of today and especially in our own country; and in view of the impact which race animosities have produced in our own brotherhood, it is the concern of those here assembled:

1. That we study means of bringing the Gospel of Christ to racial and minority groups such as Negroes, Jews, and Japanese-Americans, and that the Gospel message be accompanied where necessary with service activities designed to raise their standard of living.

2. That we study means of better informing our brotherhood, (a) of the disabilities suffered by racial and minority groups, (b) of the lack of scientific basis for making differences between races, and (c) of the Scriptural teachings on race and minority group relationships.

3. That we witness against racial segregation or discrimination at every opportunity, and that we seek to abolish it wherever it may exist in our own brotherhood.

4. That we study means of providing opportunities for fellowship between Christians of different races and minority groups, to enable them to learn to know each other better as fellow saints.

**THE WAY OF LIFE THAT ONCE WAS BUT IS NO MORE**

**This scene was common in days gone by when "time ran like a quiet river through the lives of men and through the life of the farm." The farmer's neighborhood isolated him and his family from a confusing world. The modern agricultural revolution had not yet taken place.**

### Other Related Concerns

VI. In view of the striking increase in material prosperity in the United States and Canada and the enormous disparity in the standard of living between these areas and many other areas of the world which have urgent needs not only for the message of the Gospel of Jesus Christ but for material necessities requisite for the maintenance of life on a plane of health and decency, it is the concern of those here assembled:

1. That continued study of disparities in standards of living be made so that we may be aware of the true circumstances of other peoples.

2. That we teach without ceasing

the true principles and practice of Christian stewardship of the possessions which have been entrusted to us.

3. That we recognize the great material prosperity of our countries to be the result primarily of the abundance of our natural resources provided by our benevolent heavenly Father rather than the accumulated work of our own minds or bodies or of our righteous living.

4. That we practice sharing our technical abilities and our accumulated possessions with those who are less fortunate in such a way as to enable them to exert their own efforts to raise their standards of living.

5. That we refrain from assenting to policies of selfish nationalism embodied in such devices as the protective tariff and other restrictions on the free flow of international trade, the imperialistic exploitation of colonial peoples, and the discriminatory restriction of immigration of peoples from underprivileged countries to our own.

VII. In view of the tendency of modern governments in the United States and Canada to assume an increasingly paternalistic attitude toward their subjects, especially as related to the care of dependent aged, children, widows, and to the provision of insurances against contingencies of storm, flood, unemployment, disease, and accidents, and in view of the resulting tendency among the masses of people and even among many members of our own communion to look to the government rather than to the church for help in time of need, it is the concern of those here assembled:

1. That a study be made of the extent to which members of our own brotherhood are availing themselves of the benefits of governmental assistance.

2. That we look with favor upon the present mutual assistance activities of our local congregations, our district conferences, and other church organizations; that we urge these groups and others to study ways and means of making their present work more effective and to extend their scope of activities to other needed areas.

3. That we seek to decrease rather than increase disparity of wealth in our brotherhood, recognizing the responsibility of each member for the welfare of the household of faith.

VIII. In view of the Scriptural Mennonite emphasis upon simplicity of life, it is the concern of those here assembled that Mennonite productive resources of land, labor, and capital be engaged in the production of those goods and services which contribute more directly to the promotion of the Gospel of Jesus Christ in the world and to the supplying of the necessities for sustaining and enriching life rather than to the production of those things which weaken the mind or the body or which supply the trivial, superficial, or peripheral wants of man.

IX. In view of the rapidly changing standards of the world about us relative to rights, privileges, and obligations of women and children in the community and in the family and in view of the lofty standards of the Scriptures with respect to the status of all human personality regardless of age or sex, it is the concern of those here assembled:

1. That there be a continued study of ways of strengthening family relationships.

2. That we maintain a consistent witness to the world of the effectiveness of the power of devotion to the kingdom of God, of the power of love and respect among all the members of the family group in building homes which will endure and will show forth the regenerated life.

X. In view of the gross immorality manifest in our country through such sins as the liquor and narcotic traffic, gambling, and white slavery, and in view of dangers which these evils present to the welfare of our country, it is the concern of those here assembled:

1. That we maintain a continued strict and absolutist position against these evils as they appear in our brotherhood.

2. That we witness against these evils in the communities, states, and nations where we live.

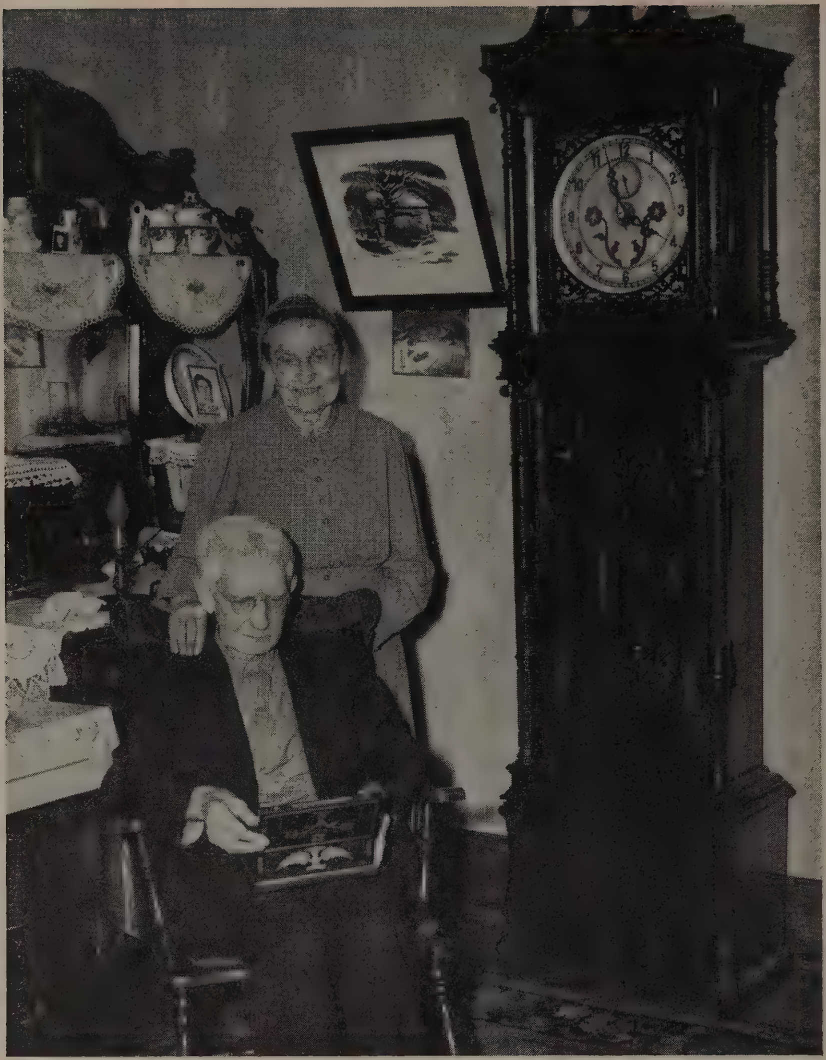
**THE AGE OF THE MACHINE**

**On this farm of Ammon Miller's at Milford, Nebraska, is a tractor, a combine, and a truck—typical of the well-mechanized farms of today. The agricultural revolution is by no means over and further changes in rural life are coming.**

*Skill and patience have produced things useful and beautiful.*

# Woodworker for a Lifetime

## Arlene King



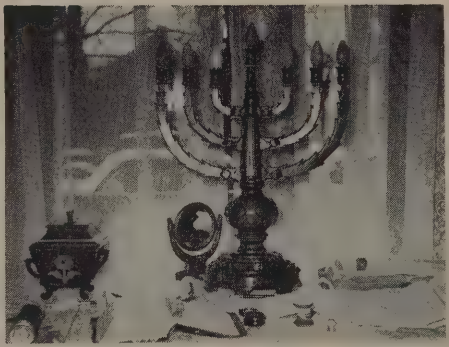
**WATCHMAKER, WIFE, AND GRANDFATHER CLOCK**

**George Lehman and Nettie Burkhart were married in 1900. He made all their household furniture excepting a few dining room chairs. It took nearly a year to make the grandfather clock on the right. He made both the works and the beautiful walnut case.**

GEORGE LEHMAN was born in Allen County near Lima, Ohio, on November 10, 1872. He is the youngest of thirteen children. When he was a very young boy he began working with wood. His father had a carpenter shop; so the opportunity was his to make the most of his God-given talent.

Between the ages of eight and ten years he made a small wooden urn with a lid. When ten or twelve years of age he made a complete banister for an open stairway. He was too small in stature to reach the lathe to "turn-out" the newel posts; so a box was provided for him to stand on. At the age of thirteen years he made a rocking chair. This is still in use, durable as ever.

He next made a small upright boiler with a horizontal engine. This is a very interesting piece made of wood and all parts of the engine move. In fact, all it needs is the fire and water to set it in motion, but this would of course prove disastrous to the wooden mechanism. This he made when fourteen years old.



**MADE IN 1950**

**This is one of the two electric candelabra made in 1950. The lights represent the seven churches mentioned in "The Revelation." The names of these seven churches are carved in the base of the candelabra.**

Bicycles seem to play an important role in boys' lives; so when George was fifteen or sixteen years old he made two wooden "high wheel" bicycles. In these two the front wheel was much higher than the rear wheel. He also made one "safety" bicycle; the wheels on this one were the same size.

When he was twenty-two he came to Pandora, Ohio, and began working in the planing mill. While there he did most of the furniture work. George soon became well known for his fine work and people in the community came there for him to make their pieces of furniture. Some of the finest of these were made of knotty

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*This article was written by Arlene King from information given to her by George and Nettie Lehman. It was passed on to* THE MENNONITE COMMUNITY *through the courtesy of J. B. Smith of Elida, Ohio.*

junks which other hands had thrown on the waste piles.

He also has to his credit two musical instruments, a violin and a guitar which he made.

On December 29, 1900, George Lehman and Miss Nettie Burkhart were married. He made all their furniture except six dining room chairs which they purchased.

For nearly thirty-four years he worked in a planing mill. His health then failed him for several years. After regaining his strength he worked in his own shop where he made serving boxes, sewing trays, mottoes, pin trays, and a combination lock. All parts in the lock are of wood except a few small springs.

**WOODEN LOCOMOTIVE**

**The late J. B. Smith looks at a steam locomotive which George Lehman carved out of wood at the age of 16. The only patterns he had for this were the large engines he saw on the railroad.**

He also made a puzzle box with a combination lock. There are ninety-four pieces in the lock itself in a space 7" x 3" x 1". The size of the whole box is 8" x 5½" x 3½". On the front are eight buttons. To open the box a certain combination of buttons must be pressed simultaneously, then a small slide opens and inside this small compartment is the key to open the lid of the box. Outside of the maker only one person has opened the contrivance and this was apparently accidental, for it has not been repeated since.

In 1935 George Lehman decided to make a grandfather clock. He had no blueprints nor had he read about clockmaking. He first made the wheels of the clock and soon had them completed. These were made of applewood. Then he decided to make the striking part. He proceeded to make also a small frame to set the wheels in and a small crank to turn them in order to determine whether it would strike right, but to his disappointment it persisted in striking once too often or once too few.

He made some twenty different wheels and experimented with them for five weeks. Then being greatly discouraged he decided to give up the whole project. He told his wife that he "just could not get it!"

She said, "Oh George, don't give up; you will get it yet."

To which George replied, "No, if a man has done all he knows to do, what more can he do?"

He gathered up all his wheels, took them and put them in the bedroom closet where he had never kept them before. He returned to his chair, sat down, and said, "Now I am done." That evening after the customary family worship period he went to bed, still quite discouraged and unable to sleep because of his failure to make the clock work correctly.

He prayed about the matter and told the Lord that if He wanted him to finish the clock, He would have to tell him what was wrong. After praying quite a while a voice said, "Use an even number of cogs." He heard the voice just as plainly as though his wife by his side had spoken.

**AT WORK IN HIS SHOP**

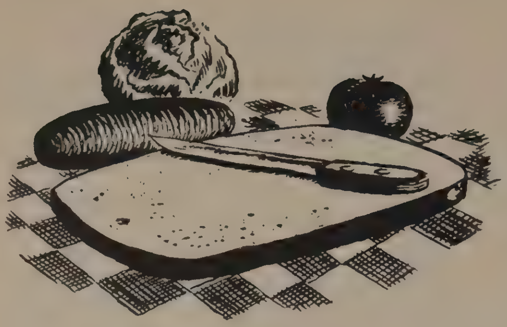
**Since he was a very small boy George Lehman has always been at home in a carpenter's shop. For nearly thirty-four years he worked at a planing mill in Pandora, Ohio. his home town for the past fifty years.**

The next morning after breakfast he went to the closet and got his box of wheels that he had put away for good, counted the cogs in each wheel, and found an uneven number of cogs in two of the wheels. He then went out to his shop and made two new wheels with even number of cogs, in the frame, turned the crank, whereupon it struck the right number of times and is still doing so.

He thanked the Lord for helping him to make the clock and said, "All the honor and glory is the Lord's."

After he had the works all completed, he set it up in his shop and tested it for any flaws. At times it would stop; he had to find the places and trim them until the clock would run perfectly. With the works all completed he designed a beautiful walnut case that required much fine work.

Six months before he had started the grandfather clock he made a smaller clock. It does not strike the hours, but nevertheless it is a very beautiful piece of his handiwork.



*Homemaking*

*News and Views*

# Dressing, Filling, or Stuffing for Your Thanksgiving Bird

## Olive G. Wyse

SOME CALL the seasoned bread they put into roasting fowl dressing. Others call it filling. Many call it stuffing. There is still greater variation in the seasonings used than in the names. Good cooks use the combination of materials which their families enjoy most. In some communities chicken dressing always contains raisins. In other communities dried fruits are never used in stuffings. Some prefer sausage, chestnut, or oyster stuffing for turkeys.

High quality chicken and turkey are mild and therefore mildly flavored stuffing is preferable. A strong herb such as sage should be used very sparingly. Marjoram and tarragon are mild enough to be used in poultry stuffing. Some people prefer a poultry seasoning which contains a small amount of each herb.

Many of our old-fashioned cooks omit herb seasonings and use only salt, pepper, onion, and celery for poultry dressings. Chopped meat from the well-cooked gizzard, neck, and heart adds extra flavor. If you like moist, mildly seasoned dressing, try the following recipe.

### Bread Stuffing

*For large chicken. Triple for large turkey.*

2 qts. medium dry bread crumbs (½ inch cubes)
¾ c. butter, margarine, or poultry fat
¼ c. finely minced onion
½ c. chopped celery
¼ tsp. pepper
1½-2 tsp. salt
½ c. chipped meat from cooked gizzard, heart, and neck
1 egg beaten and mixed with 1 c. water or broth

Cook onion in melted fat until onion starts turning yellow. Add bread crumbs and brown lightly. Stir to prevent excessive browning. Remove from heat. Add celery, chopped meat, seasoning, and liquid. Mix thoroughly. Add additional water if necessary to moisten crumbs. Pack loosely into bird. If the stuffing is packed too tightly, it becomes heavy and soggy. Extra stuffing may be baked in a separate pan. Basting it with poultry drippings will improve the flavor.

### Stuff a Quarter or Half Turkey

You can stuff a quarter or a half turkey if a whole turkey is too large for your family. Sew or skewer the wing tightly to the body. Skewer the skin on breast to the meat. Tie drumstick to tail. Fill cavity with dressing. Place cavity side down on aluminum foil. Press foil around sides of turkey. Brush skin with fat or cover with a cloth dipped in melted fat. The entire turkey may be wrapped in foil instead of covered with a fat-moistened cloth. Put turkey on a rack in a shallow pan. Roast at 325° F. A half turkey will require about 30 minutes per pound. A quarter turkey may need 40-60 minutes per pound. A rear quarter requires more time than a front quarter. If the whole piece is covered with aluminum foil, more time should be allowed for the roasting. The foil should be removed from the skin the last twenty minutes.

### Roast in a Shallow Uncovered Pan

Young fat birds will give juicy, tender meat if roasted at low temperatures in a shallow uncovered pan without added water. Old, tough, or lean birds require moisture in order to tenderize them. Such birds are not high quality roasting fowl. They should be prepared in other ways.

A shallow pan is ideal for roasting a large turkey. A V-shaped or U-shaped rack which holds the turkey in place eliminates the necessity of turning the bird. Heat can circulate under and around the bird. If a flat rack is used, the bird is tipped on one side for half the cooking time and then turned to the other side. Aluminum foil or a cloth dipped in fat can be used to keep the skin from drying and browning too much.

### Roast at Low Temperature

Temperatures ranging from 250° F. to 350° F., depending upon the size of the bird, are the best. The larger the turkey the lower the temperature should be so that the outside of the turkey is not dried out before the heat penetrates to the interior. An 18 to 20 lb. turkey will require 6 hours at 300° F. Chicken and small turkeys may be roasted at 325° in 3 or 4 hours.

Goose should be roasted in a slow oven—300-325° F. Goose does not need brushing with fat because it usually has very much body fat. Wild goose may need extra fat. As a general rule wild fowls—duck, pheasant, or goose—have less fat than domestic fowls and therefore should be rubbed well with fat. During the roasting frequent basting with fat may be necessary. Wild game can take a more highly seasoned stuffing. Some cooks prefer using a whole onion, a quartered apple, and some celery stalks and leaves instead of bread stuffing in duck. These are used only for flavor and are discarded after roasting.

To keep juices inside, the skin should not be pricked with a fork. Doneness may be tested by pressing the fleshy part of the drumstick. If the meat is done, it will feel tender. Another test for doneness is made by moving the drumstick up and down. If it moves easily or breaks from the joint, the meat is done.

If the uncovered method of roasting is used, care should be taken not to roast too long. Overroasting produces dry, stringy meat.

### Dress Up Leftovers

One way to dress up leftover Thanksgiving dinner poultry is by baking it in a cream sauce or in leftover gravy. If there is no left over gravy use condensed soup, either cream of chicken or cream of mushroom soup. Your family may like turkey pie or chicken mushroom casserole.

### Turkey or Chicken Pie

Line bottom of casserole with cold leftover stuffing. Cover with small slices of cooked turkey or chicken. Pour leftover gravy over the meat. Cover with another layer of stuffing, meat, and gravy. Top with a layer of butter-browned mushrooms. Cover casserole with a rich pastry crust. Cut slits in crust to allow escape of steam. Brush crust with slightly beaten egg. Bake at 425° F. for 30 minutes.

Stuffing may be omitted. Condensed cream of mushroom soup may be used instead of gravy.

### Chicken-Mushroom Casserole

Combine 1 cup chopped cooked chicken, 1 can cream of mushroom soup, 2 cups crushed potato chips. Pour into a greased casserole. Top with crushed potato chips and one-fourth cup milk. Bake at 375° F. for 40 minutes.

# Try Burnt Sugar Angel Cake

## for your Thanksgiving dinner dessert

### Burnt Sugar Angel Food Cake

1½ c. cake flour
2 c. sugar
¼ t. salt
1½ c. egg white
1½ t. cream of tartar
2 T. burnt sugar syrup*
1 t. vanilla
⅓ c. chopped pecans

Sift flour. Measure. Add 1 cup of sugar to the flour. Sift. Add salt to egg whites. Beat until frothy. Add cream of tartar. Beat until egg whites are foamy throughout. Add 1 cup of sugar gradually and continue beating until egg whites are glossy and fine-grained throughout. Carefully fold the flour-sugar mixture into the egg whites. Add burnt sugar and vanilla. Blend carefully. Sprinkle bottom of unoiled tube pan with chopped nutmeats. Bake at 350° for 1 hour. When cake is cooled, remove from pan. Cover with Quick Caramel Frosting.

*See directions for preparing caramelized sugar.

### Quick Caramel Frosting

½ c. butter or margarine
1 c. brown sugar, firmly packed
¼ c. milk
1¾-2 c. powdered sugar

Melt butter, add brown sugar, and cook over low heat 2 minutes, stirring constantly. Add milk and continue stirring until mixture comes to a boil. Remove from heat and cool. Add powdered sugar until of right consistency to spread.

### How to Prepare Caramelized Sugar

Melt 1 cup sugar in heavy pan over low heat, stirring constantly. Heat until melted to a golden brown syrup. Remove from heat. Add slowly, stirring constantly, ½ cup boiling water. Stir over low heat until lumps are dissolved. This caramel syrup may be stored in tightly closed jar for use as flavoring in cakes and icings.

These recipes were contributed by Mrs. Harris (Eva Reschly) Boese, Wayland, Iowa.

# Young Community

## Brave Dora

Dora was the oldest child in the family. She was only a little girl when her father and mother moved to the new farm with her and her three little brothers. Of course, Dora was very busy. She helped her mother while her father was away in the field at work. She ran errands and sang to the baby. And she played with Owen and Frank in the shade of the big cottonwood tree by the kitchen door. They could not go far from the house, because they might be lost in the tall wild grass, which grew all about except where Father had begun plowing with the new plow. The nearest neighbor lived nearly a mile away.

One evening Father was gone very late. Baby Jimmy had been sick and Mother was trying to care for him. The big round moon had come up and was smiling at Dora and Owen through the kitchen window. Then Mother called in a very anxious tone from the sitting room, "Dora, Dora, baby is worse, and I must have some medicine for him. There isn't a drop in the house. You will have to run over to Mrs. Walker's as fast as you can go and borrow some from her."

It was a warm summer's night and Dora was not a bit afraid as she ran down the trail which led to Mrs. Walker's house. She could see their light on a distant hill beyond the woods. That is, Dora was not afraid until she came to the woods, because the moon was shining so brightly. But in the woods the shadows lay deep and thick. Dora knew the way and the strip of woods was not very wide, but she did not like the darkness and the shadows. Then suddenly very close to her she heard a strange voice. It said, "Who—who?" Dora's heart almost stopped beating and her legs trembled so that she could scarcely move. She stopped and tried to find voice enough to tell this strange person who she was. How she longed to turn and race back home to Mother and the boys and Baby Jimmy! But ah! when she thought about Baby Jimmy she remembered how sick he was and how anxious her mother had seemed about him. No, she must go on.

But again that strange voice came to her. "Who—who?"

"Oh, what shall I do?" thought Dora. And just then she remembered something she had learned at Sunday school the Sunday before. The teacher had told her that God was always with her wherever she was.

"And I guess He is in the woods, just the same as out there where the moon is shining," thought Dora.

So she said quite boldly, "I am Dora Deeming. Who are you?"

At the sound of her voice a great owl flapped his wings and flew across a patch of moonlight right in front of her. And then Dora knew there was no one in the woods. It was the big owl who said, "Who—who?"

How she laughed as she scampered on through the woods to the neighbor's house! And how she raced back home with the precious medicine! And how relieved Mother was to see Jimmy become quiet and fall asleep after taking the medicine!

As Mother bent over to kiss Dora good night later that night, she whispered, "You are my brave, brave little daughter."

Then Dora said, "No, Mother, I was an awful coward at first. Then I remembered that God was there too. After this I'm not going anywhere without Him." And she told her mother about the owl in the woods.

—Maud C. Jackson, in *The Sunday School Times.*

### MY KITTEN

**I have a little kitten,**
**Her name is Mitten.**
**She plays and plays**
**For days and days**
**And then she goes to sleep**
**But she never makes a peep.**

Miriam Geigley
Age 8
Terre Hill, Pa.

## Photography Contest

*Last Call . . . Get Your Pictures in Now!*

Have you sent your hobby-picture to the Young Community? If not, you'd better hurry because November 30 is the dead line. We want a picture of you and your hobby. See the October Young Community for all the details.

# Enjoying Hymns

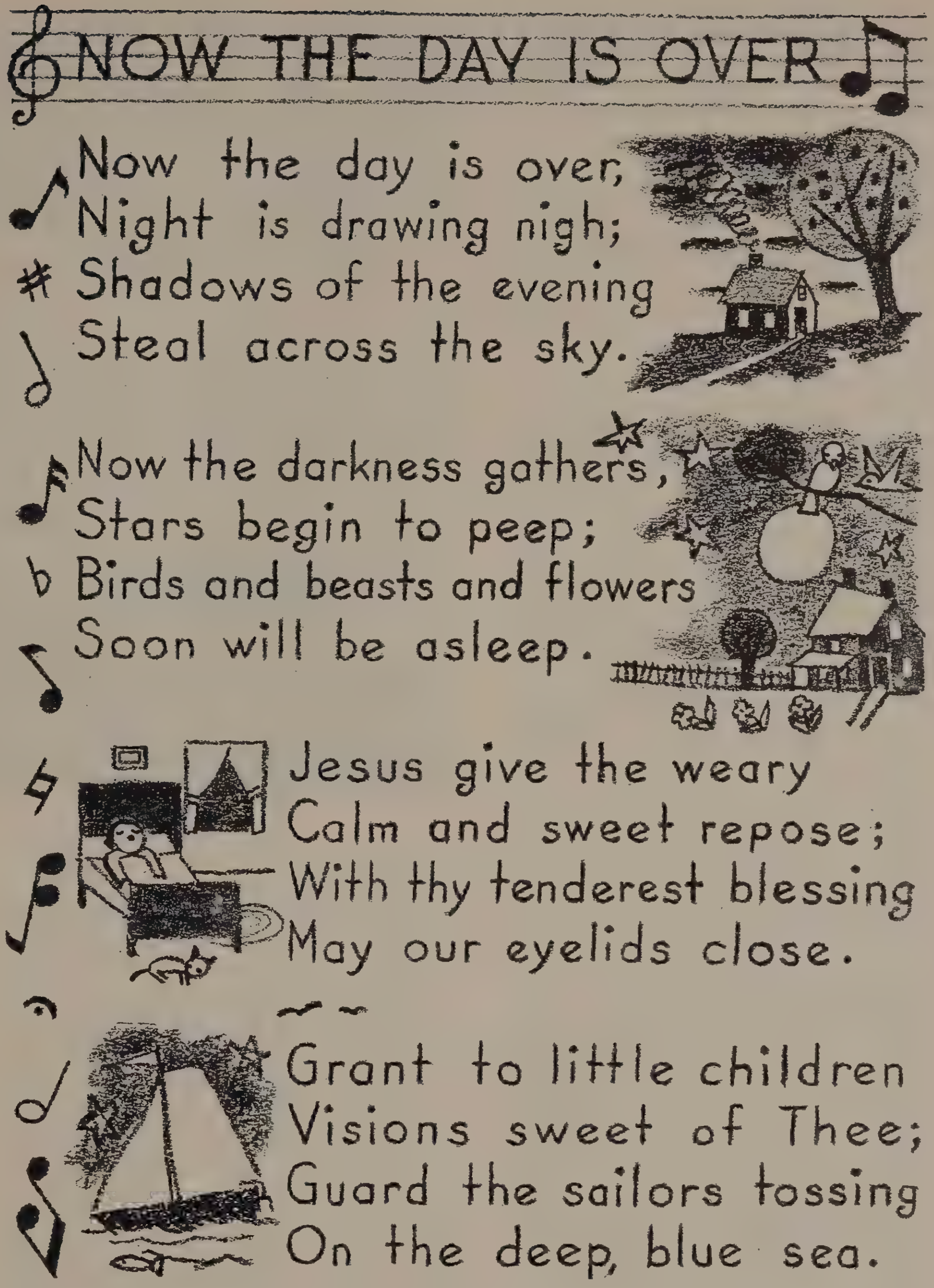
Each of you has a book full of treasures that you may not open very often. Perhaps you have never read it. It is the hymnal at church. You should have one of these books at home too, or some other book with hymns in it. These hymns of the church were written by many different people in many different countries at many different times, and yet they belong to us today. We should take more time to learn about our hymns and enjoy them. The words of the great hymns are not only beautiful, but through them we worship God.

Here are some of the things some Young Community reading families do to help enjoy the hymns.

*From the Forrest J. Glass home near Lancaster.* One day in a walk outdoors the mother and children sat down in the little strip of woods above the meadow. It was a windy day and they listened to the grass and trees. The words to "This Is My Father's World" fitted so well that they sang it. And sometimes the mother in this family gives the children pieces of paper to draw pictures or illustrations of certain hymns they sing. For "Holy, Holy, Holy" they drew angels with outspread wings.

*From the Millard Lind home near Scottdale.* Our five- and seven-year-old boys memorize hymns. They have learned to sing "Come, Thou Almighty King," "O God, Our Help in Ages Past," and other hymns by heart. And now those hymns are their favorite songs. Their parents gave them money for learning a hymn by heart. It was a mental task they were paid for. And so they really were paid twice—they got some money and they have hymns in their hearts.

Another way to enjoy a hymn is to illustrate it and make a chart of the hymn. You might like to draw your own illustrations or you might like to find pictures that tell about a hymn. On a large sheet of blank newspaper or shelf paper write the words to a hymn. Paste or draw the pictures beside the lines. Here is an illustrated chart of "Now the Day Is Over" such as you might make.



NOW THE DAY IS OVER

Now the day is over,
Night is drawing nigh;
Shadows of the evening
Steal across the sky.

Now the darkness gathers,
Stars begin to peep;
Birds and beasts and flowers
Soon will be asleep.

Jesus give the weary
Calm and sweet repose;
With thy tenderest blessing
May our eyelids close.

Grant to little children
Visions sweet of Thee;
Guard the sailors tossing
On the deep, blue sea.

You will want to have a good book of hymns in your home.

**Sing in Praise,** Opal Wheeler, Dutton, $3.50

One book especially for children is called "Sing in Praise." It not only gives the words and music for forty-four hymns, but has pictures and story to go with many of the hymns. You will like to own "Sing in Praise"—especially if you are learning to play hymns on the piano.

**To Thee We Sing,** Catherine and Frank Herzel, Muhlenberg Press, $2.00

"To Thee We Sing" is another book you will like—especially if you are of junior high or high school age. It gives the story of many of our great hymns. Peter, Caroline, and Chris go on picnics, get the mumps, and do things that most of you do, but always their father is ready with a story about some hymn or hymn writer. The book gives one new ideas about where our beautiful hymns come from. Hymn history is a thrilling story.

Order these books from the **Mennonite Publishing House,** Scottdale, Pa.

# The Future of Small Farms in Indiana

*Is there a place for 40-acre, 80-acre, or 120-acre farms in Indiana or are they, like farm horses, destined to fade out of the picture in the face of the improved farming methods?*

Lynn Robertson

THE QUESTION of the future of 40 to 120 acre farms is raised in connection with feed and livestock production, the most common kind of farming in the State, and not in connection with specialized intensive fruit or truck crops or of poultry. Farms as small as 40 acres or even smaller are suited to some of these intensive types of farming. But the relative number of such farms that can be operated profitably on a full-time basis is small.

### Fewer 40-120 Acre Farms

A look at what has happened to 40-120 acre farms in the past gives some basis for judgment as to the future. New census figures for 1950 are not yet available as this is written. But the number of farms of 20-49, 50-99, and 100-174 acres, the groups which include the 40, 80, and 120 acre farms in Indiana, decreased in every census period from 1910 to 1945 except from 1930 to 1935 when the 50-99 and 100-174 acre groups increased slightly. In 1944 there were 36 per cent fewer farms of 20-174 acres than in 1910. An even larger decrease had taken place prior to 1910.

### Family Farm Now Larger

The principal reason for the decreased numbers of small commercial farms is that small acreages no longer give full-time employment to the farm family. This is largely because of (1) development of mechanized power and large equipment, (2) increased custom hiring of jobs formerly done by farm operators, and (3) increased specialization in production rather than production for home use.

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*Lynn Robertson is an agricultural economist at Purdue University, La Fayette, Indiana, and his writings appear in the bulletins issued by the Extension Service of that university.*

**AN INDIANA FARM**

**Indiana farms have become more and more specialized and at the same time larger. This picture of Lester Mann's farm in Elkhart County near Goshen, shows a new broiler house as it was nearing completion. As on other farms in the county, poultry production has increased in late years.**

### Mechanization

Development of mechanization will continue. Already there are about as many tractors in Indiana as there are farms. The small-farm operator cannot afford the equipment that goes with these tractors. He finds it increasingly difficult to compete, economically, with producers who have the equipment.

### More Jobs Hired

As time goes on, farm operators in Indiana are hiring more and more of the jobs done that they formerly did themselves. This frees more of their time and makes small acreages less adequate than formerly. Examples of this trend are purchasing of hybrid seed corn instead of selection and preparation on the farm; purchasing of baby chicks instead of home hatching; purchasing of mixed fertilizer instead of home mixing; purchasing of increased quantities of mixed feeds; and increased hiring of combining, spraying, castrating, dehorning, butchering, and other jobs to make use of specialized equipment and skills on the part of the custom worker.

### More Specialization

The tendency toward specialized production of products for sale rather than of a diversity of products for home use likely will continue to reduce the amount of time at which labor can be employed profitably on a farm of small acreage. This tendency will be stimulated by increases in use of specialized equipment as a partial substitution for hand labor.

The continued development of forces unfavorable to the economic operation of small farms means that these small farms probably will continue to decline in importance in agricultural production. But this does not mean that they will pass out of existence completely. Despite their increasing difficulty of competition with larger family farms, some small farms will always serve a useful purpose. They can be operated by persons who are not in position to furnish the vigorous management necessary for success on the larger farms.

There always will be some operators without the ability to manage a farm of optimum size who may be happier farming an inadequate acre-

[Continued on page 32]

# Community Life

## What Can Be Done About Losing Farms?

Indiana lost 18,000 farms from 1940 to 1950. This form of social erosion continues in many parts of the U.S. It is a trend, and aren't trends inevitable? Not so!

In a county in western Oklahoma the number of farms has increased 5 per cent in the past 10 years. It didn't just happen that way. Out there in the high plains wheat county, the trend is toward bigger farms. But in several communities the people decided they wanted their children to live with them and near them. They helped finance farm purchases, began community improvement plans, worked for better schools, recreation programs. They put some of their money from the big wheat incomes of the 40's into irrigation wells. They fixed up their farm homes. And the idea spread across the country—and now they have changed a trend!

*—Rural Life Association*

## Migrants Are People

Migrants are not lazy, shiftless people. Quite on the contrary, I have found them to be surprisingly ambitious with some definite convictions toward making a living. In most instances their nomadic wanderings are of necessity rather than choice. Many find it impossible to find steady employment elsewhere because of their color.

Migrants are not dirty and unsanitary. Time and again we have been pleasantly surprised at the remarkably shining countenances and clean, starched clothing that come from the poor excuses for quarters migrants are subjected to live in. Shower facilities are very popular in all the camps where they are provided. Invitations to worship services often are answered with, "We'll be out, soon's we fix up a bit."

Migrants are not a churchless, godless people. While not all are receptive to invitations to worship services, much of this is because of the wide differences in denominations and consequent beliefs. All are receptive to Christian fellowship along the lines of crafts and recreation, and while not all take part, you can sense the endorsement of the work by the respect shown.

Carlyle D. Groves
Utica, N.Y., Migrant Unit

## Farmers Week at Little Eden August 18-25

Facilities were taxed to capacity as families all the way from Iowa to Eastern Pennsylvania gathered at Little Eden for a week of relaxation, inspiration, and Christian fellowship. Those who waited to apply for reservations until the last minute had to stay at home or go elsewhere, as all sleeping accommodations were filled. Interest was good. The various sessions were inspirational, informative, and practical in the Christian community. A new feature this year that was well received was the period set apart for the children. —S. J. S.

## Father-Son Pact

One way a farmer can encourage his son to follow him as operator of the home farm is to draw a truly businesslike father-son partnership agreement. This is not hard to do, points out Frank V. Beck, extension economist at Rutgers University.

Such an arrangement also is the soundest way a son with limited capital can go into farming today. Usually he can buy a half interest in livestock and machinery more easily on the home farm and go into a 50-50 partnership with his dad than he can purchase or even rent a similar farm from someone else.

Repayment can be worked out in a businesslike manner from the proceeds of the farm.

Dr. Beck lists five essentials of a successful father-son partnership.

They are:

1. Both the son and his wife really interested in farming.
2. Two separate living establishments so that each family can live in privacy.
3. A productive farm large enough to support two families.
4. Satisfactory records so that farm profits can be divided fairly.
5. A written agreement clearly stating the duties and responsibilities of each partner.

Your county agricultural agent can give the farm management advice needed to form a family partnership and a lawyer can write it into a legal document.

## How Owners Get Their Farms in Iowa

Nearly everyone who farms would like to have a farm of his own. That's true in Iowa or almost any place else. And chances are, if you don't already own your farm, you're working toward that goal.

How can you climb the ladder to farm ownership? There are many ways of going about it. Perhaps looking over what other farmers have done in the past may help you get some ideas on how to achieve your own goal.

Iowa State College studies show that help from the family has been an all-important aid for many Iowa farm owners. About 42 per cent of the men owners and 90 per cent of the women owners interviewed said they acquired their farms partly or wholly through family assistance. Some bought land from family members. Others received land through real estate settlements, wills, or gifts.

Note that many more women than men become owners through family help. The reason is that women usually outlive their husbands and take over at least part of the farm. Women normally marry younger than men, and women have a longer life expectancy.

For many of the farmers interviewed, family help wasn't possible. Still these farmers became farm owners anyway.

Some started working on their parents' farms—then became wage laborers on other farms and eventually progressed through tenancy to ownership. About 27 per cent of the owners we interviewed used that system. And another 23 per cent used this same basic system but also did some nonfarm work.

Here's the approximate breakdown on the different steps the Iowa farmers we interviewed took to own their own farms:

| | |
|---|---|
| Parents' farm, farm-wage laborer, renter, owner | 27% |
| Parents' farm, farm-wage laborer, nonfarm worker, renter, owner | 23% |
| Parents' farm, nonfarm worker, owner | 18% |
| Parents' farm directly to ownership | 11% |
| Farm-wage laborer, nonfarm work, renter, owner | 7% |
| Nonfarm work to ownership | 5% |
| Parents' farm, farm-wage laborer, nonfarm work, owner | 5% |
| All other combinations | 4% |

As you can see, 18 per cent of the owners interviewed went from their parents' farm through nonfarm work to ownership. Another 11 per cent took a direct route from their parents' farms to ownership. Both of these groups relied relatively heavily on family help.

But many others didn't have family help. We found that 12 per cent had not even worked on their parents' farms. They either left home after finishing school or came from nonfarm families.

The important thing is that farm owners have managed to acquire ownership of their farms—whether with the aid of family assistance or on their own.

—John F. Timmons, in *Iowa Farm Science*

## Learn From Old People

"Old people are not in the way. They have much to teach us . . . . They teach us the joys of contemplation and meditation. Being reconciled to the idea of death, the insignificant things in life pale, and bring out in bolder relief the true worth of lasting things—the things of the spirit. It was the contemplation of the aged Tennyson who concluded calmly,

'And may there be no moaning of the
bar
When I put out to sea.'"

—Dr. H. Clair Amstutz

**THE CABIN**

**Located by a mountain stream is the cabin of the Dutch Masters Hunting Club. Built in 1934 it serves as headquarters during the club's annual hunting days and for summer vacations with their families.**

## Deer Hunters Started a Summer Bible School

In the mountains of Lycoming County, Pennsylvania, is an old lumbering town that once numbered 1,500 people. Known as Slate Run, it was named for the slate quarries that once also gave work to people. The town and community have become a center for recreation and a Christian testimony. It has become a hunting camp in winter and a vacation resort for families in the summer. A summer Bible school has been held in the community since 1948. Here is the interesting story of how it has all taken place:

In 1931 Daniel Weaver and Mast Stoltzfus of Elverson, Pa., set out for the northern part of Pennsylvania to hunt deer. They reached Slate Run and after the season's hunting decided they had found a good place for deer hunting in future years. The next year they were joined by six others and in 1933 they organized the Dutch Masters Hunting Club. In 1934 members of the club built a cabin and each year since then they have gone hunting and in the summertime different members take their families to the cabin to spend a few days of rest and recreation.

Members of the club are: Elam Beiler, Marcus Byler, Ralph Hertzler, Earl Kennel, Ammon Kauffman, John E. Kauffman, Daniel B. Smoker, Wilbur Smoker, Mast Stoltzfus, Leon Umble, Omar Umble, Walter Weaver, Paul Yoder, and Leroy Zook. Aaron Peachy and Edgar Umble cook for the club members.

In 1948 Leroy Zook and Willis Umble decided to start a summer Bible school among the people of the Slate Run community. The people of the neighborhood were interested and gave the use of a local church for the Bible school. A survey of the community was taken and a summer Bible school of 80 was enrolled. Of this number, about 60 were children and 20 adults. Interest was fine and the Slate Run people requested a

**BIBLE SCHOOL CHILDREN IN MOUNTAINS**

**Children of the Slate Run community in Northern Pennsylvania enjoyed their first summer Bible school in 1948 and more came in the years since.**

**The school was started by men who came into this mountainous community to hunt deer but who also became friends of the people in the neighborhood.**

summer Bible school for the next year. In 1949 the attendance increased to 112 and in 1950 it reached 114.

During deer hunting season for the past six years or more members of the club have taken part in the worship services at the local church. Several home ministers have preached in the community church and a male chorus from the home Mennonite church has given several programs. During the summer months the work is continued by members of the club who make week-end trips to this mountainous community and worship with the local people.

According to Leroy Zook, "There are a lot of empty churches in the northern part of the state."

## Dairy Farming in Europe

It will be difficult for me to give here precise statements of our own farm in the former Free State Danzig, because I was still a child when we lost it.

The farm consisted of about 300 acres. The land was divided into parcels of approximately 15 acres each, and like the American system, the farm usually consists of one continuous piece. Normally nearly 75% of those 300 acres were under plow and the other 25% used as pasture. A very important subject in our farming was the cattle breeding, especially for dairying. We had about 30 to 35 Holstein-Friesian cows. They all were registered or kept as Herdbook cattle by the Holstein-Friesian Association of West Prussia. Because of that number of cows, we did need our own bull, sometimes two, which also belonged to the Herdbook and usually ranked high in their classification. We used a type classification as follows: Ia, b; IIa, b; IIIa, b; and IV. The best classification of course was Ia and the lowest was IV, which meant disqualification for both sexes.

The whole produced milk was sent to the dairy manufacturing plant, close to our farm, from where it was sold as fluid market milk or used for butter and cheese production. I remember that in normal times almost the year around we sent 500 liter (liter equals about a quart) of milk daily to the dairy with an average of 3.5 per cent butterfat. But many years ago my grand and grand, grandparents and of farther back used all the milk mainly for cheese production.

When the price of milk was too low, it was an economic crisis, because of the influence of the Polish in the Free State province of dairy articles. It was not allowed to send out anything as well as to import to or from the mother country, the German Reich, or, they were to pay abnormal custom house charges. But after reunion with the Reich in 1939, the farming began to bloom, we got sales and so the milk prices grew. Soon they were accommodated to all the other prices, including the crops and the wages of the farm earner of which we had a number.

For a liter (about 2 pints) of milk, we got approximately 25 German Pfennige (about 7 cents) when the average of butterfat was 3.5 per cent. We tried to keep the first milk of each cow for our own use at home and for feeding the calves and pigs, to get higher in fat percentage. This could not be done during the testing time about once a month. It was an official one-day record, the only one we had, organized by the Holstein-Friesian Association. Milking machines were not commonly used. Most farmers didn't like to use them because of their danger for the cows and particularly to the cow's udder. The greatest carefulness is necessary in using milking machines. If I had to choose one of both, electric milking machine or hand milking, I would prefer the latter. So on a large farm with 30 or more cows there were two dairymen, we called them milkers, who had to care for the whole herd, breeding, milking, feeding, and so on. They had a hard vocation, because they had to milk 15 and more cows twice a day, and it was always difficult to get men who were willing to do this work. I think it will not take much time till electric milking machines take an important place and only the common help will be needed for the dairymen in Germany too. — GERHARD DYCK, Refugee Student at Hesston College.

### FARM RECORDS

[Continued from page 15]

usual discrepancy. After you have your book summarized, compare each project with similar projects of other successful operators. Usually each participant will profit from exchange of ideas and practices. Some possible results may be: you will improve on your methods, increase some project you do exceptionally well, or even after careful consideration discontinue some phase of your business. We are prone to do things in the old way. But when we have gathered all information available to us, and have analyzed the problem at hand, it should not be too difficult to change to a better method. A consciousness of having done things each day to the best of our knowledge brings untold satisfaction, and will surely leave its impact on our life, our community, and on the church.

## Farm Outlook

General business conditions are the dominant factors controlling farm prices. A general slackening has taken place in nearly all segments of the economy. Farmers should use caution and maintain a solid position financially. Sure profits and protection of assets from losses will be good management for most farm operators. Be especially cautious in incurring the risks that have paid off so handsomely during the 12 years of increasing prices.

Tax levies on farm real estate increased in 1950 for the sixth consecutive year and are a record high. The 1950 levy is five per cent more than the 1949 levy. On a per acre basis, levies averaged $.64 for the United States, $1.98 for Illinois, $1.22 for Indiana, $1.84 for Iowa, $.82 for Michigan, and $1.58 for Wisconsin.

The rural community is no longer a community of farmers in most rural areas according to Prof. Stanley W. Warren of Cornell University. He reports that less than half of those who live in the open country make their living by farming.

A new vaccine for hog cholera has been developed and is now available in limited quantities. The product is called Rovac. It has many advantages over the one now in current use and is expected to reduce hog losses. —S.J.S.

## Viewpoints on World News

# Trade with Communist Countries?

### Carl Kreider

Many students of international relations feel that one of the serious blunders made by the United States in the years immediately before the outbreak of World War II was the extensive trade carried on between this country and Japan. For two or three years before the Japanese attack on Pearl Harbor large quantities of scrap iron and high test aviation gasoline were shipped to Japan in return for Japanese exports (largely raw silk) to the United States. This gasoline was later used to power the Japanese airplanes which carried bombs made of American scrap iron which in turn killed many American soldiers and destroyed much American military equipment. This unhappy experience has dictated some recent American policies of restriction of East-West trade, and it has caused some extreme elements in Congress to demand a nearly complete cessation of all trade between Western Europe and countries behind the Iron Curtain. It will be the purpose of this article to examine the background and the nature of this controversy.

During the war some fanatical Americans demanded the utter annihilation of the German and Japanese economies so that neither of these countries could ever again become a threat to world peace. The obnoxious Morgenthau Plan (devised by the American Secretary of the Treasury) in the United States and the pronouncements of Lord Vansitart in England are some of the best known concrete plans based upon these views. Fortunately, however, the saner elements in the United States and Britain recognized two serious defects in such proposals. In the first place, since both Germany and Japan had large populations based upon advanced economic organization, a large number of the peoples in these countries would simply starve if the economies supporting their large populations were destroyed. In the second place, England and the United States began to fear Soviet Russia, their erstwhile ally, and consequently some leaders felt that a strong Germany and Japan as buffers between the Eastern Communists and the Western Democracies would be a desirable development.

Since about 1947 American policy in this regard therefore has been directed at two goals: (1) the economic restoration of Western Europe and Japan; and (2) the economic containment of Soviet Russia and Communist China. Initially this policy was implemented by the Marshall Plan for Europe. Originally announced by the Secretary of State Marshall in June 1947, this plan called for the transfer of $15 to $20 billion of American funds to Western Europe over a four-year period and the withholding of all economic aid from Communist and satellite countries. With the outbreak of war in Korea in 1950 American policy shifted to the granting of military rather than economic aid to Western Europe and to attempts at economic as well as political and military containment and isolation of the Russian sphere of countries.

Because of the economic cost of the rearmament program in the United States and because of the fears of some ardent American nationalists that Western Europe was not doing its share in providing for its own rearmament, the American government has exerted strong pressures on the Western European countries to bear as much of their own military expenditures as possible. Europeans have reacted unfavorably to this pressure because of the adverse effect on their standard of living. Their standard of living is already much lower than that prevailing in the United States because of lesser natural resources in relation to the population and because of the severe destruction of European wealth occasioned by the two recent world wars.

In recent weeks the American Congress has also passed legislation designed to reduce the trade between Eastern and Western European countries. Last May Congress approved a rider sponsored by Senator Kem of Missouri to an appropriations bill directing the President to withdraw American economic aid from any nation shipping any potentially strategic commodity to the Soviet sphere. The rider also, however, allowed the National Security Council to exempt any item the trade in which might serve American interests. With this escape clause the National Security Council suspended the Kem amendment for 90 days. Rebuffed by this inactivity, Senator Kem introduced still another bill which would have placed a ban on all aid to nations sending any material to Eastern Europe which would likely be of any military value. Inasmuch as in these days of total war any goods of sufficient value to move in international trade at all is "likely" also to have military value, the effect of the second Kem amendment would have been a virtual cessation of East-West trade. Fortunately, the second Kem amendment was defeated and in its place Congress approved a bill sponsored by Representative L. C. Battle of Alabama. Though establishing a national "policy" of cutting off military and economic aid from nations sending strategic materials behind the Iron Curtain the Battle bill places an absolute prohibition on such aid only to such countries as send **arms** to the East and allows the President to use his discretion concerning the penalties to be imposed upon countries sending other strategic materials.

While these debates raged in the halls of the American Congress the peoples of Western Europe wondered whether the United States was really interested in their welfare or merely in applying economic pressure against Communist countries at whatever cost to the economies of Western Europe. Because of the large territory and abundant resources contained within the boundaries of the United States, few Americans realize the vital importance of foreign trade to the economies of the smaller countries of Western Europe. Residents of the Eastern seaboard in the United States regularly eat fruit and vegetables grown in California and Californians regularly drive cars manufactured in the East. The distances through which this trade moves are much greater than the distances between the countries of Eastern and Western Europe, and the virtual ban on trade between these two areas is all the more serious because many of the boundaries between the two areas are artificial ones created since the close of World War II.

Trade statistics show that in 1950 Western Europe sent approximately $1 billion worth of goods to Eastern Europe and received in return about the same value of imports. This represented about one third of the amount of trade which was carried on in the last full prewar year of 1938. In 1947 the Council established by the Marshall Plan estimated that Western Europe would require $2.25 billions of

[Continued on page 32]

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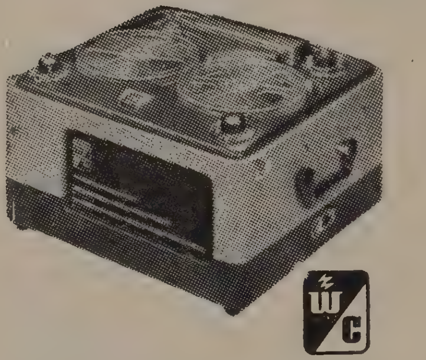

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## TRADE WITH COMMUNIST COUNTRIES?

[Continued from page 30]

imports from Eastern Europe in order to meet its minimum needs. When one notes that actually they were getting less than half of this requisite amount, one can well imagine their consternation when they learned that the American Congress sought to reduce their imports to a still smaller fraction of the amount which the Marshall Plan Council said was necessary. One is forced to ask the question whether such American policies are really designed to strengthen Western Europe or to drive them out of sheer desperation helplessly into the arms of the Communists. One must also inquire whether such American policies accord with the recent agreement the United States has concluded with Franco Spain, a country which only recently sold Russia large quantities of refined copper—one of the most strategic of war materials.

The same problem which has existed in Europe is also likely to develop in Japan now that the peace treaty has been signed. During the period of American occupation Japan was heavily dependent upon American imports. Now that Japan is a sovereign nation, will the United States force Japan to decide whether to trade with the United States or with Communist China? If so the economic recovery of Japan will be hampered because before the war Japan carried on a prosperous trade with **both** of these areas. In fact, almost one third of all Japanese exports went to the areas now under the control of Mao Tse-tung. If the prewar record of the United States had been less restrictive toward Japanese goods Japan might more willingly sever its economic ties with the continent of Asia. Actually, however, the American tariff contained many provisions which were more restrictive on imports from Japan than from any other country in the world.

One of the axioms of internationl relations is the dictum that "when goods do not cross international frontiers, armies will." The Christian who is earnestly seeking to promote world peace will certainly look with disfavor upon these most recent attempts to reduce the flow of international trade, even though that trade may be carried on with countries pursuing policies which we do not approve. All Christians would do well to ponder the words of Artcile VI 5 of the Statement of Concerns adopted by the Laurelville Study Conference on Christian Community Relations: "That we refrain from assenting to policies of selfish nationalism embodied in such devices as the protective tariff and other restrictions on the free flow of international trade. . . ."

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## SMALL FARMS IN INDIANA

[Continued from page 26]

age than in some other occupation. Education can correct only part of this situation. And there always will be some men who have reached the age and financial position where they do not care to put the necessary energy into farming the larger tract. Also, part-time farmers, whose numbers have been increasing, will continue to occupy some farms of the 40-120 acre size. They rent out fields or hire much of the work done while they get their principal income from other sources.

**Rural Residences**

Farms even smaller than 40 acres probably will continue to increase in numbers, if the rural residences of persons employed in other occupations continue to be called farms. The United States Census classifies as farmers many urban-employed persons who live in the open country but do not farm, at least to a greater extent than raising a garden or other products for home use.

The attractiveness of rural living is increasing with improved roads and more automobiles. There is a greater opportunity to enjoy electricity, running water, and other living conveniences formerly not common in the country. But the rural residences of these non-farmers are not really farms. The non-farming families constitute increasingly important segments of the rural population and the rural social problem, but their agricultural production will continue to be an almost negligible part of the total.

Despite the probable increase in numbers of small part-time farms and small rural-residence "farms," operating acreages larger than a quarter section probably will have increased competitive advantage in the production of grains and livestock. This is not a prediction that large corporation farms will become more important but that family farms will become larger.

## THE MESSAGE OF MICAH

[Continued from page 13]

deeds of love by deeds of justice to his neighbor.

"To love mercy." But God sought from His people more than a mere outward response. He sought the response of the heart. The deeds of justice are difficult to achieve. To do justly you must overcome the selfishness of the human heart. Deeds of justice can be accomplished only when the inner heart is set upon mercy. To balance evil deed with evil deed is to end up with the death of us all and with justice to none. We can approximate justice only when our hearts overshoot justice in love of mercy.

"To walk humbly with thy God." God sought in His people more than the response of deed and love to the neighbor. He sought in His people the response of consistent, daily fellowship with Himself. This is a response which can only be found in the right estimate of our own weakness: humility. This response of fellowship with God provides the drive for a love of mercy and for deeds of justice to the neighbor.

God redeemed His people: "O my people, . . . I brought thee up out of the land of Egypt" (vv. 3, 4). God sought in His people the response of justice, mercy, and fellowship. And what response did He receive? He received "treasures of wickedness." He received the "scant measure," the "wicked balances," the "bag of deceitful weights." He received violence, lies, and deceit (vv. 10-12).

"O my people!" God has entered into your life to redeem you. But you respond by pushing Him out of your life. You relegate Him to the temple, to the new moons and the sabbath. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

### A New Testament Parallel

We will close with a reference to a New Testament parallel to this verse. "For we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). Immediately we recognize this as a parallel, but on a higher level. God did indeed enter into Israel's history to redeem her from the bondage of Egypt, to make her a nation. But God has entered into *our* history to create us a new creature, a redeemed people, a holy nation "in Christ Jesus." And what is our response to this redeeming love of God? Do we push Him out of our life by relegating Him to Sunday, to the four walls of our meetinghouses? Is our response the heathen response of appeasement by large offerings, a smoothly regulated worship, and expensive "temples"? God has created us "unto good works." He seeks in us the response of love to God and to neighbor, the response of just deeds, loving mercy, and personal fellowship.

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| | |
|---|---|
| Active Church Publicity, Hammond, Indiana | 31 |
| American Realty, Bally, Pennsylvania | 32 |
| Bay Port Fish Co., Bay Port, Michigan | 32 |
| Beacon Milling Co., Cayuga, New York | 31, 34 |
| Brunnerville Iron Foundry, Brunnerville, Pennsylvania | 32 |
| Burks, S. J., East Lynne, Missouri | 31 |
| Coblentz, Simon and Son, Route 1, Uniontown, Ohio | 32 |
| Friendly Book Store, 234 W. Broad, Quakertown, Pennsylvania | 33 |
| Hess, Mrs. N. H., Lederach, Pennsylvania | 31 |
| Highland Farms, Bucks Co., Box 10A, Sellersville, Pennsylvania | 33 |
| Hostetler, J. D., Orrville, Ohio | 31 |
| Hubbard Farms, Box 32, Lancaster, Pennsylvania | 31 |
| Leaman, George W., Mt. Joy, Pennsylvania | 2 |
| Martin's Book and Paint Store, Orrville, Ohio | 31 |
| Martin, D. H., Elizabethtown, Pennsylvania | 31 |
| MacBeth's Religious Art Studio Department F-67, Elizabethtown, Pennsylvania | 31 |
| Mennonite Publishing House, Scottdale, Pennsylvania | 31, 34, 35, 36 |
| Mutual Feed Company, Inc., Broadway, Virginia | 33 |
| Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania | 2 |
| Nolt, Paul M., New Holland, Pennsylvania | 31 |
| Park View Typing Service, Box 13, Harrisonburg, Virginia | 33 |
| Riteway Products Company, Harrisonburg, Virginia | 31 |
| Schmidt, Vernon, Route 3, Gettysburg, Pennsylvania | 31 |
| Shenk Hatchery, Harrisonburg, Virginia | 35 |
| Voice of Youth Chorus | 34 |
| Wenger's Christian Supplies, Dryden, Michigan | 32 |
| Young, Arthur S., Company, Inc., Kinzers, Pennsylvania | 31 |

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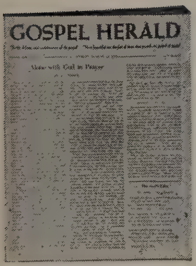

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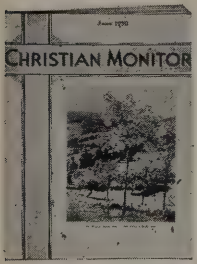

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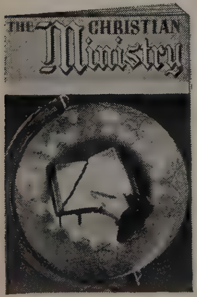

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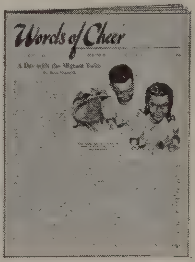

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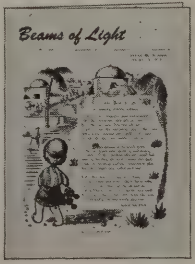

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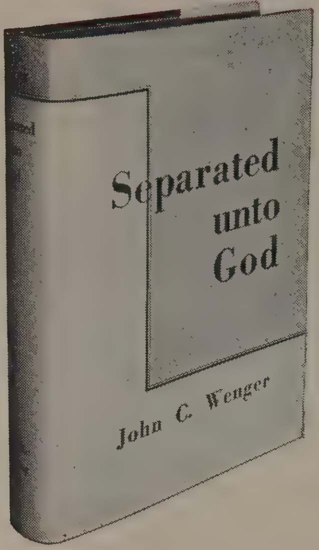

# Separated unto God

### BY JOHN C. WENGER

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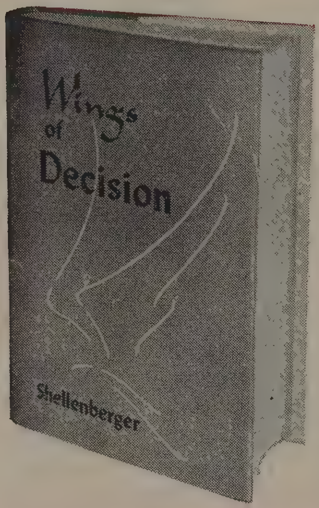

# Wings of Decision

### BY EUNICE SHELLENBERGER

David's parents taught him high Christian ideals. At Benton High School a normal desire for social approval created a battle in his heart. Then his best friend Jerry decided to go noncombatant. But to David that was compromise. He could not do it. Deciding to be a conscientious objector, however, only increased his problems. His schoolmates expressed strong disapproval. Once in a C.P.S. camp he learned that reality does not always coincide with the ideal. Would he regret his original decision? This story shows vividly the conflicts young people face on the question of war and gives positive direction for resolving those conflicts.

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# Annotated Bibliography on the Amish

### BY JOHN A. HOSTETLER

Are you interested in locating articles on Amish history? Would you like to know what fiction has been written featuring the Amish in a favorable light? Do you wonder what their church doctrines are? An attempt has been made to compile as complete a list as possible of books, articles, and scraps of pertinent information on the Amish. What makes the list of special value is the brief evaluation of each item included. The author stems directly from the Old Order Amish; thus he could work on the manuscript critically with kindness and understanding. A valuable tool for anyone interested in learning more about the Amish.

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# Community

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# Our Churches

When the first Amish settlers came to the Casselman River Valley in the late 1700's they founded congregations that worshiped in homes. Not till 1878, or nearly 100 years after the first settler came, was a meetinghouse erected known as the **Folk Meetinghouse.** Later this place of worship became the **Springs Mennonite Church.** Located just north of the Mason and Dixon line in Somerset County its members of today are farmers, mechanics, businessmen, and teachers in the neighborhood which extends southward to include part of Garrett County, Maryland.

In 1853 there were twenty-two members. By 1951 the membership had increased to 295. The congregation has several mission outposts in the near-by mountain areas. Ministers who serve the church and its program are Walter Otto, Resley Tressler and Darrel Otto. Roy Otto and Alva Yoder are bishop and deacon respectively of the congregation.

## Mennonite Community

DECEMBER 1951

Volume 5 Number 12

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## Contents

The Country Church ........ 4
*Eunice M. Shellenberger*

Your Visit to the Grantsville and Springs Community ........ 6
*Edna Beiler*

A Community in Indiana Makes Plans for Its Future ........ 12
*Paul K. Troyer*

Growing Good Grass ........ 14
*Leroy Gingerich*

Editorial ........ 16

Mennonite Principles in Everyday Living ........ 17
*Guy F. Hershberger*

Homemaking—Given to Hospitality ........ 20

Young Community—God Loveth a Cheerful Giver ........ 22

Community Life ........ 24

Trading Post ........ 25

Viewpoints on World News ........ 26

# The Country Church

Thou art an outpost of heaven, oh little country church,
Beneath the spreading arms of lofty trees,
   You stand in simple, quiet dignity,
Aloof from all the rushing, jostling crowds
   That would profane thy blessed sanctity.

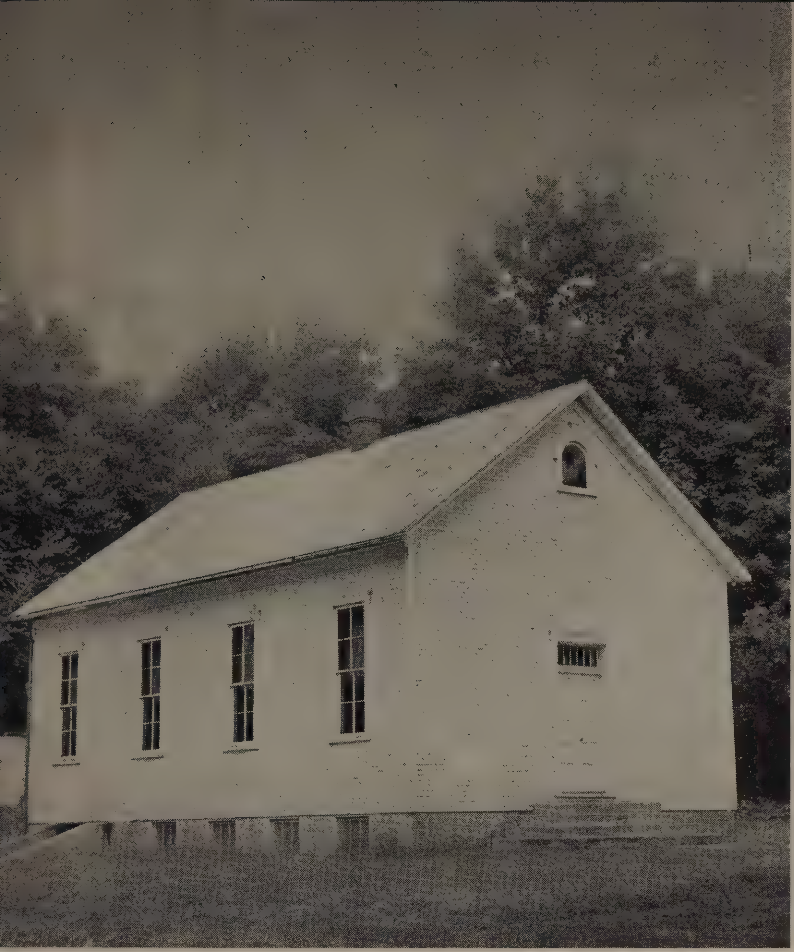
Within thy sacred walls, echoes reverberate;
Echoes of generations past and gone,
   The mighty hymns and songs of jubilance,
The sound of children's voices praising God,
   The heartfelt cries of sinners' penitence.

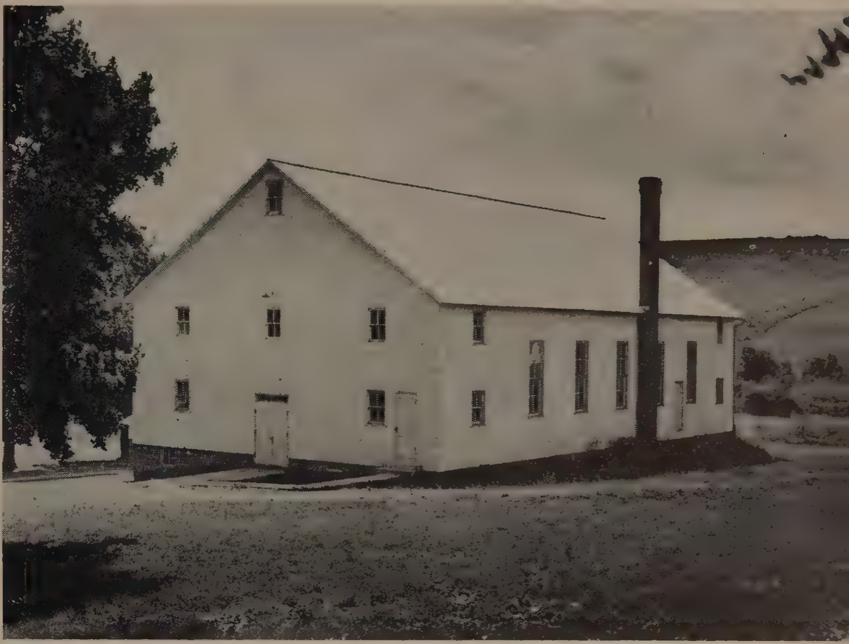
Thou art a lowly church but to thine own
The air is perfumed with the prayers of saints
   Rising as incense from God's altar there.
The wondrous art which might adorn thy walls
   Glows in the hearts of Christians bowed in prayer.

You boast no organ grand, but in thy place
God's Spirit plays upon the hearts of men,
   And glorious music soars to heaven's gate,
As Christian people lift their voice and sing
   In holy cadence, while on God they wait.

Thou art beautiful to see, oh little country church
Set among the rolling verdant fields,
   Heaven's guidepost rising from the fruitful sod,
Thy people ever clean and true and fine—
   A simple people who work hand in hand with God.

—Eunice M. Shellenberger





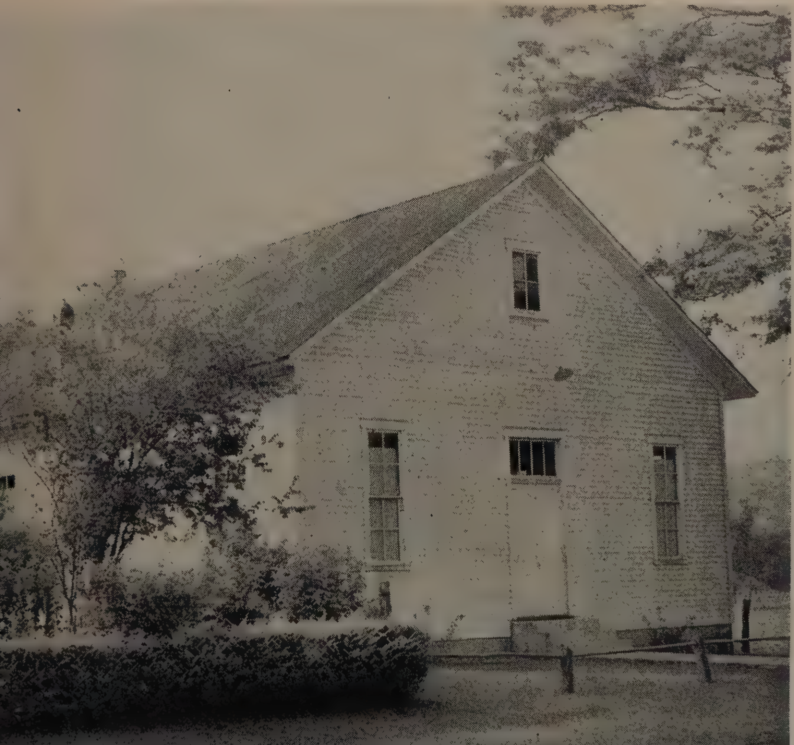
A grove of maple trees stands by the Maple Glen Church where Conservative Amish Mennonites worship.

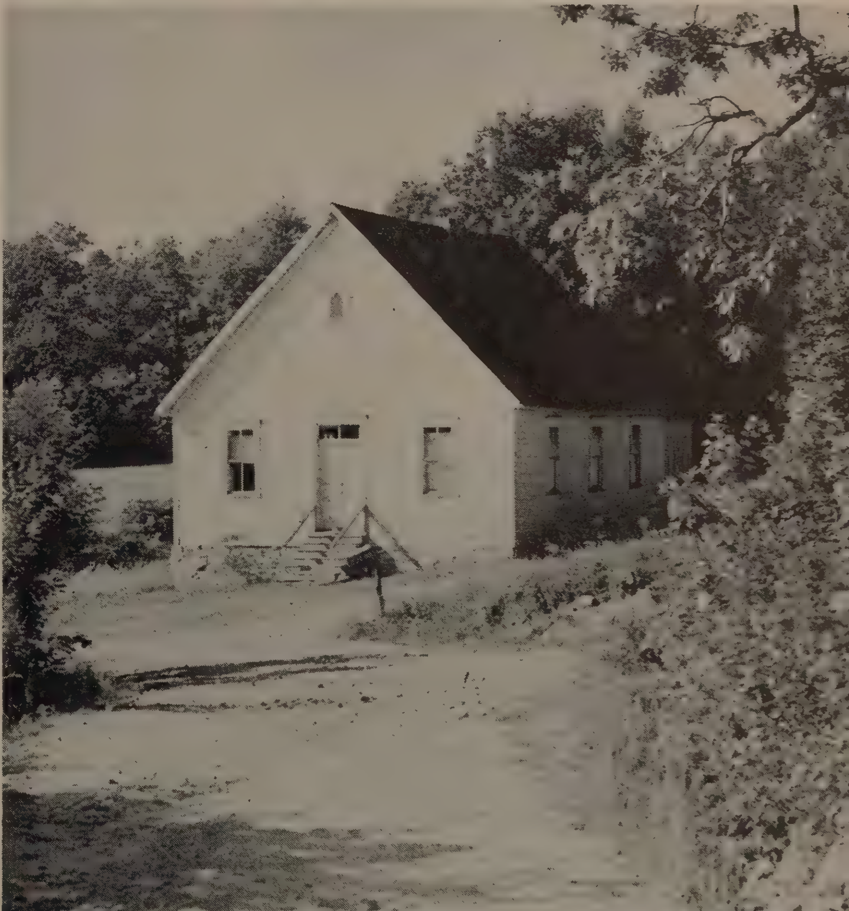
The Glade Mennonite Church is in the mountains near Accident, Maryland.

# Churches in the Grantsville–Springs Community

A country road leads to the Oak Grove Church several miles west of Grantsville.

The Casselman Mennonite Church, near Grantsville, Maryland, is in the beautiful Casselman Valley.





*Let a "native" take you over the hills and valleys of this charming, old community.*

# Your Visit to the
# Grantsville and Springs Community

### Edna Beiler

SO YOU'D LIKE to take a sightseeing tour through the Grantsville-Springs community? Good! Let's charter a bus here in Cumberland and spend the day finding out how the other half of the world lives!

To find Cumberland, Maryland, on a road map, run your forefinger along the Mason and Dixon's line (between Maryland and Pennsylvania) past Hancock where, because of the vagaries of the North Branch Potomac, the state dwindles to a three-mile width; on over to a second narrow place. That orange blob you see is Cumberland. You will probably feel like a blob yourself before long, because this hole-in-the-hills city is a regular furnace in the summer.

Our bus has been gassed up with high test fuel (you'll see why, soon!) and we can get on. We head out through the Narrows, with cliffs towering up beside us. That highest peak to your right is Lover's Leap complete with the usual Indian legend of unrequited love. We roar on up the pike, and I do mean *up!* Grantsville is some sixteen hundred feet higher in altitude than Cumberland, while between it and us, Big Savage and Meadow Mountain rear their proud heads still higher. Do you understand now why Grantsville is in *Garrett* County?

Quick, look to your left there! No, down lower, at the edge of that field. Isn't he a beauty? Watch him sail over the fence as easily as a fluff of thistledown. We have quite a few deer; so many that they prove something of a menace to farmers whose fields border dense woods. Still, I agree with you—the poetry of motion is certainly embodied in the flight of a deer.

This mountain, my friends, is Big Savage. You are at this moment, here on its summit, 2,880 feet above sea level. See how the woods dribble down to the farms, like chocolate syrup on an ice-cream cone? That zigzag over yonder is a rail fence, built by some sturdy fore-farmer in a half forgotten past.

Don't tell me you're shivering! This trip up Route 40 is always rather surprising; in the summer, delightfully so; in the winter—well, you'd better make sure your defroster and fog lights are in good condition!

One more mountain between us and Grantsville, and the worst will be over. Meadow Mountain, in spite of its deceptively mild name, is only thirty feet below Big Savage.

You're wondering about that sooty looking mound to the left of the road, are you? That is a slate heap, and the round speck beside it is a coal mine entrance. These hills are honeycombed with mines. Anything can happen on this trip, so if you'd like to see some coal miners in action, pull on these caps with carbide lights attached, and let's go. As you can see, this mine has no shaft because the mountain obligingly makes it unnecessary. No use trying to keep your hands clean; you'll be too busy keeping your head from banging against the top. These are not big vein mines here, you know, and that slate we saw outside the entrance was taken out from above us to make the mine large enough for convenience in working. Last night, just before closing time, the miners set off a blast of dynamite. By this morning dust and coal gas had settled so they could begin digging the loosened coal. See the little numbered disks on each car? Each miner has his own number and is paid for the amount of coal he digs rather than by the hours he works. Aren't these mine ponies pathetic? I feel rather sorry for them. No, I don't particularly pity the men themselves, because most of them prefer working underground where the variation in temperature from season to season is very slight.

Later we will see evidence of another type of mining. Strip mining is

**A HOME PLACE**

**The farm buildings of Alvin Yoder are typical of this old and stable farm community. A white fence surrounds the lawn. Jonas B. Miller, now retired editor of "Herold der Wahrheit," lives in a small home behind the white farmhouse.**

---

*Edna Beiler is a native of the Grantsville, Md., community about which she writes. She is known as a poetess and story writer and at present is living at Phoenix, Ariz.*

a barbarous practice, about as devastating to the countryside as a bomb. Timber is removed from the area to be mined, then holes are drilled in the rock roof over the vein. Into these holes, sticks of dynamite are inserted. Sometimes as many as one hundred sticks are set off at once. With the rock bed sufficiently splintered, the coal is literally "stripped" bare, or laid open by removing the earth from above it. Then, with their black gold safe, the company can move on to another place to begin its devastation all over again. In recent years, strip miners (at least in Pennsylvania) are required to level the land they have mutilated so that vegetation has a chance to reclaim it. Even so, strip mining is still a practice hard to forgive.

Glad to be back in the sunlight once more? My, how smudged your faces are! You certainly look as if you had really been digging coal!

On our way once more, we cross the Casselman River. (I know the sign says *Castleman* now, but we old-timers still prefer *Casselman.*) This modern steel bridge is for utility, and the stone arch structure over there for beauty. Sometime, if you want a thrill, try driving across the old bridge, fast; be sure your teeth are in firmly, though! That sudden drop at the peak of the arch turns one's stomach upside down.

This is Grantsville, hugging the highway. The grade and high schools are housed in that big brick building to the left. The high school uses progressive teaching methods. Instead of separate subjects (except for such things as home economics, music, and the like) the youngsters are exposed to what is called core. Translated into understandable English, that means that they study anything that happens to come up in the discussion. In studying geography, for instance, they may switch to a science lesson without warning, if that subject is mentioned. This is substituted for the usual hour by hour instruction in the different subjects. I am not prepared to say just how successful this teaching is, but I do know that some of the parents object to it, insisting that it engenders poor study habits and does not adequately fit children for the keen competition of higher institutions of learning.

AGED
AT REST

**GRAVE OF JOHN BENDER**

**In 1851 John Bender came to America at the age of 20 years. He is buried in the cemetery of the Maple Glen Church. In 1951 his descendants gathered in this community to celebrate the one hundredth anniversary of his coming to America.**

If we had time to take this unpaved road opposite us, we would shortly see a very different type of school. The Yoder School is a country school kept alive by the persistence of the "plain" people whose farms cluster around it. Although state operated, it often has a Mennonite teacher and most of its pupils come from Amish or Mennonite homes. Some of these youngsters would normally attend at Grantsville, but their parents prefer to make an extra effort and take them to the school of their choice, rather than loading them into the yellow busses that pass their front doors so conveniently. I can not speak with authority of the difference in knowledge gained, but the difference in association with other children is self-apparent.

But to return to Grantsville. None of the four churches you see is Mennonite. However, by driving southwest a short distance, we come to the Casselman Mennonite Church (Roy Kinsinger, pastor). Beyond it are various little towns, some of them remnants of long departed lumber camps. Here, too, are some places that I can only call country slums, where the grandeur of nature forms an incongruous backdrop for poverty and sin. I am no sociologist to talk of reason and cure, but as a Christian I know that there is a cure for such conditions, and that the church holds the key to it. This cure is being proclaimed by little mission outposts of the Mennonite Church (there are eight such places supported by the church at Springs) but some of us could wish the burden did not rest so much on the few. Our evangelistic outreach should receive vigorous, united support. And I don't refer to an extra quarter dropped into the offering for minister's mileage, either!

Perhaps, as visitors, you'd rather see only the pleasant side of everything. We usually show guests into the neat parlor, forgetting that the cluttered

**AN OLD HOMESTEAD**

**On Milton Bender's farm the chief livestock are beef cattle and Leghorn hens. The barn was built in 1908 and the home was built over a log house.**

LOG HOUSE AND MEADOW

**Well-preserved and picturesque, the log house of Homer Livengood is at least 75 years old. Jersey cows are lying in the foreground. Homer is employed at the Miller Machine Works.**

kitchen may be the truer picture. This community you are visiting is a real one, with the usual amount of problems and faults. Communities without sin may hurl the first stone!

Somehow, we keep digressing from Grantsville. Now that we are back once more, please notice this small vine-smothered house to your right. That is the Holmes-Wallace Studio, where Miss Holmes presides over a lending library. She is a charming little lady and possesses the almost lost art of vivid conversation. Her supply of books, though of necessity small, is the only one open to the public in the immediate vicinity.

Here at the west end of town we turn north abruptly on Route 417 for our visit to Springs, some three odd miles away.

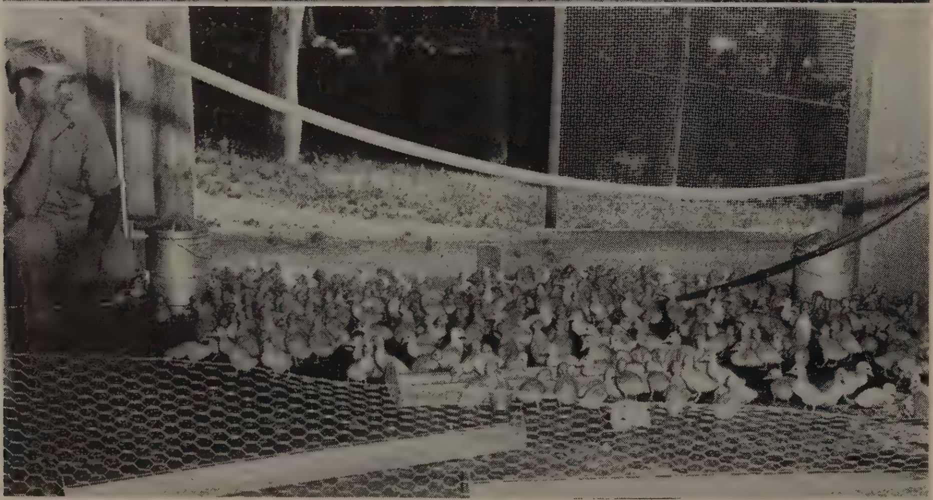
See that buggy just ahead of us? Its occupants are members of the Old Order Amish Church. These people have a sensible and sober, if restricted, way of life. Most modern conveniences are considered worldly and hence prohibited, a procedure that certainly reduces the complexity and tempo of living for them. Their distinctive feature, as regards other Amish churches, is the fact that they worship in church houses rather than in their own homes. Tradition has it that the church stopped after-service meals because of the hordes of foreign miners who came only to eat. Perhaps the transition to church houses was simplified in consequence.

NEW BROILER HOUSE

**Irvin Yoder's new broiler house is 200 feet long and has two floors. Built in 1950, its capacity is 21,000. The broilers are sent to a dressing plant in Altoona.**

POULTRYMAN AND EGGS

**Mark Peachey was coming from the chicken house when the photographer took this picture. Mark is a minister of the Maple Glen church and is active in his church's program of missions and colonization.**



POULTRYMAN AND FLOCK

**Ray Hershberger is shown here with some of his 500 Mammoth Pekin ducks in his modern poultry house. Ray raises mostly broilers in his two-story chicken house. He spent four years in C.P.S.**

FILLING SILAGE

Sam Hetrick operates the silage wagon unloader on Henry L. Yoder's farm. The wagonful of silage was quickly unloaded by suction as Alva Yoder of the community gives the editor information on the Yoder farm.

There are four "plain" churches in this community. Besides the one just discussed, there is a nonconference Amish Mennonite Church (known locally as the Beachy Church) and also a conference-affiliated Conservative Amish Mennonite Church. These three denominations are the results of internal differences in what was at first one church. Only the fourth (Mennonite) is the result of separate organization.

No, I cannot give you comparative membership figures although it would not have been too difficult to obtain them. Figures, in spite of their reputation for veracity, tend to overstress quantity, and it is quality that counts for God. As far as I know, basic doctrines in these churches are much the same. It is in the application of these principles to everyday living that differences occur.

You're curious about that big building to the right, are you? Look closer and you'll see the sign: Yoder's Locker Plant. It is one of our newer businesses, and fills a real need in the community. Eli Yoder, owner and operator, is a member of the Beachy Conservative Church. The plant's total locker capacity will be eight hundred lockers, after the remaining two hundred are installed. The rest of that enormous building, except for the second-floor apartments, is devoted to a slaughter house. As high as twenty-three people are employed there in the busy season, plus a separate chicken dressing crew of from six to eight. One hundred thirty animals and seven hundred chickens can be handled in a week. During the summer the business operates only several days a week.

SILAGE HARVESTER AT WORK

Henry L. Yoder and daughter Eva are cutting corn for silage and loading it on a rubber-tired wagon. The Yoder farm produces milk and poultry.

Over here we see a herd of contented bossies nibbling, and beyond them a long low building that houses chickens. These two represent major types of farming in this area. Most of the grain raised reaches the market only as milk and eggs. Milk producers must conform to rigid regulations, but in spite of this, selling milk is a paying business, as the numerous dairies testify.

I meant to tell you about that loaded truck we saw a moment ago, but we whizzed by so quickly that I forgot it. Those round logs were mine timbers, used in the big vein coal mines in the Uniontown, Pennsylvania, area. Their function is to keep the roof of the mine from collapsing. Trucks are loaded the day previous, then roar "over the mountain" (truck driver's phrase for the run from here to the mines) in the early hours past midnight. This is done partly to avoid heavy traffic, partly to escape waiting in line so long when unloading, and mostly to keep from being weighed by the police. Because of the damage heavy trucks do to the highways, there are laws governing the weight of the loads that may be hauled legally. Of course, truck drivers often overload, and equally of course, police are always trying to catch them at it. To do

A LIME QUARRY

The Keystone Lime Co. operates a limestone quarry and in this picture one of their steam shovels is shown. Clemen Folk is owner of the quarry.

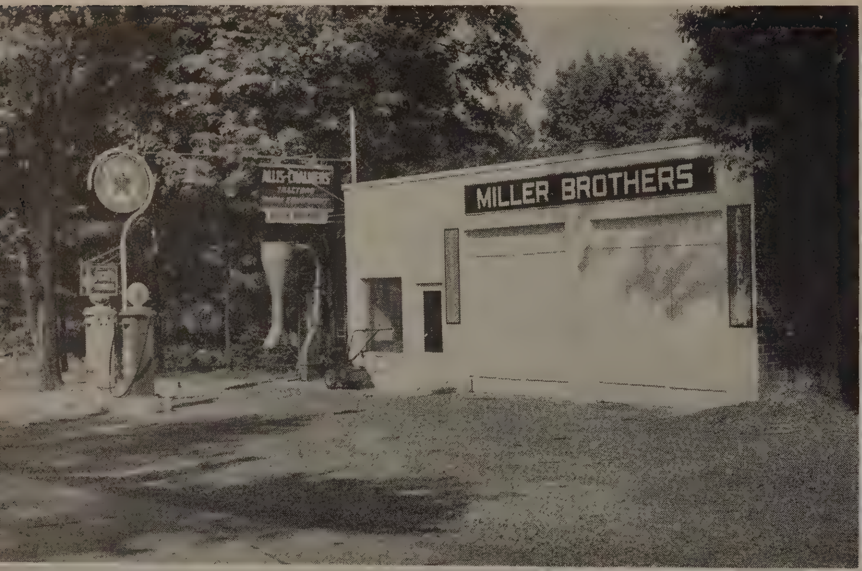
**IN MAPLE SUGAR COUNTRY**
**On Simon Tice's farm is a sugar camp. Each year it boils about 430 keelers that are tapped from the large maple tree grove on his farm.**

this, Maryland police set up weighing stations, each time at a different place on some hilltop or out in the country. Pennsylvania cops are more considerate and operate only in towns. But wherever or whenever weighing is done, the truck driver's grapevine, that amazingly efficient communication system, immediately spreads the news. Drivers with overloads simply pull up beside the road (they must be moving before it becomes an offence) and wait until the all clear is given before going further. (I am not condoning this evasion of the law, but merely reporting what everyone knows happens frequently.)

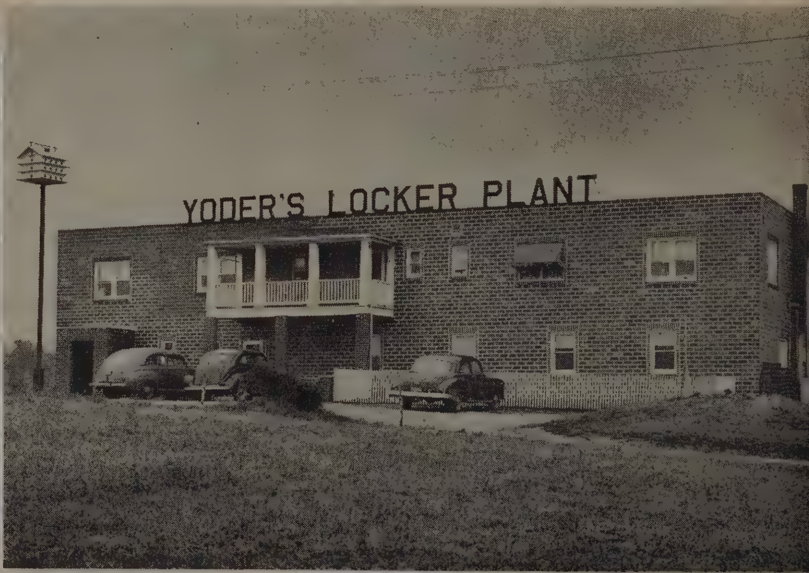
We've passed several interesting businesses owned by "plain" people, which time prevents us from visiting. They are Amos Yoder's slaughterhouse and Miller Brothers' Garage. Also, I should have pointed out the Mason and Dixon's line when we crossed it. There is no noticeable difference between the people south of it, who might be called southerners, and their northern neighbors. A pure-up imaginary line is never very successful in keeping people apart; not nearly so successful as the lines people themselves choose to set up and adhere to.

This cluster of buildings just ahead of us is Springs. It is hardly big enough for one self-respecting village, but that doesn't deter it from being divided into two sections: Upper Springs and Springs proper. Yes, I agree with you; it is a climb to Upper Springs, but the view is worth it. See how the houses dribble down over the hillside? Here we find one of the oldest of Mennonite businesses, Miller Machine Works. It was established by Gid Miller (no longer living) and is now in charge of his sons, Aaron and Myron.

Going down hill again is less hazardous than the trip up was. There are several buildings we ought to notice here in Springs proper. This white clapboard building is the Springs Mennonite Church. It was erected in 1878, and enlarged in 1916.

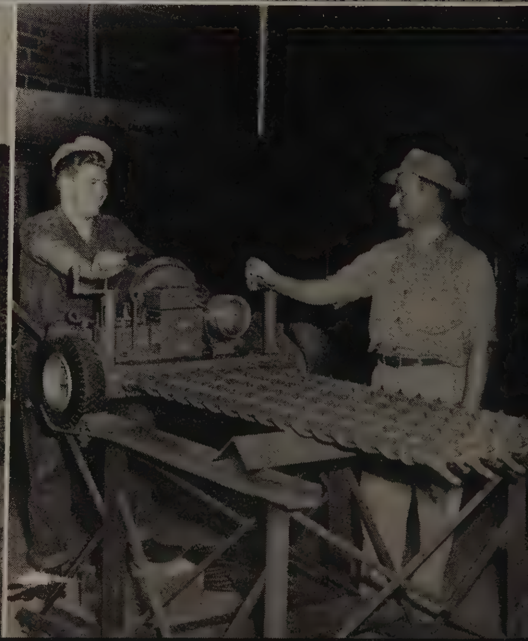


**A SERVICE CENTER**
**Alton and Ralph Miller operate a service station near Springs. They also repair farm machinery and install refrigerators.**



**ONE OF THE NEWER BUSINESSES**
**The new Yoder Locker Plant occupies a high elevation in the community. Employing as many as twenty-three people, the plant processes hundreds of cattle and chickens. When completed it will have eight hundred lockers.**

**A BRICK AND TILE WORKS**
**The Otto Brick and Tile Works were founded in 1903 by D. D. Otto. Today his sons, Roy and Walter, operate the business. They are ministers in the Springs Church.**



**INSIDE THE MILLER MACHINE WORKS**
**Maynard Miller (left) and his father, Aaron, stand by a coal cutting machine which is made at their shop. The machine was invented by Aaron's father, the late Gideon D. Miller, who founded the company. Maynard recently spent a year in voluntary service in Kansas, Mexico, and California.**

**PUBLIC SCHOOL**

**The children were gathering on a September morning when this picture was taken. It is the Springs public school and many children from Amish and Mennonite homes attend it.**

**CHRISTIAN DAY SCHOOL**

**Known as the Cross Roads School, this church-sponsored school has seventy-two pupils. Mildred and Virginia Miller are the teachers of the ten grades.**

The congregation itself was organized long before that (in 1780) although there was a lean period of forty-five years when there was no resident pastor. Walter Otto is the minister serving there at present, with Bishop Roy Otto assisting.

The brick building on the other corner is the grade school. At one time a majority of its teachers were Mennonites, but now only one Mennonite is serving there. High school students are sent to Salisbury, Pennsylvania.

Now someone is wondering about that little shed among those stately trees. That is a sugar camp, and it certainly is a shame that it's not in operation at this time of the year. In early spring the maple trees suddenly sprout peculiar appendages, in the form of tin buckets. The sugar water that drips into them is only faintly sweet, hardly hinting of the luscious maple syrup into which it will develop. This sugar water is hauled to the camp in tanks-on-wheels, and dumped into a large tank, from which it flows into the bubbling mass being boiled down. This procedure insures a continuous boil, a condition that could not be maintained if each load of sap were dumped bodily into the pan. It takes a lot of sap to make a gallon of syrup, and still more to get it to the sugar stage. Cooked halfway between these two and poured onto fresh snow, it becomes a melt-in-your-mouth kind of taffy that we call "spatza." (Literally translated, this Dutch word means sparrow, but don't ask me why!)

Our next scheduled stop is at the Otto Brick Works. It is owned by the two Ottos I've already mentioned as serving the Springs Mennonite Church. This factory makes both brick and tile, and it is such an interesting process, that we had better see how it is done. The clay those trucks are hauling in is a local product. It is dumped into this pit, then removed by a conveyer belt, where the rocks are taken out. After this a machine crushes the clay, then the pug machine removes the air by vacuum (I'm as ignorant of the "why" of this as the rest of you, so it's no use inquiring!) and it is forced through dies, then cut to length by the cutter. Tile are cut automatically, but the brick cutter is hand operated. Steam heat dries the wet bricks, then they are stacked, 55,000 strong, into the kiln and burnt for nearly a week (from Monday evening until Saturday, to be exact.) The difference in color is due to the variation in the amount of heat they receive, those stacked on the inside being more protected than their neighbors.

There is one more place we should see before we leave, although it is growing late. This little school, named Cross Roads School, is a church institution, sponsored by the two conservative churches. Two teachers, Mildred and Virginia Miller, teach seventy-two pupils (grades one to ten) in these two rooms. Paul Bender, assistant pastor of the Casselman Mennonite church, was principal until this year when he is substituting as principal at the Johnstown Mennonite School. In his spare time (??) he repairs clocks.

Sorry our visit had to end so soon. We barely touched the surface in this brief journey, so come again sometime. It's been nice having you!

**A NEW BUILDING GOES UP**

**William Killius and Raymond Yoder are at laying blocks for a new home. The new dwelling is located just south of Route 40 which is the historic National Highway that goes through the community.**

*". . . we can see that the spiritual heritage of our children will be richer as we move through planned years."*

# A Community in Indiana Makes Plans for the Future

### Paul K. Troyer

**CARPENTER AT WORK**
**Paul Myers is one of the Kokomo members who heads a group of carpenters. His crew does general construction work building barns and houses in Howard and Miami counties.**

MUCH OF WHAT we are today is the result of expansion, pioneering, and just general growth. Our community is no different from others in this—our towns and cities have grown where the transportation or trade demanded. They have grown according to the great demands of the years and now some of that growth does not meet today's needs—for example the narrow streets for today's heavy traffic. Our churches and schools became established in the early days and they too grew with the various demands of the times. Now as one can look back and survey the growth and changes through the years he finds that some things would be more useful for our present generation had there been a more purposeful plan back of the growing. It is not that we would say all is wrong, or even that much is wrong, but it is this—if we can help our posterity by being more purposeful in today's planning, that is our duty and opportunity.

## The Need to Plan for the Future

At our annual church business meeting of 1950 there was expression and awareness of need for future planning for our congregation. Our problem is quite evident—lack of sufficient building space and facilities. (The basement of the church has been slightly remodeled and toilets have been added this past winter.) After some discussion, a committee of three was appointed to study the congregation keeping the building or expansion problem as the chief aim. This was all the background the committee had so the first task was to set up some objectives. The three that were developed were: (1) a community map showing homes, farms, and business places of members, (2) size of congregations for best and most efficient Christian work, (3) and reasons for dividing a congregation and how others have done it. Our work was of two types, first, writing to brethren who have had similar problems of congregational growth and a second, forming a questionnaire for our members, the purpose of same being to provide data on how we think on a number of points that would arise in a building or dividing program.

## Seeking Advice and Counsel from Others

Every request and inquiry that we sent to various brethren was answered. We contacted the Mennonite Research Foundation in our first correspondence and, lacking information on this subject, they gave us several references. The Sugar Creek Congregation of Wayland, Iowa, furnishes a graphic description of their recent building and dividing program. Their procedural information is valuable as an example or plan for any congregation which has a building or divisional program. The Mennonite Mutual Aid, Inc., by letter of C. L.

**TOMATOES IN SEASON**
**For a number of years the Kokomo farm community has been growing many acres of tomatoes. On the farm of Dan Miller is a weigh station where farmers unload their baskets of tomatoes.**

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*Paul K. Troyer of Kokomo, Ind., is now in his twelfth year as a public school teacher. During the summer he works as a carpenter. On Sunday he teaches a class at the Kokomo city mission.*

Graber, gave encouragement for our congregation to use a plan similar to that used by the Sugar Creek congregation. They are also interested in the development of a resettlement program in northern Florida and southern Alabama. Two crops per year can be grown. Guy F. Hershberger, of the Committee on Industrial Relations, gave us an opinion that our congregation is large enough for two and that steps in that direction should be encouraged if it could be done with good feelings all around. John A. Hostetler of State College, Pa., expressed interest in groups of a few married couples establishing themselves in a new community and bringing the unchurched to Christ. He also pointed to the fact that small churches give each member opportunity to exercise his talents. From the Archbold, Ohio, community we learned much of how their growth and establishing of branch churches came about. After contacting these various brethren we sensed that our problem is broader than just the Howard-Miami Congregation.

**A HOME IN KOKOMO COMMUNITY**

**Framed by a tree with autumn leaves is the home of Monroe Sommers. Members of the Kokomo community are mostly farmers with a number who are teachers, skilled workers, and craftsmen.**

### Results of Our Survey

The points of the questionnaire included (1) background of member (sex, age, education, type of home) (2) preference to size of congregation and preference to worship service (3) willingness to support a building program, a resettlement program where land is cheaper, and attitude toward supporting a minister for a new church, and (4) to analyze our attitude toward the teachings of our church. A copy of the questionnaire was placed into the hands of all members sixteen years or older. A return stamped envelope accompanied the questionnaire. There was an 84% response. The statistics gathered are of value perhaps only to our congregation. A few things that were revealed were (1) two thirds of us would prefer a smaller congregation for worship (2) a few more than half would favor building at a new location and then dividing our present congregation (3) a few more than half would be willing to worship at either place. There was space given for writing suggestions on how to improve our present church organization and many comments were given, some critical, many suggestive, and many appreciative of our congregation.

This committee has met several times since October, 1950, when it was appointed, and in July, 1951, had its final report. We became more aware of the need for larger and greater planning as we worked with the problems. It was our duty only to study, but we can see that the spiritual heritage of our children will be richer as we move through planned years.

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## How Shall a Mennonite Invest His Money?

Thus far no one has made a study of the way Mennonites invest their money. Such a study would be in order and should prove interesting and highly profitable. One thing is certain, however, and that is that many Mennonites have substantial amounts of money to invest. The Mennonite custom of working hard, saving much and spending little is bound to produce financial surpluses. After he has paid for his home, cleared his debts, and has his daily needs provided for, how should a Mennonite invest his money? Many devout brothers are sincerely asking this question. Is there a place within the brotherhood where one may confidently invest his surplus funds in such a way as to be mutually beneficial to borrower and lender alike?

To date Mennonites have paid too little attention to this question and hence have had no satisfactory answer. As a result Mennonites have invested their savings in a wide variety of secular enterprises over which they had no control and by means of which they sometimes aided businesses engaged in activities which were contrary to Mennonite religious principles. Stocks and bonds bought from brokers and investment bankers may pay handsome dividends, be highly recommended as gilt-edge securities, and seem innocent enough on paper. Nevertheless, from the point of view of Mennonite ethical principles it would seem glaringly inconsistent to own share in such corporations as United States Steel, the Standard Oil of New Jersey, the Anaconda Copper, General Motors, General Electric, and a thousand others who engage wholeheartedly in manufacturing war products and prosecuting a war. Even public utilities, in which Mennonites frequently invest, may engage in irregular and corrupt practices but which Mennonites as shareholders have little power to influence or correct. Thus the practice of investing funds in modern corporation securities should at least be made the subject of careful examination by the sincere Christian who claims to have a tender conscience on such matters as materialism, worldliness, exploitation, and participation in war.

In a religious body such as the Mennonite Church which exalts simplicity as a virtue it is also proper to raise a question about the consistency of investing surplus money in land to the point of excluding others who need it for the basic purpose of making a living. There are practices on the part of individuals in many Mennonite communities of accumulating land by buying farm after farm merely for the sake of investment, not because they need them to make a living for themselves, their sons or sons-in-law, nor even to make efficient-sized farm units. This tendency toward land monopoly is a very old evil. Already in the eighth century before Christ, Isaiah condemns the practice. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth" (Isaiah 5:8).—From *Christian Mutual Aid*, by J. WINFIELD FRETZ.

*Your*

*Farm*

# Growing Good Grass

## Leroy Gingerich

*Next to water, grass is one of the most lavish gifts of the Creator.*

AND GOD SAID, "Let the earth bring forth grass" (Gen. 1:11). "He causeth the grass to grow for the cattle" (Ps. 104:14).

Farm people are constantly becoming convinced of the importance of growing good grass as pasture for livestock. The production of crops of corn, wheat, and oats has had a tendency to cause much of our best topsoil to wash away. Also it is true that removal of grain crops rapidly removes plant foods that were taken from the soil by the crops produced there. This means that many fields no longer produce good yields of grain.

### Advantages of Pasture Farming

By means of pasture farming losses of soil erosion are brought down to almost nothing while the farmer continues to obtain a living from his soil. Good grass is highly nutritious to cattle, sheep, and hogs. Animal health is usually better when the herds and flocks can be out of doors in the fresh air and sunshine. The labor of harvesting and storing crops is reduced greatly by utilizing the pasture with livestock. The fertility of the soil can be maintained and improved by the use of fertilizers while the soil is producing good returns to its owner, where a pasture system is used. Farmers should realize that grass is really a crop. As such it deserves to be planted on good soil, to have its fertility requirements satisfied, and to have the farmer control grazing upon it. A good stand of grass is capable of bringing in returns that are comparable to a crop of wheat or oats. For that reason farmers should give grass very much more attention.

**FOR TEMPORARY PASTURE**
**This picture of sudan grass was taken along a railroad right-of-way in Iowa. Sudan grass planted in early June may furnish fine pasture for late July and August when permanent pasture is often short because of dry weather.**

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*Leroy Gingerich of Versailles, Mo., is a minister and a dairy farmer. For a number of years he has encouraged sound farming methods as one of the necessary steps in developing rural church communities.*

### Permanent Pasture

By permanent pasture we mean one that is seeded to a variety of grasses that are adapted to the region and are capable of continuing by growing either from roots or from the seed year after year. Such a pasture will produce profitably without the expense of re-seeding and fertilizing each year.

To obtain a permanent pasture, the first step is to have the soil tested at a soil testing laboratory so that the farmer can know how much lime to apply to the soil, and how much fertilizer will be required and of what analysis this fertilizer should be. It may be necessary and economical for the farmer to mix fertilizers of various analyses together in order to fulfil the plant food requirement. Local county agents are capable of giving advice regarding the fertilizer needed after soil tests have been made. The next thing to do is to prepare a seedbed. In all probability this should be done in late summer, probably July or August. Some farmers are successful in stirring up the soil by means of a field cultivator or spring tooth harrow. The writer finds that plowing the ground in July or early August is a better method. The seedbed should be firm. Late summer rains will probably supply just the moisture needed to settle the soil and to give the seed a chance to start out well. The soil should be limed before the seedbed is prepared so that the lime is thor-

**GRASS IS A CROP**

**These Hereford steers in Stephenson County, Illinois, graze on 15 acres of alfalfa-brome pasture. Good grass is nutritious and herds that graze have the advantage of fresh air and sunshine.**

oughly worked into the soil. It is important that plowing, disking, and seeding should be done on the contour, so as to avoid soil erosion, which might cause loss of the topsoil before the grass has had a chance to start. In our locality we find that usually three tons of lime and 250 lbs. of 4-24-12 fertilizer per acre are sufficient to supply the soil needs. We believe that in the corn belt of the United States most farmers will need about that amount of lime and plant food to succeed with grass. Soil testing is essential to be sure that we are getting what we need in fertilizer, and at the same time not spending money needlessly.

The farmer should choose a variety of grasses that are adapted to the region and seed them together. This pasture mixture should include a legume because legumes are capable of taking free nitrogen from the air and putting it into the soil to aid the growth of other plants including the nonlegume grasses. Local county agents are able to give good advice to the farmer who wants to know what kinds of grass to plant. Ladino clover is a very important legume to have in a permanent pasture because it is very palatable to the livestock, is able to withstand heavy grazing, is drouth resistant, and adds nitrogen to the soil. Orchard grass, timothy, fescue, and bird's-foot trefoil have proved themselves very good in a permanent pasture. Bluegrass is good, but requires a soil that is high in fertility. Alfalfa can be used in the mixture when the farm is located in an area that is adapted to it.

We believe that the seeding should be done in late summer near the first of September. The best method of seeding is by means of a good grain drill that has a fertilizer and grass seed attachment. The grass seed should be very lightly covered with soil. Broadcasting the seed on top of a well-prepared seedbed will prove successful, for usually the first rain will cover the seed sufficiently so that it will sprout and begin to grow.

It is always a great benefit to a permanent pasture to top-dress it with manure. This adds plant food which helps the grasses to get an early start in the spring and furnish more grazing throughout the pasture season. It is a good plan to control the grazing; that is, give the pasture a rest for a few weeks at a time during the grazing season. It may be necessary to clip weeds off the pasture a time or two during the summer months, as these weeds rob the grass of plant food and moisture.

### Supplementary Pasture

In addition to this permanent pasture the farmer should provide other kinds of grazing. Sudan grass planted near the first of June on a good seedbed will probably furnish much grazing during July, August, and early September, thus relieving the permanent pasture of heavy grazing when the weather is likely to be dry.

We have found lespedeza is another excellent crop that furnishes good midsummer grazing. This crop does best if grown in combination with oats, wheat, barley, or rye. The farmer can harvest his small grain crop and then immediately turn the livestock into the field to graze the lespedeza. Heavy grazing does not prevent the crop from re-seeding in the early fall. Drouth seldom kills the crop.

### Pasture Farming Requires Good Livestock

The best way to use a good pasture crop is to graze it with good farm animals. Beef or dairy cattle, hogs and sheep are capable of putting on good gains with good pasture.

Farmers may cut surplus grass crops for hay. This is a very good way to store valuable feed for winter months. The silo can be used for storage of this good feed in surplus seasons of the year. Modern equipment has enabled farmers to put up and to make use of grass silage in their feeding program on the farm.

### Our Stewardship of the Soil

As Christian people we realize that we are stewards of all that we possess. It is not right for us to farm our soil in a manner that wastes its fertility. We should strive to farm in such a way that we will leave our farms better than we found them. This means that we build up the fertility reserves of our soil and that we prevent destructive soil erosion. Are we diligent about this our business as Christian farmers?

# Editorial

## "They Neighbor Too Much Among Themselves"

"They do not take an active interest in community affairs."

"They are too much interested in their own welfare."

"They have little sense of responsibility in civic affairs."

"They stick to their own group with a 'holier than thou attitude.' "

These are exact statements which people have made about their Mennonite neighbors. The sentences were copied word for word by someone who made a survey to find out just what people really thought of their Mennonite neighbors. The statements, most of us must agree, could be said of members in just about any Mennonite community. We may answer by saying that we are misunderstood. Or that we have our own church program that absorbs our time and ourselves. Or, again, that every group is more or less clannish and we probably aren't any worse in this respect than others. But we ought not excuse ourselves too easily. The charges may be all too true.

Since we began writing this editorial the morning mail reached our desk. In it comes a newspaper write-up that tells a worthy story of what one community did to prove that, after all, it did have neighborliness and genuine interest in others' welfare. The story goes like this: In an Ohio community a family with nine children was left homeless when their house was completely destroyed by fire. No masons or carpenters could be found to rebuild since they were all engaged in military service or defense work. According to this newspaper report, "only the conscientious objectors, the Amish, were available and they were not unionized. . . . They agreed to rebuild his house without any charge as an act of neighborliness."

The father of the family was impressed by such kindness but thought he should first explain. "I should tell you," he said, "that I am a Roman Catholic." To which one of the men replied, "What difference does that make?" More acts of this kind would make the charges about our clannishness unnecessary.

## What Will Happen to the Small Congregations?

About one third of the Mennonite congregations have less than fifty members. Sometimes these congregations are isolated and "alone." They must compete with near-by churches of other faiths. Their young people may be without wholesome social life. Recently several people have called our attention to such congregations in different states. Some are in danger of passing out of existence. They can be found in Missouri, Texas, Pennsylvania, Indiana, Delaware, Michigan, and Alberta.

We have also heard suggestions about what small congregations need in order to grow and not to die. Here are a few of them.

1. Visiting Gospel teams can go into such communities for programs and spiritual fellowship.
2. Service units can spend time in the community to help with summer Bible school work and enrich the community's social life.
3. Evangelists might make special efforts to reach such communities. In the past we know there were many small congregations saved, perhaps from dying altogether, by sound evangelistic programs which reached the total life of the people.
4. Families from "crowded" communities might do well to consider moving to smaller neighborhoods. There is a need for consecrated, day-by-day Christians who will enter a community, not to better themselves economically, but to follow their occupation and give a Christian testimony at the same time. Many small communities need mechanics, poultrymen, masons, teachers, and nurses. Above all they need Christians who have conviction and a concern for the future of the church and are willing to sacrifice for it.

A few years ago the *Gospel Herald* ran a column called "Our Smaller Churches." One of the smaller churches featured was the Mt. Pisgah congregation at Cherry Box, Missouri. As a result of this brief item in the *Gospel Herald* three families moved into the community from Pennsylvania and Oklahoma. This is a splendid example of what might be done at many other places.

**COVER SCENE**

**For the December issue a snow scene was selected from our files. It shows winter among the hills of Westmoreland County in Western Pennsylvania not far from Scottdale. The stream is Jacob's Creek.**

## Coming in future issues

Growth of a Church Community Near Greenwood, Delaware
*Laban L. Swartzentruber*

A Chaplain's Work at the Mennonite Hospital and Sanitarium, La Junta, Colorado *Lee Kanagy*

A Bloodmobile Comes to West Liberty *Stanley Shenk*

The Gospel in the Press
Barbara Coffman

Finding Time for an Evening at Home *E. W. Mueller*

Applying Nonresistance in Agriculture, Business, and Industry in Peacetime and Wartime
*Noah G. Good*

*Where and how do we fail to measure up to Christian standards of righteousness?*

# Mennonite Principles

## A Re-Examination

## Guy F. Hershberger

IT IS a well-known fact that the ways of thrift, honesty, and frugality, backed up by a devoted Christian piety such as that which characterized the Quakers, Brethren, and Mennonites, will when persecution ceases and opportunities for agriculture, business, and industrial development are favorable, produce great prosperity. When this occurs there is always danger that the growing cares of this world will slowly rob these pious people of their true religion, even though the form of it may remain. This empty religion often expresses itself in a pharisaical kind of pride which assumes that all of the material things which they enjoy are God's reward to them for their godly ways, when it may actually be due to a genuine materialism covered with a veneer of formal piety.

### What Does the Bible Really Say?

Several years ago I asked a class of middle-aged Mennonites what the Bible has to say about economics and business. They promptly quoted, "be not slothful in business," and "go to the ant, thou sluggard; consider her ways and be wise." They might also have added "the hand of the diligent maketh rich." Not until they were reminded of it, however, did any remember about the man whose soul was required one night because he had been diligent in business to the exclusion of more important matters; or the words of Isaiah pronouncing "woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." It is strange that these good people should remember those Scriptures which, taken alone, would encourage one to follow the course which leads to war, while forgetting those which give the necessary warning antidote to this erroneous course. The Mennonites are a nonresistant people. We are sure that we cannot manipulate a weapon which takes the life of another in war and this is right. But are we equally conscientious to avoid those business attitudes and practices which are an important cause of war itself?

In speaking of the Mennonite principle of brotherhood we cannot do better than cite the words of Menno Simons who says:

"They practice charity and love as much as they have ability; they suffer no one to be a beggar among them; they distribute to the necessity of saints, receive the miserable, take the stranger into their houses, console the afflicted, assist the needy, clothe the naked, feed the hungry, do not turn their face from the poor, and do not despise their own suffering members—their own flesh. . . . This love, charity, and community we teach and practice. . . ."

How well do the twentieth-century Mennonites practice the principles involved in this description of sixteenth century Mennonite practices? Modern economic life is so complex, and so different from that of the sixteenth century, that unless one is careful to probe beneath the surface of what he does he may not recognize these principles when he sees them in operation or when they fail to operate. The sixteenth century fathers did more than merely refuse participation in war. They did that which is much more fundamental. They laid the ax at the root cause of war itself. They did not seek personal gain or advantage. They sought the way of brotherhood. They had no class distinctions among them. Exploitation was condemned. Attitudes of superiority, seeking of power and prestige were rebuked. They aimed at a reasonable amount of property for the group rather than for a few within a group. It was not their desire to achieve power or prestige in this world, but rather to suffer for Christ and His church. Menno Simons condemned the materialism of his day which caused professing Christians to live in superfluity while their fellow men went begging and in want. The brethren were forbidden to engage in any occupation whereby they would profit from war as in the making of swords and instruments of warfare. In other words, materialism which is a major cause of war was condemned.

### Take a New Look at Industrial Relations

When we examine our own contemporary Mennonitism by this standard, will we not be convinced that its horizon must be broadened and its social consciousness made sharper and more sensitive? When this occurs, the nonresistance of the Mennonites will be deeper in its meaning, more consistent in its application, and more far-reaching in its influence than is now the case. Take the matter of industrial relations as an illustration. We all are aware that organized labor uses methods out of harmony with the principles of nonresistance. For this reason we have had a testimony against membership in labor unions, and we have been trying to help our brethren who are employed in factories to work out some kind of relationship with the unions whereby they may remain true to their nonresistant convictions. But there are other aspects of this question to which we have given too little attention. Anyone acquainted with the history of labor knows that modern labor organizations and methods emerged as a natural reaction to unjust and unchristian practices of industrial employers. In the past quarter century there have emerged among us a considerable number of Mennonite industrial employers. Is the time not here when these employers should put forth co-operative efforts to discover ways and means of applying our Christian principles more effectively in the factories which they operate?

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*Guy F. Hershberger of Goshen, Ind., is secretary of the church's Committee on Industrial Relations. This article was condensed from a paper he presented to the Study conference on Christian Community Relations held at Laurelville Camp in July, 1951.*

### Take a New Look at Farm Organizations

So far about all we have done is to say in our 1941 Statement on Industrial Relations, that "as agriculturalists we can have no part in farmers organizations in so far as they are organized for monopolistic and coercive purposes, ultimately employing such methods as the boycott and the strike." Is this what we should have said in 1941? If so do we know which farmers' organizations employ the methods which we here disapprove? Or do all of them do so? To what extent are our people members of these organizations, and to what extent are they not? And then, where they are members, to what extent do they merely use the organization for the furtherance of their own economic interests, and to what extent do they give their testimony for the promotion of the principles of the Kingdom within the organization?

We Mennonites have an agricultural background. Most of us are farmers even today. This makes it much easier for us to see the farmer's point of view than that of the industrial laborer. We can even see the industrial employers' point of view more easily than we can that of the laborer, for the simple reason that the farmer is a businessman, on somewhat the same level, even if on a smaller scale, as that of the industrial employer. This makes it easy for us to condemn the unchristian practices of labor while quite overlooking those of organized business and agriculture.

A year or more ago the *Mennonite Community* carried an article on the oleo tax. The article said that the dairy interests were responsible for the oleo tax laws which prevent poor people in the cities from eating the oleo at a price which they can afford to pay. The conclusion was that the dairy interests are thus engaged in an unfair and unchristian practice. No sooner had this article appeared, however, until a Mennonite dairy farmer challenged the author, insisting that the oleo tax was fair and not unchristian at all. Furthermore what did this author, a teacher in one of our Mennonite colleges, mean, using his pen to the detriment of Mennonite farmers who by their hard-earned money are expected to keep our church colleges on a sound footing? I have heard of university trustees discharging faculty members whose economic philosophy did not harmonize with that of the trustees. I hope, however, we do not come to the place in the Mennonite Church where it will be impossible for us to examine critically all of our economic practices in the light of the Christian principles which we profess.

What should be our attitude toward the oleo tax and kindred questions? Can we consistently be members of farmers' organizations which promote such a tax? Or if we are members, and the organization as a whole adopts a practice out of harmony with our principles, what shall we do about it? Shall we stay in the organization and do what we can to change its way? These are some questions which we should receive some light on in these sessions. We are all familiar with the problem of defense work in modern factories, and we have repeatedly said that we cannot engage as laborers in a factory engaged in such work. Have our Mennonite manufacturers succeeded in following a strictly consistent course in this regard as well? What can this study conference do to help us on this question?

### What of Our Investments?

If our Mennonite establishments have followed a clear path, how about our individual investments in the stocks and bonds of large corporations whose policies and methods do not always harmonize with our principles. I think we are all opposed to the use of alcoholic beverages; but I heard sometime ago that a temperance-minded Mennonite sister found to her dismay that some of her own money had been invested for her in a distillery!

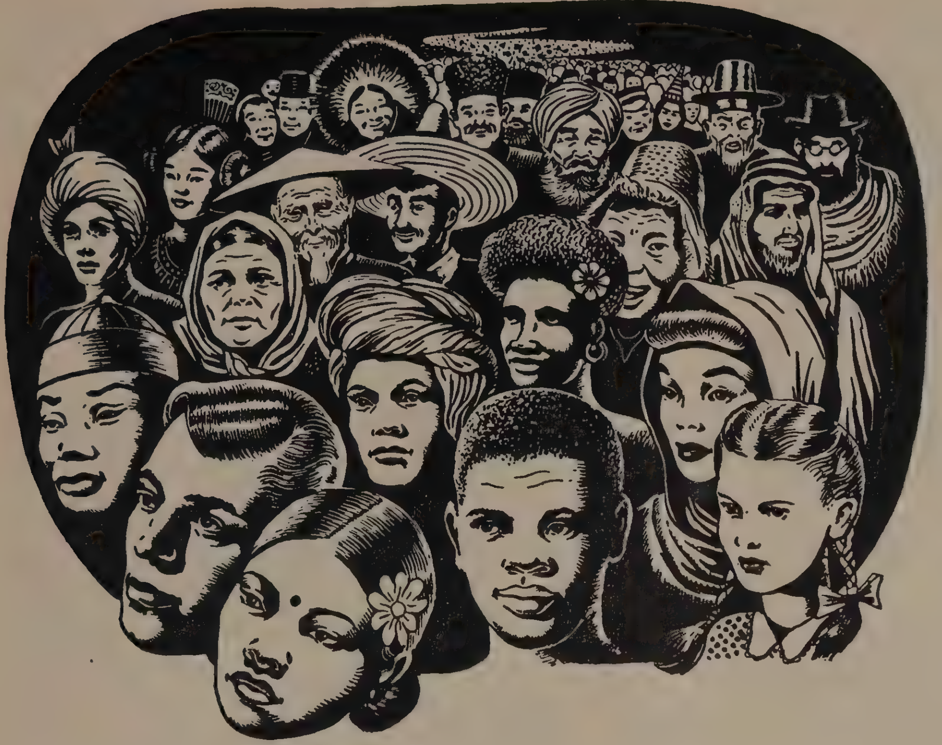
The more we examine our contemporary economic structure the more we are convinced that much more work remains to be done before we understand the social implications of our nonresistant faith as fully as we ought. Most of us have heard the story of the parishioners of Trinity Church in New York who became interested in the poor people of certain slums, and then proceeded to find the owners of the miserable tenement houses in which these poor people lived, only to discover that they belonged to Trinity Church; the church's trustees having invested its endowment funds in these houses which turned back a good income. Would a critical examination of our own Mennonite practices reveal any similar situations?

### Look at the Race Question Through Christian Eyes

How many of our people have given serious thought to race relations, and our doctrine of nonresistance? Christian love, which lies at the base of our nonresistant teaching, must go out to all men regardless of race or color. We know this, of course, and I believe we are all convinced that we as a church have an obligation to such groups as the Negroes, the Mexicans, the Jamaicans, and others among us. But the test comes when we ask, what obligations? And how shall we express our love to these people who are physically a bit different from us? Perhaps the test becomes pretty real when we ask ourselves whether we honestly consider these people as equal to us, or whether we consider them inferior. Remember, we are nonresistant. We will have nothing to do with war. But are we aware that this feeling of racial superiority (which has no justification either in science or in Christianity) is a major cause of war today? Communism is doing everything within its power to win the colored people of the East to its cause by means of this race issue. I have been deeply impressed by what Arthur E. Morgan has said on this matter in the following lines:

"Race discrimination imbedded in the feelings and attitudes of Americans deeply wounds the dignity and self-respect of those discriminated against. The attitude of superiority arouses hate, and leads to a determination to prove equality by force at the first opportunity. In short, such discrimination is a cause of war. More than a thousand million men of color may unite on that issue as soon as they have mastered technology and large-scale administration. At present, very many Americans who call themselves peace loving probably would choose another world war, with all its cost of lives and treasure, and with all its cost to democratic institutions, before they would give up the attitude of racial superiority."

In this statement please note the emphasis on the attitude of superiority. The Sermon on the Mount tells us it is not enough that we refrain from killing our brother physically. It also says we dare not have an attitude of hatred toward him. Is not Morgan's statement an application of this same principle? How much difference is there between hat-



**"HAVE WE NOT ALL ONE FATHER"**
**When most of the world's people go hungry we do not make matters better by boasting of our high standard of living.**

red, and an attitude of superiority? Especially an attitude of racial superiority for which there is no justification, either in science or in Scripture? If there is no difference, as my rhetorical question implies, then what is our problem and our duty with respect to the race question? We are to hear more on this subject later on in the conference.

### Are We Accountable?

Speaking of Communism also leads me to raise a question about the possible Mennonite contribution to the present sorry world situation. We believe we are right when we say we cannot participate in war, either on the side of the communist or on the side arrayed against them. We also believe we are right when we declare our readiness to bring physical and spiritual relief to those who have suffered the ravages of war, whether they are communists or non-communists. And I believe we all hope that we may soon have an opportunity to lend a helping hand to the suffering people in Korea.

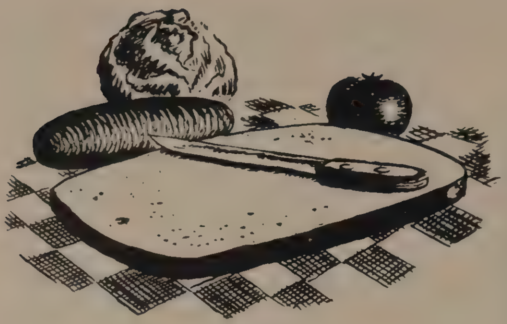
I should like to ask for your serious consideration, whether we have done enough when we have done this. If communism is a bad philosophy and we believe it is; and if the Christian way, or even the democratic way is better, do we have an obligation to do something which will help the peoples of the world to understand this? Certainly we have the task of evangelism before us, and if this task is done well, perhaps we will have discharged our responsibility. Here again, however, our evangelistic program must be more broadly conceived than it often is. Our evangelistic program must include the preaching of the Gospel, with all its social implications. This means not only that the missionary on the field must by word of mouth preach the social implications of the Gospel. It means that he must build a church which demonstrates the way of love in and through what the Gospel does for its members. It also means that the church at home which backs up the missionary enterprise must demonstrate the way of love in the attitudes which its members assume toward those people who constitute the mission field. It is entirely possible for well-meaning people to maintain attitudes toward other races of peoples, whether at home or abroad, which lead to war rather than to the way of peace which we profess.

### Do We Really See the World's Sin and Suffering?

When one half of the people of the world go hungry all their lives, need one be surprised that they fall for Communist propaganda which promises to give them what they so much need. It is true that the Communist propaganda consists mostly of untruths, and the people who accept it will ultimately be accepting slavery. But, if the western way of life has more to offer them than Communism does, why have the Oriental peoples not been thoroughly convinced of this fact? Is it perhaps because the West, even the Christian people of the West, have lacked the social conscience and the driving force of love necessary for reaching the hearts of these people? The attitude of the West toward the East has been too condescending in spirit. There has been too much of a proud complacent attitude of superiority.

The American people have too commonly assumed that the United States is rich and the East is poor because of the thrifty industrious ways of the West, and the indolence of the East. They forget that China proper has a population density of more than 300 persons per square mile while that of the United States is only about 50 per square mile. They forget that Honan province in China, which is about the size of Kansas, has 18,000,000 farmers while Kansas has 600,000; that the amount of crop land per family is two acres while that of Kansas is 150 acres; and that the net income per family in Honan is $120 per year while that of Kansas is $3,000 per year. The people of the Orient on the other hand cannot understand why the United States, which has only 6 per cent of the world's population, should have 70 per cent of the world's automobiles, 50 per cent of the telephones, 51 per cent of the rubber and 62 per cent of the world's oil under its control. Those Orientals who ascribe this difference to the greed and materialism of the West may not be altogether fair, but what shall be the attitude of western Christians to this great disparity in the distribution of the world's goods? Shall they take pride in their high standard of living? Shall they have an inward sense of satisfaction because their national policy keeps up the bars of immigration lest the coming of more foreigners lower the American standard of living? Shall they make disparaging remarks about the inability of European and Oriental countries to keep on top financially with-

[Continued on page 33]



*Homemaking*

*News and Views*

# Given to Hospitality

## Olive G. Wyse

THE HOMEMAKER who enjoys having guests in her home will be successful in entertaining them. Good food, well served, is one way of showing hospitality. However, gracious entertaining is more than preparing a table laden with food.

If a hostess must do her own cooking without help she should plan a simple meal that leaves her free to visit with her guests as much as possible. The spirit of hospitality is much more important than the number of dishes or elaborate service. Guests feel as though they were a burden to the hostess if she spends so much time preparing and serving food that she hardly has time to visit with them. Most guests do not enjoy being waited on by an overanxious, tired hostess. They much prefer feeling that their presence has not upset the family life and routine of the household to a great extent.

In order to be calm and gracious when guests arrive, the hostess must plan and organize her work so that there is a minimum of last-minute preparation necessary. Sunday dinners and evening lunches can be planned and partially prepared on Saturday. Some guests will enjoy the informality of helping to prepare the food. A make-your-own sandwich tray will save work for the hostess on a Sunday evening and may contribute to the feeling of at-home-ness on the part of the guests. A few extra touches to make food look appetizing can do a lot to "break the ice" socially. It gives the shy self-conscious guests something pleasant to think about so that they forget themselves. An attractive arrangement of cold meats and cheese surrounding a ring of cottage cheese decorated with candied fruits adds a festive note for an informal Christmas buffet supper. A large red candle may be placed in the center of the cottage cheese wreath. An inverted old-fashioned cake stand makes an interesting serve-yourself snack tray. Softened cheese, jelly, or meat sandwich spread can be placed in the hollow stem. Crackers or toast strips can be arranged along the outer edge of the cake plate and relishes such as pickles, olives, carrot strips can be nestled near the stem.

A make-your-own sundae will appeal to the young crowd who may drop in after Sunday evening services. Arrange ice cream balls on a large plate. Surround plate with dishes of chocolate sauce, nuts, fresh, canned, or frozen fruits. The guests can prepare the combination they prefer.

Entertaining will be easier for the homemaker if she encourages her children to help with the preparation of food for the guests. They profit by this experience too because they learn that it is fun to do things for appreciative guests. For example, if the guests remark about the interesting Christmas centerpiece made of popcorn balls holding candy canes, the children feel that they have contributed to the pleasure of the guests. They will be glad to say how much fun they had in making the balls and will enjoy passing them to the guests at the end of the meal. The balls may not be as perfectly round as they would be if adult hands had formed them but they will mean more to all who love children.

Older children will enjoy more difficult assignments than making popcorn balls on candy canes. They may prefer serving caramel apples which they have made. The following recipe is recommended by Mrs. Pearl Janssen, foods specialist, University of Illinois College of Agriculture.

### CARAMEL APPLES

(Yield—6)

6 medium-sized apples
1 cup brown sugar
1 cup light corn sirup
1 cup coffee cream
$\frac{1}{4}$ teaspoon salt
1 tablespoon butter

1. Wash and dry apples; insert wooden skewer into stem end of each. (Flat sticks such as tongue depressors which can be purchased at drugstores may also be used as handles).
2. Combine remaining ingredients in saucepan and boil (with stirring) until mixture reaches 245° F. or forms a rather firm ball when a little is dropped into cold water.
3. Place over hot water. Dip apples into the mixture so as to thoroughly coat them. Arrange apples on a wire rack or waxed paper. If the sirup becomes too thick, add a little cream to get the right consistency.

When carolers come home after a cold night out singing for shut-ins, they will praise the mother who welcomes them into the kitchen filled with the aroma of freshly baked strawberry jam biscuits and a piping hot drink.

The mother who kindles the fires of warm hospitality and friendship in her children and her children's friends is twice-blest. She is happy when she sees her children made joyous. Later she is blessed when she sees that her children have caught her spirit and are "given to hospitality."

6 oz.
4 oz.
2 oz.
3/4
1/2
1/4
STRAWBERRY

# Strawberry Jam Biscuits

| | |
|---|---|
| Sift together | 2 cups sifted flour<br>3 tsp. baking powder<br>¾ tsp. salt |
| Cut in until mixture looks like coarse meal | 6 tbsp. shortening |
| Stir in | ⅔ cup milk |

Turn onto lightly floured board. Knead lightly about ten turns. Roll dough ¼ inch thick. Cut out half the dough with a biscuit cutter, and half with doughnut cutter the same size. Butter plain rounds. Heap strawberry jam in center. Cover with ring-shaped biscuit. Bake on ungreased baking sheet in hot oven (450°) 10 to 15 minutes.

---

## Prevent Falls

*Urbana*—When you do your cleaning this week, make a special check for hazards that cause falls. Remember that last year 13,000 deaths were caused by falls in homes. Can you correct the hazards in your home?

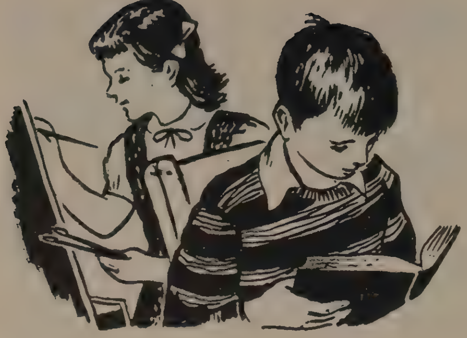
Mrs. Ruth C. Freeman, family economist and co-ordinator of the Illinois Safe-Homes Program, University of Illinois College of Agriculture, gives these tips to help you remove the causes of falls:

Examine your house stepladder or step-stool to see that it is sturdy. Use it regularly to reach high cabinet shelves and storage spaces. Other reaching jobs, such as hanging curtains and draperies and washing windows and light fixtures, also require a solid footing. Stacked boxes, chairs and stools invite tragic falls.

Repair handrails when they are weak or when sections are missing. And make it a habit to grasp the railing when you go up and down the stairs. Watch where you go and don't carry objects that obstruct your vision.

Immediately replace or repair broken boards and stair coverings. And a strict family rule should permit no one to leave any items on the stairs.

Adequate lighting also helps to prevent falls. Two-way switches should be provided at the bottom and top of all stairways.



# Young Community

* * *

IN THE BIBLE we are told to "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Let's especially remember this Christmas season. Let's make Christmas 1951 a special Christmas of giving so that when the Young Community readers think back about this Christmas we remember not what we got but what fun we had giving.

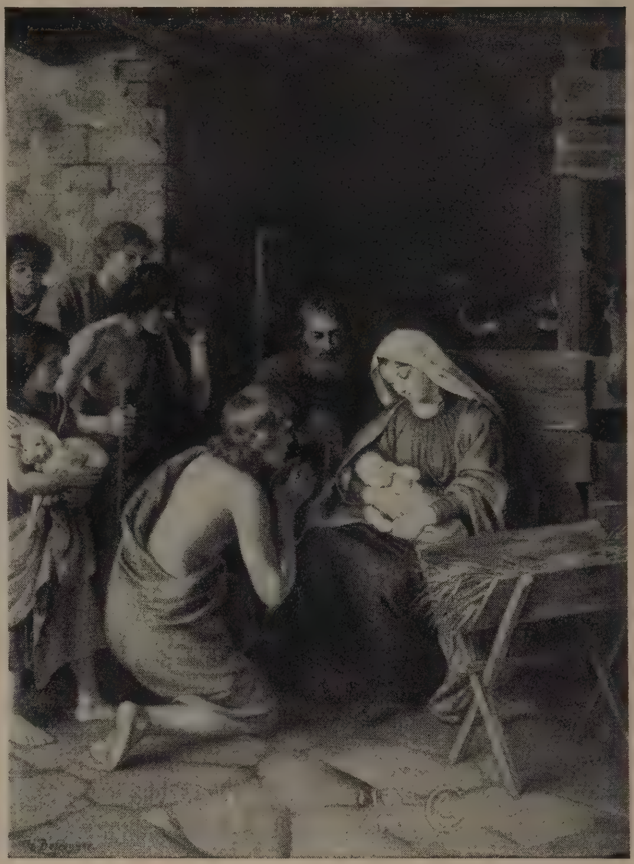
And, most surprising of all, we can do much of our giving right in our homes. Maybe the rest of these two pages will give you some ideas for giving this Christmas season. Often the idea requires that you give yourselves.

***For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.***

**LUKE 2:11,12**

***Freely ye have received, freely give.***

**MATTHEW 10:8**



* * *

*Today we children cannot bring*
*Rich presents to the new-born King*
*We show our love another way*
*By being helpful every day.*

—RUTH CARPER.

Could you help Mother one of these ways?

Set the table on Christmas Day. Maybe you are having relatives or friends to dinner and you could take the responsibility of seeing that the table is set for the right number of people. Be sure to put the knife, fork, and spoon at the right place. Could you make some pretty little place cards? Would a pretty potted plant look nice in the center of the table or perhaps some candles and evergreen?

Teach small brothers and sisters their part on the Christmas program. Work a little every day on the piece as soon as they get it. You say it often until they learn to enjoy it and know what it means. Then their saying it will come quite naturally. Never force them to say it when they don't want to, and don't make them show off to people and say it for them.

# *God Loveth a Cheerful Giver*

*It isn't far to Bethlehem town.*
*It's anywhere that Christ comes down*
*And finds in people's friendly face*
*A welcome and abiding-place.*
*The road to Bethlehem runs right*
*through*
*The homes of folks like me and you.*

—Madeleine Sweeny Miller.

Maybe there is room for an extra person at your home on Christmas Day—even though there is a big crowd there already. Now think—is there someone who you think is lonesome? It might be an old person or maybe a younger person just your age who seems to have few friends. Invite him to your home and you be responsible for keeping him happy on Christmas Day.

Does your family pack a Christmas basket for some poor or lonesome person? Maybe they would let you and a brother or sister be responsible for this basket this year. You could go to the store and buy the groceries or bring them up from the fruit cellar and clean them up. Add some little personal touches like a Bible verse pasted on a jar of fruit, a pumpkin tied with a ribbon to which some postage stamps have been attached, some appropriate tracts, a pretty Christmas greeting, a poem you know they'll like. Then on Christmas Day you go along and do the talking when the basket is delivered.

*Somehow, not only for Christmas*
*But all the long year through,*
*The joy that you give to others*
*Is the joy that comes back to you:*
*And the more you spend in blessing*
*The poor and lonely and sad,*
*The more of your heart's possessing*
*Returns to make you glad.*

—John Greenleaf Whittier.

*If I had been a sleeping guest*
*Lodged at the inn that Christmas*
*night,*
*When the new Lord was laid to rest*
*In the cold stall in humble plight,*
*I know I would have waked instead*
*And given Him my warm, soft bed.*
*But I was not a lodger there,*
*It was so long ago indeed,*
*Yet all around me everywhere*
*Are little children still in need,*
*And when I love and cherish them*
*I serve the Babe of Bethlehem.*

—Nancy Byrd Turner. Used by permission.

At recess time Carol told Hilda, "We drew names in our family for Christmas gifts. Daddy gave each of us $3.00 to spend to buy our gift. I have my sister Grace's name. What shall I get her? I could get her two pair of nylons. Mother says she needs lots of them. Or there is some perfume downtown that she has been wanting. What shall I get her? Did you draw names in your family?"

"Yes, we drew names," answered Hilda, "all eleven of us. I got Chris' name. He's the one that is thirteen, you know. I'm going to buy a pair of pants for him. But they are really not for him; he'll never wear them. You see Chris has lots of pants but there are lots of thirteen-year-old boys in Europe who don't have one nice pair. So Chris will send the pants I buy him to Europe. And whatever I get, when I open it on Christmas Eve, I'll put it in the big box we're packing for Europe. We really drew names for some children in Europe just our age."

## THE SECRET OF HAPPINESS

Leader: *Happy is the child who shares his toys with another.*
Response (by rest of family): *For he has found the spirit of Christmas.*
Leader: *Happy is the child who finds a way of making lonely people happy.*
Response: *For he has found the spirit of Christmas.*
Leader: *Happy is the child who surprises old people with a greeting.*
Response: *For he has found the spirit of Christmas.*
Leader: *Happy is the child who gives of his money to feed hungry children in war-torn countries.*
Response: *For he has found the spirit of Christmas.*
Leader: *Happy is the child who knows how to bring joy to others.*
Response: *For he has found the spirit of Christmas.*
Leader: *For Christmas is a time of loving, giving, and joy*
*In celebration of the life of Jesus,*
*And happiness comes to everyone*
*Who lives in this spirit of loving-kindness.*

—Edith F. Welker.

And now one suggestion for giving yourself to your whole family. You plan a special Christmas family worship period. You might have it on Christmas Eve or Christmas morning. Plan to have each member in your family participate — say or read a poem, read Scripture, lead a Christmas carol, or pray. You might like to use the little responsive reading printed on this page. Make enough copies for everybody.

# Community Life

## Winter at Shickley, Nebraska

This has been a good, but an unusual year for our community. Instead of the too little rainfall, there was an overabundance. While the summer floods were ravaging Kansas, Shickley farmers were also shaking their heads in dismay. Pollen was being washed from the blooming wheat fields. Tender cornshoots were ripped from recently tilled soil. Extensive rain and hail dropped wheat production to an unexpected low. Much replanting of corn was necessary.

I am sure there are three accurate conclusions that can be drawn from this summer's experience. One, because of the abundance of rainfall, irrigation wells were given a big vacation. Two, the different sized cornfields, caused by the replantings, gave a longer period for serving fresh roasting ears. Three, in this area weather conditions are difficult to foretell. However, both the physical and spiritual blessings of the year far outweigh any complaints that may be made. There are a few trends in land prices. With better production, the price of land has shot upward. Enlarged farms and high costs have left several farmers stranded without places. A desirable and fortunate development is the attention being given to the care of soil in rotation of crops, contouring, and fertilization.

At present all rooms in the Sunset Home are occupied. This home for the aged was purchased by the Nebraska Mennonite churches in the fall of 1949. At present the churches are considering the establishment of a parochial school in Nebraska.

The M.Y.F., now three years old, is actively participating in community and church work. Biweekly programs are given at Sunset Home and other convalescent homes. Periodically a program is presented at the Roseland Mennonite Church. (This church of eighteen members is without a resident pastor. It is an open door of service.) Three of our group were in Summer Voluntary Service. This fall twelve have gone to high school and five to college. The place for the Nebraska Mennonite Youth Bible School, held at Shickley during Christmas vacation of 1950 has not yet been designated.

As this winter approaches, this community is aware of another year lived on our earthly pilgrimage. It has brought its blessings and responsibilities.

LeRoy Kennel, Shickley, Nebr.

## Highland Churches Sponsor Tent Meetings

The eleven congregations and four Sunday schools held in schoolhouses, all located in the highland area of Rockinghom County, Virginia, and Hardy County, West Virginia, united their efforts in a Christian Life Conference and tent revival campaign, held from August 14 to 26, 1951.

These congregations are for the most part comparatively small and through the years have been more or less isolated from one another. In recent years a growing church consciousness and deepening awareness of spiritual needs has aroused in a number of the pastors and people of these congregations a desire for more united fellowship and definite efforts for spiritual upbuilding. After several years of thinking, planning, and praying for a district-wide fellowship among our people the hopes materialized in the form of this tent meeting.

The tent was erected on the Robert See farm near Mathias, West Virginia, as the most convenient and central location available. Andrew Hartzler of Newport News, Virginia, served as evangelist. For thirteen nights the people gathered from a widely scattered area to worship together in song, prayer, and in hearing the Word. In addition to the cars, farm trucks, several school busses, and panel trucks were used for transportation. The services were well attended from the beginning and on Sundays the crowd overflowed the tent.

On August 19, the morning services were recalled at most of the churches and all-day services were held at the tent. Stirring messages were given by guest speakers invited for the day and many hearts were made to rejoice together. An interesting note was added to the afternoon services by Perry Shank who conducted the devotional period. Bro. Shank, one of the oldest ministers in the district, related how as a young man he had gone up and down among the hills of Rockingham and Hardy counties, traveling horseback over the muddy wagon trails to preach to little groups gathered in the numerous schoolhouses. At that time, he said he could hardly have envisioned a time when hundreds would gather together at one place for mutual fellowship.

At noon a fellowship lunch was held in a near-by grove. In spite of the abundant food supply a very appreciable moderation in eating was in evidence as the large group which had gathered showed a desire for making and renewing the ties of Christian friendship.

While the evangelistic efforts did not result in large numbers of confessions, there was evidence of spiritual growth among the brotherhood and an awakening of the sense of spiritual responsibilities. Those who were directly concerned feel definitely that this occasion marks a milestone in the life of the Mennonite congregations in this area.

—Linden M. Wenger, Bergton, Va.

## Advice on Starting a Business

Nearly always the building of an independent business, small or large, is a difficult and formidable undertaking. Unless one is willing and able to pay the price in hard work and hard living, he or she probably had better continue to work for someone else. Five or ten years is a fairly short time to get on one's feet and well grounded in an undertaking. There is time for very few such ventures in a lifetime. Therefore it is important not to make false steps or to be swayed by sentiment in making a choice.

—Arthur E. Morgan in *Small Community Economics.*

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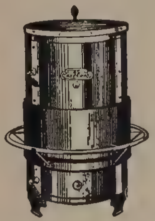

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Viewpoints on World News

# Crises in the Near East

### Carl Kreider

During the past few weeks the attention of millions of people in the Western World has been diverted in part from Korea and other areas of the Far East to three rising Moslem states of the Near East—Iran, Egypt, and Iraq. Difficulties which started in Iran have spread rapidly to other Near Eastern States and the question has arisen in the minds of many as to whether a new orientation of Western policy toward these states is not imminent. It will be the purpose of this article to review briefly the major issues involved in the Near Eastern crises.

**Iran and the problem of oil.**

The modern nation of Iran occupies approximately the same territory as the ancient country of Persia. Once a source of many exotic products for the ruling classes of Europe, its chief importance in the present century has been its large production and still larger reserves of oil. Since oil is the fuel which operates the naval fleets of all of the great powers and since it also propels the tanks and trucks of mechanized armies of modern warfare, its control is of vital importance to all nations. The United States produces the largest share of the crude oil of the entire world. Most of the remainder comes from Central and South America and the countries of the Middle East. Russia and the countries of Continental Europe are deficient in this important natural resource. It is, therefore, of crucial significance to the military plans of the Western powers to keep the oil of the Middle East out of Russian hands.

Iranian oil production originally was developed largely by British capital. The British drilled the wells and built the refineries. The profits of the wells were shared by the British capitalists and by the government of Iran. A significant segment of the operating expenses of the Iranian government came from these oil royalties. Last March the Iranian government of Premier Mossadegh passed an oil nationalization law which required the British to surrender all of their oil property in Iran to the Iranian government. The Iranian government, however, would return to the former British owners 25 per cent of the revenues of the nationalized property. Although the British government was committed to a policy of nationalizing industries at home they objected strenuously to the terms upon which Iran nationalized the oil industry. In various counter proposals submitted by the British directly, and through American negotiators such as Henry F. Grady and Averill Harriman, it was suggested that Britain should have at least half of the revenue of the nationalized property.

On the surface the British case seemed to be a strong one. The refineries were largely manned by British technicians and it was considered doubtful that Iran could find enough trained men of its own to operate the wells and the refineries. Furthermore, the oil was shipped away from Iran in British tankers or in pipe lines that terminated at ports served by British tankers. Iran has no fleet of its own to assist in the marketing of the product. Although the West feared that Russia might move into Iran to take the oil, it was recognized that in the immediate future at least, Russia would have no facilities to transport the oil from Iran to the Russian markets. The difficulties facing Premier Mossadegh's government because of the loss of the oil revenue and the frustrations caused in the minds of the people of Iran by the inability of the government to find a solution to the problem were thought by many to be strong forces causing the Iranians to accept the British counter proposals. At the time of the writing of this article, however, the final conclusion to the problem still seemed remote. The only explanation for the delay is that economic forces arguing for Iranian concessions to the British are more than counterbalanced by Iranian nationalism. Apparently, many people in Iran are delighted with the ease with which their government has been able to twist the tail of the once powerful British lion.

**Egypt and the Suez.**

The Suez Canal which joins the Red Sea and the Mediterranean Sea cuts more than 5,000 miles from the long sea route which connects Britain and the Far East. Although the canal was built by a French engineer the British Government has always had a vital interest in its operation. In 1936 because of Mussolini's conquest of Ethiopia (just south of Egypt) Britain and Egypt entered into a twenty-year treaty of alliance. The terms of this treaty permitted Britain to maintain 10,000 troops and 400 pilots near the canal zone until Egypt was able to provide for the defense of the area. In times of war Britain would have the use of Egyptian ports, airfields, and communications. The treaty also confirmed the forty-year-old arrangement whereby Egypt and Britain jointly administered the Anglo-Egyptian Sudan. This territory occupies about a million square miles on the upper Nile and produces almost all of the world's output of gum arabic and a substantial amount of raw cotton.

On October 8, 1951, the Egyptian government served notice to Britain that they would have to withdraw their troops and surrender all control over the Sudan. In making this request the Egyptian Premier Mustafa Nahas Pasha was wildly cheered by Parliamentary deputies of all parties and was widely acclaimed by the Egyptian press. At the time of writing the final outcome of this struggle is very much in doubt. It seems less likely that Britain would back down in Egypt than she would in Iran. Arab nationalism, however, is obviously a force with which the British must reckon. Most certainly the British will be forced to make substantial concessions to placate this nationalism.

**British air bases in Iraq.**

Iraq (ancient Mesopotamia) borders Iran to the west. Its five million inhabitants are 99 per cent Moslem. After World War I it was detached from Turkey and made a British mandate. A 25-year treaty was signed in 1930 making Iraq an independent state by granting Britain the right to maintain two air bases and station troops near them. On October 11, 1951, in the same week that Britain experienced its difficulties with Egypt, Iraq announced that they had asked the British to revise the treaty of 1930.

**The American position in these disputes.**

The United States has three important reasons for favoring a return to the status quo ante in the Middle East. In the first place, these recent troubles have reduced seriously British influence in that area, and the United States recognizes that a strong Britain is necessary to make the combined Western front against Soviet Russia as powerful as possible. In the second place, the United States has a real

[Continued on page 32]

# Index for 1951

By Author, Title, and Subject

"About Kitchen Knives," Jocele Thut, V-1-18
"Afternoon Tea," poem, Osie Ziegler, V-1-21
Amstutz, Frieda, "Of Course There Is Time," V-3-22
Animals and Pets—"Afternoon Tea" (juncos), Osie Ziegler, V-1-21; "Hamsters," V-1-21; "The Lancaster Union Stockyards," Ira D. Landis, V-2-8; "Diseases Common at Calving Time," V. W. Zuercher, V-3-14; "Second Mile Religion" (cattle boats), Harry D. Hock, V-6-24; "Flies Can Be Controlled," G. E. Lehker, V-8-20; "Chinchilla for Pleasure and Profit," Chester Zehr, V-9-10; "My Kitten," poem, Miriam Geigley, V-12-24
"April," poem, May Allread Baker, V-4-4
Arts and Crafts—"Things Out of Wood," V-2-21; "The Meaning of Folklore," Alfred L. Shoemaker, V-2-24; "Sixteen Square Farm," Verna Grisier McCully, V-6-18; Review, "Handweaver and Craftsman," V-6-32; "String Dolls," Verna Grisier McCully, V-10-21; "Woodworker for a Lifetime," Arlene King, V-11-20

Baker, May Allread, poem, "April," V-4-4
Baer, Amos, "The Mennonite Community of Washington County, Maryland," V-5-7
Beiler, Edna, "Your Visit to the Grantsville and Springs Community," V-12-6
Belloc, Hilaire, poem, "The Yak," V-4-23
"Betty Sue," poem, Elaine Cassel, V-2-20
"Between the Dark and Daylight," Laura Smith, V-2-22
"Bird's-foot Trefoil Is a Welcome Pasture Legume," J. J. Pierre, V-1-12
Bixler, John, "The Story of the Community at Kidron, Ohio," V-3-6
"Book on Colonization with Lessons for Today, A," John A. Hostetler, V-10-24
Book Reviews—*Rural Prospect,* V-4-16; *More Than Bread,* V-5-17; *Birds, Flowers, Kenworthy Nature Study Workbooks, The Life of Audubon,* V-5-19; nature pamphlets, V-5-21; *The Traded Twins, The Golden Mother Goose, Then I Think of God, The Little Engine That Could,* V-6-19; homemaking pamphlets, V-6-21; pamphlets, *Special Problems of Children, Aged 2 to 5 Years, Water, Land and People, Mennonite Hospital News,* V-6-27; pamphlet, *Your Blood Pressure and Your Arteries,* V-6-32; magazine, "Handweaver and Craftsman," V-6-32; books about Alaska, V-7-17; May issue of "Christian Community," V-8-16; *Children Know Their Friends,* V-9-28; *Settlement of the Brethren on the Pacific Slope,* V-10-24; pamphlet on adopting babies, V-10-28; *Weather Craft,* V-10-21; *Sing in Praise, To Thee We Sing,* V-11-25
Books—joy of reading, Esther Eby Glass, V-2-13, Book Friends, V-6-19; poem, "Storybook Traveling," Rachel Ann Wenger, V-7-25
Booth, Clarice Foster, poem, "A Good Mixture," V-4-23
"Brave Dora," story, Maud C. Jackson, V-11-24
"Brief Look at Poliomyelitis," Dr. Dana Troyer, V-7-24
Buckwalter, Esther Rose, drawing, V-5-19
Buehler, Norman, "Sign Painting as a Vocation," V-9-17
Business and Industry—"What Is the Co-operative Movement?" Ivan Lind, V-1-14; "The Lancaster Union Stockyards," Ira D. Landis, V-2-8; "Farmers Market Their Own Produce," Gladys H. Kennel, V-2-14; "A Funeral Director Speaks," Elmo Hooley, V-4-10; Editorial, "What Can We Do About the High Cost of Dying?" V-4-16; Editorial, "Are We Twenty-five Years Behind Time?" V-6-16; "The Growth of Industries at Hesston, Kansas," Daniel Kauffman, V-8-6; "New Industries Move into Old Communities," Paul N. Detweiler, V-9-6; "The Mennonite Mutual Insurance Company," D. C. Hostetler, V-9-12; "Spiritual Significance of the Present Agricultural Revolution," Ezra Stauffer, V-10-12; "From Bootlegging to Broilers," Harry W. Hertzler, V-10-14; Editorial, "Membership in Certain Organizations," V-10-16; "Church Communities in the Johnstown District," Mervin J. Hostetler, V-11-6; Editorial, "Lessons from the Johnstown District," V-11-16; "Statement of Concerns," V-11-17; "Mennonite Principles in Everyday Living," Guy F. Hershberger, V-12-17
Carper, Ruth, "Madeleine and Etienne, V-7-20; drawing, V-9-15; poem, "Today We Children," V-12-22
"Canadian Public Welfare and the Mennonite Church in Ontario," Milton R. Good, V-5-20
"Carbon Copy," Isabel Carolan, V-1-4
"Careful," song, Eleanor Smith and Emilie Poulsson, V-5-19
Carolan, Isabel, poem, "Carbon Copy," V-1-4
Cassel, Elaine, poem, "Betty Sue," V-2-21
"Cedars of Lebanon," Psalm 104, V-10-4
Children—poem, "Carbon Copy," Isabel Carolan, V-1-4; "Enjoy Your Family," Almeta Hilty Good, V-1-22; "How Shall I Tell My Child He Is Adopted?" Orval Shoemaker, V-1-24; "Children Are an Heritage of the Lord," Psalm 127, V-2-4; "Between the Dark and the Daylight," Laura Smith, V-2-22; "Good and Bad Children," Robert Louis Stevenson, V-3-4; "The Kidron Community's Summer Camps," Ellis Gerber, V-3-12; "Of Course There Is Time," Frieda Amstutz, V-3-22; "Our Adopted Family," Ray and Vada Stutzman, V-4-14; "Grubby Knees," Almeta Hilty Good, V-5-4; pamphlet review, *Some Special Problems of Children, Aged 2 to 5 Years,* V-6-27; "Madeleine and Etienne," Ruth Carper, V-7-20; "What Farmers Should Know About Child Labor Laws," V-7-22; "A Brief Look at Poliomyelitis," V-7-24; "The Lost Parents of Europe," Charles R. Joy, V-8-12; Christmas Bundles for Boys and Girls, V-8-32; "Treat the Baby Sitter Right," Laura Webb Smith, V-9-21; "Parents, Children, and School Books," Elizabeth Stoltzfus, V-9-22; Book Review, *Children Know Their Friends,* V-9-28; "Taking Care of the Child Patient," Doris Good, V-10-22; pamphlet on baby adoption, V-10-28
"Children Are an Heritage of the Lord," Psalm 127, V-2-4
"Chinchilla for Pleasure and Profit," Chester Zehr, V-9-10
Christ, J H., "What About Farming in the Land of the Midnight Sun," V-6-4
"Christians and Social Change," Carl Kreider, V-8-30
Christmas—about Christmas bundles, V-8-32; "God Loveth a Cheerful Giver," Winifred Paul, V-12-22; poems, "Today We Children," Ruth Carper, "The Joy of Giving," Whittier, "If I Had Been," Nancy Byrd Turner, "It Isn't Far to Bethlehem Town," Madeleine Sweeny Miller, "The Secret of Happiness," Edith F. Welker, V-12-22
Church Activities—"The Kidron Community's Summer Camp," Ellis Gerber, V-3-12; "The Purpose of a Community Chorus," Hiram Hershey, V-4-12; "Canadian Public Welfare and the Mennonite Church in Ontario," Milton R. Good, V-5-20; "What Mutual Aid Can Mean to the Church," J. Winfield Fretz, V-5-22; "Evangelism for Moderns," Martha Thomas Smallwood, V-6-14; "A Home for Old People at Rittman, Ohio," V-7-7; story, "Madeleine and Etienne," Ruth Carper, V-7-20; "Ontario Mennonite Bible School and Institute," John F. Garber, V-10-17; "Deer Hunters Started a Summer Bible School," V-11-28
"Church Communities in the Johnstown, Pennsylvania, District," Mervin J. Hostetler, V-11-6
"Church Communities in Wayne County, Ohio," Emma Rohrer, V-10-6
"Clad with Grains," poem, John G. Neihardt, V-8-4
Coffman, Margery, "Mother's in the Garden Again," V-5-12
"College and the Small Community, The," E. W. Mueller, V-6-12
Communities Featured—Guernsey, Saskatchewan, V-1-6; Coatesville, Pa. (co-op), V-2-14; Kidron, Ohio, V-3-6; Jura Mountains of Switzerland, V-3-17; Washington County, Maryland, V-5-6; Tofield, Alberta, V-6-6; York and Adams Counties, Pennsylvania, V-7-10; Hesston, Kansas, V-8-6; Bucks County, Pa., V-9-6; Wayne County, Ohio, V-10-6; Johnstown, Pa., District, V-11-6; Grantsville and Springs, Pa., V-12-6
"Community in Indiana Makes Plans for Its Future, A," Paul K. Troyer, V-12-12
Community Life—"A Community on the Prairies of the Canadian West," Lyle A. Shantz, V-1-6; "What Is the Co-operative

Movement?" Ivan Lind, V-1-14; Editorial, "If You Think Rural Areas Well-Churched, Read This," V-1-16; "Young Men from Europe Enjoy Working on Our Farms," Ernest Lehman, V-1-25; "Conservation of Human Life and Community Living," Silas J. Smucker, V-2-6; "Farmers Market Their Own Produce," Gladys H. Kennel, V-2-14; "The Story of the Community at Kidron, Ohio," John Bixler, V-3-6; "The Kidron Community's Summer Camp," Ellis Gerber, V-3-12; Editorial, "As Communities Change," V-3-16; "Mennonite Life in the Swiss Jura of Today," Guy F. Hershberger, V-3-17; "A Week at Priscilla's Home in the Jura Mountains," Lois Yake, V-3-24; "Syrup Making in Northern New York," Arletha Zehr, V-4-6; "The Purpose of a Community Chorus," Hiram Hershey, V-4-12; "The Mennonite Community of Washington County, Maryland," Amos Baer, V-5-6; "Canadian Public Welfare and the Mennonite Church in Ontario." Milton R. Good, V-5-20; "From Our Readers," V-5-18; "What Mutual Aid Can Mean to the Church," J. Winfield Fretz, V-5-22; "Growth of a Community in the Canadian West," Boyd Stauffer, V-6-6; "The College and the Small Community," E. W. Mueller, V-6-12; "Evangelism for Moderns," Martha Thomas Smallwood, V-6-14; "What About Farming in the Land of the Midnight Sun," J. H. Christ, V-7-4; "A Home for Old People at Rittman, Ohio," V-7-7; "New Communities in York and Adams County, Pennsylvania," Richard Danner, V-7-10; "Mennonite Aid Works in Both Ways," John Howard Yoder, V-7-13; "The Growth of Industries at Hesston, Kansas," Daniel Kauffman, V-8-6; "Dairying in North Dakota," Elvin Glick, V-8-15; "Maintaining the Family Farm in an Industrial Age," Albert H. Weaver, V-8-17; New Industries Move into Old Communities," Paul N. Detweiler, V-9-6; "Our Communities as Seen by Mennonite Farmers from Europe," V-9-23; "Looking at Communities in Iowa and Nebraska," Harry J. Wenger, V-9-24; "Church Communities in Wayne County, Ohio," Emma Rohrer, V-10-6; "Spiritual Significance of the Present Agricultural Revolution," Ezra Stauffer, V-10-12; "From Bootlegging to Broilers," Harry W. Hertzler, V-10-14; "Ontario Mennonite Bible School and Institute," John F. Garber, V-10-17; "Church Communities in the Johnstown, Pennsylvania, District," Mervin J. Hostetler, V-11-6; "Your Visit to the Grantsville and Springs Community," Edna Beiler, V-12-6; "A Community in Indiana Makes Plans for Its Future," Paul K. Troyer, V-12-12

Community Life Items From—Freeport, Illinois, Hesston, Kansas, V-1-26; Strasburg Township, Pa. (barn raising), V-1-27; Conestoga Valley (Mast Reunion), V-2-26; Indian Cove, Idaho, V-2-28; Croghan, New York, V-2-29; Nebraska, V-3-26; Blooming Glen, Pa., V-3-27; Kokomo, Indiana, V-3-27; Welsh Mt. Samaritan Home, New Holland, Pa., V-4-25; Pigeon, Michigan, V-5-26; Tiskilwa, Illinois, V-5-27; Lancaster Mennonite School, V-5-28; Creston, Montana, V-6-26; Kiowa County, Kansas, V-7-26; Wellman, Iowa, V-7-26; Phoenix, Arizona, V-7-26; Plymouth Mission, Goshen, Ind., V-7-28; Virginia, V-7-29; Mt. Gilead, Ohio, V-8-26; Union County, Pa., V-10-26; Reinholds Station, Pa., V-10-28; Kokomo, Indiana, V-10-33

"Community on the Prairies of the Canadian West, A," Lyle A. Shantz, V-1-6

Conference on Industrial Relations and Mennonite Community Life, program, V-3-26

Conservation—"Conservation of Human Life and Community Living," Silas J. Smucker; V-2-6; "Of Course There Is Time," Frieda Amstutz, V-3-22; "Consercation of Soil, A Christian Responsibility," Silas J. Smucker, V-4-17

"Conservation of Human Life and Community Living," Silas J. Smucker, V-2-6

"Conservation of Soil, A Christian Responsibility," Silas J. Smucker, V-4-17

"Country Church, The," poem, Eunice M. Shellenberger, V-12-4

"Covered Bridges," poem, Leota H. Doty, V-1-17

"Crises in the Near East," Carl Kreider, V-12-26

Crops and Grasses—"Bird's-foot Trefoil," J. J. Pierre, V-1-12; "Ladino Clover," R. G. Mitchell and J. J. Pierre, V-5-14; "Growing Good Grass," Leroy Gingerich, V-12-14

"Dairying in North Dakota," Elvin Glick, V-8-15

Danner, Richard, "New Communities in York and Adams County, Pa.," V-7-10

Detweiler, Paul N., "New Industries Move into Old Communities," V-9-6

Devotional—Psalm 127, V-2-4; Deut. 32:7, Prov. 23:10, V-2-17; "Let Us Pray," V-2-23; "The Cedars of Lebanon," Psalm 104, V-10-4; "The Secret of Happiness," V-12-23

"Diseases Common at Calving Time," V. W. Zuercher, V-3-14

"Does the 'Threat' of Peace Mean Economic Collapse for the United States?" Carl Kreider, V-9-30

Doty, Leota H., "Covered Bridges," V-1-17

"Do Your Garments Look 'Homemade'?" Edna Shantz, V-6-20

"Dressing, Filling, or Stuffing for Your Thanksgiving Bird," Olive G. Wyse, V-11-22

Editorials—"If You Think Rural Areas Well-Churched, Read This," "What About Communism?" V-1-16; "Thoughts After a Visit to the Christian Herr Home," "What Does Class Distinction Mean to Community Life?" V-2-16; "As Communities Change," V-3-16; "What Can We Do About the High Cost of Dying?" "The Future of Rural Life," V-4-16; "Where to Find Land in Pennsylvania," V-5-16; "A Message from the Young Community Editor," V-5-16; "Are We Twenty-five Years Behind Time?" V-6-16; "Making the Later Years the Best Years," "Pioneers Are Needed," V-7-16; "Where to Find Land," "For a Stronger Witness," "Forty-seven Farm Deaths Every Day," V-8-16; "Shall We Receive State Aid?" V-9-16; "Membership in Certain Organizations," "More People Leave the Farm," "Poverty and Sin," V-10-16; "Lessons from the Johnstown District," "Putting It Down on Paper," V-11-16; "They Neighbor Too Much Among Themselves," "What Will Happen to the Small Congregations?" V-12-16

Education—"Agriculture in Lancaster Mennonite High School," V-5-27; "The College and the Small Community," E. W. Mueller, V-6-12; "Parents, Children, and School Books," V-9-22; "Ontario Mennonite Bible School and Institute," John F. Garber, V-10-17

"Election Results in Republican Gain," Carl Kreider, V-1-28

"Enjoying Hymns," Winifred Paul, V-11-25

"Enjoy Your Family," Almeta Hilty Good, V-1-22

Ethical Questions—"What Is the Co-operative Movement?" Ivan Lind, V-1-14; Editorial, "What About Communism?" V-1-16; Editorial, "What Does Class Distinction Mean to Community Life?" V-2-16; "Mennonite Funerals, Are They Christian?" Lee Kanagy, V-4-8; Editorial, "What Can We Do About the High Cost of Dying?" V-4-16; "Conservation of Soil, A Christian Responsibility," Silas J. Smucker, V-4-17; "Canadian Public Welfare and the Mennonite Church in Ontario," Milton R. Good, V-5-20; "What Mutual Aid Can Mean to the Church," J. Winfield Fretz, V-5-22; "Fathers, Transfer Those Farms While You Are Alive," Howard Raid, V-5-24; Editorial, "Are We Twenty-five Years Behind Time?" V-6-16; "Second Mile Religion," Harry D. Hock, V-6-24; Editorial, "Shall We Receive State Aid?" V-9-16; "Spiritual Significance of the Present Agricultural Revolution," Ezra Stauffer, V-10-12; Editorials, "Membership in Certain Organizations," "Poverty and Sin," V-10-16; Editorial, "Putting It Down on Paper," V-11-16; "Statement of Concerns," V-11-12; "The Message of Micah," Millard Lind, V-11-12; Editorial, "They Neighbor Too Much Among Themselves," V-12-16; "Mennonite Principles in Everyday Living," Guy F. Hershberger, V-12-17

"Evangelism for Moderns," Martha Thomas Smallwood, V-6-14

"Farmers Market Their Own Produce," Gladys H. Kennel, V-2-14

Farms and Farming—"A Community on the Prairies of the Canadian West," Lyle A. Shantz, V-1-6; "Bird's-foot Trefoil," J. J. Pierre, V-1-12; "What Is the Co-operative Movement?" Ivan Lind, V-1-14; Editorial, "If You Think Rural Areas Well-Churched, Read This," V-1-16; poem, "Pioneers," Huldah Marie Graybill, V-1-21; "Young Men from Europe Enjoy Working on Our Farms," Ernest Lehman, V-1-24; "Conservation of Human Life and Community Living," Silas J. Smucker, V-2-6; "The Lancaster Union Stockyards," Ira D. Landis, V-2-8; "Farmers Market Their Own Produce," Gladys H. Kennel, V-2-24; "The Story of the Community at Kidron, Ohio," John Bixler, V-3-6; "Diseases Common at Calving Time," V. W. Zuercher, V-3-14; "Mennonite Life in the Swiss Jura of Today," Guy F. Hershberger, V-3-17; "A Week at Priscilla's Home in the Jura Mountains," Lois Yake, V-3-24; "Syrup Making in Northern New York," Arletha

Zehr, V-4-6; Editorial and Book Review, "Rural Prospect," V-4-16; "Conservation of Soil, A Christian Responsibility," Silas J. Smucker, V-4-17; "The Mennonite Community of Washington County, Maryland," Amos Baer, V-5-6; "Ladino Clover," R. G. Mitchell and J. J. Pierre, V-5-14; Book Review, "More Than Bread," V-5-17; Editorial, "Where to Find Land in Pennsylvania," V-5-16; "Fathers, Transfer Those Farms While You Are Alive," Howard Raid, V-5-24; poem, "Ode to Solitude," Alexander Pope, V-6-4; "Growth of a Community in the Canadian West," Boyd Stauffer, V-6-6; "Painting on the Farm," Elmer Kauffman, V-6-11; Editorial, "Are We Twenty-five Years Behind Time?" V-6-16; Book Review, "Water, Land, and People," V-6-27; "What About Farming in the Land of the Midnight Sun," J. H. Christ, V-7-4; "New Communities in York and Adams County, Pennsylvania," Richard Danner, V-7-10; "What Farmers Should Know About Child Labor Laws," V-7-22; poems, "Clad with Grains," John G. Neihardt, "Kansas Harvest," Vachel Lindsay, V-8-4; "The Growth of Industries at Hesston, Kansas," Daniel Kauffman, V-8-6; "Dairying in North Dakota," Elvin Glick, V-8-15; Editorials, "Where to Find Land," "Forty-seven Farm Deaths Every Day," V-8-16; "Maintaining the Family Farm in an Industrial Age," Albert H. Weaver, V-8-17; "Flies Can Be Controlled," G. E. Lehker, V-8-20; program for Farmers' Week at Little Eden, V-8-27; poem, "The Greatest Peace," Mary E. Rock, V-9-4; "Chinchilla for Pleasure and Profit," Chester Zehr, V-9-10; "Our Communities as Seen by Mennonite Farmers from Europe," V-9-23; "Looking at Communities in Iowa and Nebraska," Harry J. Wenger, V-9-24; "Church Communities in Wayne County, Ohio," Emma Rohrer, V-10-6; "Spiritual Significance of the Present Agricultural Revolution," Ezra Stauffer, V-10-12; "From Bootlegging to Broilers," Harry W. Hertzler, V-10-14; Editorial, "More People Leave the Farm," V-10-16; "A Book on Colonization with Lessons for Today," John A. Hostetler, V-10-24; "Mennonite Farmers from Europe," V-10-27; "Church Communities in Johnstown, Pennsylvania, District," Mervin J. Hostetler, V-11-6; "The Value and Need of Farm Records," Orrin Nafziger, V-11-14; "Statement of Concerns," V-11-17; "The Future of Small Farms in Indiana," Lynn Robertson, V-11-26; "Dairy Farming in Europe," Gerhard Dyck, V-11-29; "Your Visit to the Grantsville and Springs Community," V-12-6; "Growing Good Grass," Leroy Gingerich, V-12-14; "Mennonite Principles in Everyday Living," Guy F. Hershberger, V-12-17

"Fathers, Transfer Those Farms While You Are Alive," Howard Raid, V-5-24

Farmers' Week at Little Eden, program, V-8-27

"Federal Reserve Vs. Treasury," Carl Kreider, V-5-30

"Flies Can Be Controlled," G. E. Lehker, V-8-20

Flower-growing—"Roses Are Wonderful," Emery Swartzendruber, V-6-22

Fretz, J. Winfield, "What Mutual Aid Can Mean to the Church," V-5-22

"From Bootlegging to Broilers," Harry W. Hertzler, V-10-14

Funerals—"Mennonite Funerals, Are They Christian?" Lee Kanagy, V-4-8; "A Funeral Director Speaks," Elmo Hooley, V-4-10; Editorial, "What Can We Do About the High Cost of Dying," V-4-16

"Funeral Director Speaks, A," Elmo Hooley, V-4-10

"Future of Small Farms in Indiana, The," Lynn Robertson, V-11-26

Garber, John F., "Ontario Mennonite Bible School and Institute," V-10-17

Geigley, Miriam, poem, "My Kitten," V-11-24

"Gerald Greenworm," story, Osie Ziegler, V-4-22

Gerber, Ellis, "The Kidron Community's Summer Camp," V-3-12

Gingerich, Leroy, "Growing Good Grass," V-12-14

"Given to Hospitality," Olive G. Wyse, V-12-20

"Glad's 'Rosy Room House,'" story, Gertrude Walton, V-9-14

Glick, Elvin, "Dairying in North Dakota," V-8-15

"God Loveth a Cheerful Giver," Winifred Paul, V-12-22

Good, Almeta Hilty, "Enjoy Your Family," V-1-22; poem, "Pillow Fights," V-1-22, poem, "Grubby Knees," V-5-4

"Good and Bad Children," Robert Louis Stevenson, V-3-4

Good, Doris, "How to Keep the Convalescing Patient Happy and Content," V-9-18; "Taking Care of the Child Patient," V-10-22

Good, Milton R., "Canadian Public Welfare and the Mennonite Church in Ontario," V-5-20

"Good Mixture, A," poem, Clarice Foster Booth, V-4-23

Graybill, Huldah Marie, poem, "Pioneers," V-1-21

"Greatest Peace, The," poem, Mary E. Rock, V-9-4

"Growing Good Grass," Leroy Gingerich, V-12-14

"Growth of a Community in the Canadian West," Boyd Stauffer, V-6-6

"Growth of Industries at Hesston, Kansas, The" Daniel Kauffman, V-8-6

"Grubby Knees," poem, Almeta Hilty Good, V-5-4

Haedge, Hans, "Thank You Letter from Germany," V-6-25

Health—"Medical News and Views," Dr. H. Clair Amstutz, V-2-27, V-4-26; News Notes on Mental Health, V-2-27; "Diseases Common at Calving Time," V. W. Zuercher, V-3-14; "Mennonite Doctors," V-6-26; pamphlet review, "Your Blood Pressure and Your Arteries," V-6-32; "A Brief Look at Poliomyelitis," Dr. Dana Troyer, V-7-24; "Flies Can Be Controlled," G. E. Lehker, V-8-20; "How to Keep the Convalescing Patient Happy and Content," Doris Good, V-9-18; review, *When Mental Illness Strikes Your Family,* V-9-28; "Taking Care of the Child Patient," Doris Good, V-10-22; "Nursing as a Vocation," V-10-29

Heatwole, Daniel R., "An Open Letter to the Mennonites on Acquiring and Preserving the Christian Herr House," V-2-18

Hershberger, Guy F., "Mennonite Life in the Swiss Jura of Today," V-3-17; "Mennonite Principles in Everyday Living," V-12-17

Hershey, Hiram, "The Purpose of a Community Chorus," V-4-12

Hertzler, Harry W., "From Bootlegging to Broilers," V-10-14

Hess, Arlene, "We Can Be Safe at Home," V-8-22

Histand, Edith B., story, "A Valentine for Belinda," V-2-20

Historical Appreciation—"Covered Bridges," Leota H. Doty, V-1-17; "Old-Fashioned Cheese," Edith M. Witmer, V-2-10; Editorial, "Thoughts After a Visit to the Christian Herr Home," V-2-16; an artist's painting of the Old Herr House, V-2-17; "An Open Letter to the Mennonites on Acquiring and Preserving the Christian Herr House," Daniel R. Heatwole, V-2-18; "The Meaning of Folklore," Alfred L. Shoemaker, V-2-24; "Mennonite Life in the Swiss Jura of Today," Guy F. Hershberger, V-3-17; "A Week at Priscilla's Home in the Jura Mountains," Lois Yake, V-3-24; "In Memory of Joseph Johns," V-10-4; "Worship at the Old Herr House," V-10-29

Hobbies — "Hamsters," V-1-21; building toy farms, V-1-23; "Things Out of Wood," V-2-21; "The Meaning of Folklore," Alfred L. Shoemaker, V-2-24; "Mother's in the Garden Again," Margery Coffman, V-5-12; "Roses Are Wonderful," Emery Swartzendruber, V-6-22; "Photography Contest," V-10-20; "Woodworker for a Lifetime," Arlene King, V-11-20

Hock, Harry D., "Second Mile Religion," V-6-24

"Home for Old People at Rittman, Ohio, A," V-7-7

Homemaking—"About Kitchen Knives," Jocele Thut, V-1-18; "Enjoy Your Family," Almeta Hilty Good, V-1-22; "Old-Fashioned Cheese," Edith M. Witmer, V-2-10; "Between the Dark and the Daylight," Laura Smith, V-2-22; "Of Course There Is Time," Frieda Amstutz, V-3-22; "Our Adopted Family," Ray and Vada Stutzman, V-4-14; "How to Buy Cooking Utensils," Jocele Thut, V-4-20; "Grubby Knees," Almeta Hilty Good, V-5-4; "Mother's in the Garden Again," Margery Coffman, V-5-12; "Peas for Canning and Freezing," V-5-13; "Do Your Garments Look Homemade?" Edna Shantz, V-6-20; "Vegetables Your Family Can Enjoy," Helen Marie Hostetler, V-7-18; "Household Horizons" (quilting), V-7-28; "We Can Be Safe at Home," Arlene Hess, V-8-22; "How to Keep the Convalescing Patient Happy and Content," Doris Good, V-9-18; "Treat the Baby Sitter Right," Laura Webb Smith, V-9-21; "Taking Care of the Child Patient," Doris Good, V-10-22; "Dressing, Filling, or Stuffing for Your Thanksgiving Bird," Olive G. Wyse, V-11-22; "Given to Hospitality," Olive G. Wyse, V-12-20

Hooley, Elmo, "A Funeral Director Speaks," V-4-10

Hostetler, D. C., "The Mennonite Mutual Insurance Company," V-9-12

Hostetler, Helen Marie, "Vegetables Your Family Can Enjoy," V-7-18

Hostetler, John A., "A Book on Colonization with Lessons for Today," V-10-24

Hostetler, Mervin J., "Church Communities in the Johnstown, Pennsylvania, District Have Varieties in Occupation and Industry," V-11-6
"How Shall I Tell My Child He Is Adopted?" Orval Shoemaker, V-1-24
"How to Buy Cooking Utensils," Jocele Thut, V-4-20
"How to Keep the Convalescing Patient Happy and Content," Doris Good, V-9-18

"If I Had Been," poem, Nancy Byrd Turner, V-12-22
"In Memory of Joseph Johns," V-11-4
"Internationalism or Isolationism," Carl Kreider, V-2-30
"It Isn't Far to Bethlehem Town," poem, Madeleine Sweeny Miller, V-12-22

Jackson, Maud C., story, "Brave Dora," V-11-24
Joy, Charles R., "The Lost Parents of Europe," V-8-12
"Joy of Giving, The," John Greenleaf Whittier, V-12-22

Kanagy, Lee, "Mennonite Funerals, Are They Christian?" V-4-8
"Kansas Harvest," poem, Vachel Lindsay, V-8-4
Kauffman, Daniel, "The Growth of Industries at Hesston, Kansas," V-8-6
Kauffman, Elmer, "Painting on the Farm," V-6-11
Kennel, Gladys, "Farmers Market Their Own Produce," V-2-14
"Kidron Community's Summer Camp, The," Ellis Gerber, V-3-12
King, Arlene, "Woodworker for a Lifetime," V-11-20
Kreider, Carl, "Election Results in Republican Gain," V-1-28; "Internationalism or Isolationism?" V-2-30; "Tax or Borrow?" V-3-28; "Taxes Again," V-4-28; "Federal Reserve Vs. Treasury," V-5-30; "The MacArthur Dismissal," V-6-28; "Large Corporations Become Larger," V-7-30; "Christians and Social Change," V-8-30; "Does the 'Threat' of Peace Mean Economic Collapse for the U.S.?" V-9-30; "Losing the Peace," V-10-30; "Trade with Communist Countries," V-11-30; "Crises in the Near East," V-12-26
Kurtz, Maynard Y., poem, "The Mennonite Community," V-2-21

"Ladino Clover," R. G. Mitchell and J. J. Pierre, V-5-14
"Lancaster Union Stockyards, The," Ira D. Landis, V-2-8
Landis, Ira D., "The Lancaster Union Stockyards," V-2-8
"Large Corporations Become Larger," Carl Kreider, V-7-30
"Leaf Game, The," Edna K. Wenger, V-8-25
Lehker, G. E., "Flies Can Be Controlled," V-8-20
Lehman, Ernest, "Young Men from Europe Enjoy Working on Our Farms," V-1-25
"Let Us Pray," prayer of Peter Marshall, V-2-23
Lind, Ivan, "What Is the Co-operative Movement?" V-1-14
Lind, Millard, "The Message of Micah," V-11-12
Lindsay, Vachel, poem, "Kansas Harvest," V-8-4
"Long Division," poem, Lois Rensberger, V-9-15
"Looking at Communities in Iowa and Nebraska," Harry J. Wenger, V-9-24
"Losing the Peace," Carl Kreider, V-10-30
"Lost Parents of Europe, The," Charles R. Joy, V-8-12

"MacArthur Dismissal, The," Carl Kreider, V-6-28
"Madeleine and Etienne," story, Ruth Carper, V-7-20
"Maintaining the Family Farm in an Industrial Age," Albert H. Weaver, V-8-17
Marshall, Peter, prayer of, V-2-23
McCully, Verna Grisier, "Sixteen Square Farm," V-6-18; "String Dolls," V-10-21
"Meaning of Folklore, The," Alfred L. Shoemaker, V-2-24
"Mennonite Aid Works Both Ways," John Howard Yoder, V-7-13
"Mennonite Community, The," poem, Maynard Y. Kurtz, V-2-21
"Mennonite Community of Washington County, Maryland, The," Amos Baer, V-5-7
"Mennonite Funerals, Are They Christian?" Lee Kanagy, V-4-8
"Mennonite Life in the Swiss Jura of Today," Guy F. Hershberger, V-3-17
"Mennonite Mutual Insurance Company, The," D. C. Hostetler, V-9-12
"Mennonite Principles in Everyday Living," Guy F. Hershberger, V-12-17
"Message of Micah, The," Millard Lind, V-11-12
Miller, Celia, poem, "The Woods," V-6-18
Miller, Madeleine Sweeny, "It Isn't Far to Bethlehem Town," V-12-22
Mitchell, R. G. and J. J. Pierre, "Ladino Clover," V-5-14
Moon, Ivan, drawing, V-11-25
"Mother's in the Garden Again," Margery Coffman, V-5-12
Mueller, E. W., "The College and the Small Community," V-6-12
Music—"The Purpose of a Community Chorus," Hiram Hershey, V-4-12; song, "Careful," Emilie Poulsson and Eleanor Smith, V-5-19; "Household Horizons," Esther Eby Glass, V-8-28; "Enjoying Hymns," V-11-25
"My Kitten," poem, Miriam Geigley, V-11-24

Nafziger, Orrin, "The Value and Need of Farm Records," V-11-14
Nature—story, "Those Wonderful Glasses," Maud Wilcox Niedermeyer, V-1-20; poem, "Afternoon Tea," Osie Ziegler, V-1-21; poem, "Spring," Anna Ruth Smoker, V-3-25; poem, "April," May Allread Baker, V-4-4; story, "Gerald Greenworm," Osie Ziegler, V-4-22; poem, "Grubby Knees," Almeta Hilty Good, V-5-4; "Mother's in the Garden Again," Margery Coffman, V-5-12; Book Reviews, *Birds, Flowers, Kenworthy Workbooks, Life of Audubon,* V-5-19; nature pamphlets, V-5-21; poem, "The Woods," Celia Miller, V-6-18; "Roses Are Wonderful," Emery Swartzendruber, V-6-22; "The Leaf Game," Edna K. Wenger, V-8-25; poem, "The Greatest Peace," Mary E. Rock, V-9-4; "The Cedars of Lebanon," V-10-4
Neihardt, John G., poem, "Clad with Grains," V-8-4
"New Communities in York and Adams County, Pennsylvania," Richard Danner, V-7-10
"New Industries Move into Old Communities," Paul N. Detweiler, V-9-6
Niedermeyer, Maud Wilcox, story, "Those Wonderful Glasses," V-1-20

"Ode to Solitude," poem, Alexander Pope, V-6-4
"Of Course There Is Time," Frieda Amstutz, V-3-22
"Old-Fashioned Cheese," Edith M. Witmer, V-2-10
"Ontario Mennonite Bible School and Institute," John F. Garber, V-10-17
"Open Letter to the Mennonites on Acquiring and Preserving the Christian Herr House, An," Daniel R. Heatwole, V-2-18
"Our Adopted Family," Ray and Vada Stutzman, V-4-14
Our Churches—Sharon at Guernsey, Saskatchewan, V-1-3; Willow Street, Pennsylvania, V-2-3; Sonnenberg at Kidron, Ohio, V-3-3; 17th Line East Zorra Amish at Tavistock, Ontario, V-4-3; Reiff in Washington County, Maryland, V-5-3; Salem at Tofield, Alberta, V-6-3; Martins near Orrville, Ohio, V-7-3; West Liberty of McPherson County, Kansas, V-8-3; Upper Skippack, Pennsylvania, V-9-3; Pleasant Hill of Sterling, Ohio, V-10-3; Blough in Somerset County, Pennsylvania, V-11-3; Springs, Pennsylvania, V-12-3
"Our Communities as Seen by Mennonite Farmers from Europe," V-9-23

"Painting on the Farm," Elmer Kauffman, V-6-11
"Parents, Children, and School Books," Elizabeth Stoltzfus, V-9-22
Paul, Winifred, "A Message from the Young Community Editor," V-5-16; "Enjoying Hymns," V-11-24; "God Loveth a Cheerful Giver," V-12-22
"Peas for Canning and Freezing," Olive G. Wyse, V-5-13
Photography Contest, V-10-20
Pierre, J. J., "Bird's-foot Trefoil Is a Welcome Pasture Legume," V-1-12; and R. G. Mitchell, "Ladino Clover," V-5-14
"Pillow Fights," poem, Almeta Hilty Good, V-1-22
"Pioneers," poem, Huldah Marie Graybill, V-1-21
Pope, Alexander, poem, "Ode to Solitude," V-6-4
"Purpose of a Community Chorus, The," Hiram Hershey, V-4-12
"Puzzle Fun," V-4-22

Raid, Howard, "Fathers, Transfer Those Farms While You Are Alive," V-5-24
Recipes—Old-fashioned Gingerbread, V-1-19; "Old-Fashioned Cheese," Edith M. Witmer, V-2-10; One-dish Chicken Dinner, V-3-23; Anna Schrock's Jelly Roll, V-5-13; Broccoli, Hollandaise Sauce, V-7-19; Endive Salad, V-8-23; Favorite Cucumber Pickles, Helen's Sweet Pickles, V-9-19; Mixed Pickle, V-9-20; Stuffed Green Tomatoes, V-9-32; Brownies, V-10-20; Rice Pudding, V-10-20; Baked Acorn Squash, V-10-23; Burnt Angel Cake and Quick Caramel Frosting, V-11-23; Bread Stuffing, V-11-22; Strawberry Jam Biscuits, V-12-21
Recreation and Play—"Enjoy Your Family," "Pillow Fights," Almeta Hilty Good, V-1-22; "The Kidron Community's Summer Camp," Ellis Gerber, V-3-12; "A Week at Priscilla's Home in the Jura Mountains," Lois Yake, V-3-24

Relief—"Second Mile Religion," Harry D. Hock, V-6-24; "Mennonite Aid Works Both Ways," John Howard Yoder, V-7-13; "Madeleine and Etienne," Ruth Carper, V-7-20; "The Lost Parents of Europe," Charles R. Joy, V-8-12; "The Half-starved Billions and Us," V-8-28; about Christmas bundles, V-8-32
Robertson, Lynn, "The Future of Small Farms in Indiana," V-11-26
Rock, Mary E., poem, "The Greatest Peace," V-9-4
Rohrer, Emma, "Church Communities in Wayne County, Ohio," V-9-6
"Roses Are Wonderful," Emery Swartzendruber, V-6-22

Safety—"Safety Council Lists," V-7-33; "We Can Be Safe at Home," Arlene Hess, V-8-22; Editorial, "Forty-seven Farm Deaths Every Day," V-8-16
"Sand Pile Special," Osie Ziegler, V-6-19
"Second Mile Religion," Harry D. Hock, V-6-24
"Secret of Happiness, The," Edith F. Welker, V-12-22
Shantz, Edna, "Do Your Garments Look 'Homemade'?" V-6-20
Shantz, Lyle A., "A Community on the Prairies of the Canadian West," V-1-6
Shellenberger, Eunice M., poem, "The Country Church," V-12-4
Shoemaker, Alfred L., "The Meaning of Folklore," V-2-24
Shoemaker, Orval, "How Shall I Tell My Child He Is Adopted?" V-1-24
"Sign Painting as a Vocation," Norman Buehler, V-9-17
"Sixteen Square Farm," Verna Grisier McCully, V-6-18
Smallwood, Martha Thomas, "Evangelism for Moderns," V-6-14
Smith, Laura, "Between the Dark and the Daylight," V-2-22; "Treat the Baby Sitter Right," V-9-21
Smoker, Anna Ruth, poem, "Spring," V-3-25
Smucker, Silas J., "Conservation of Human Life and Community Living," V-2-6; "Conservation of Soil, A Christian Responsibility," V-4-17
"Spiritual Significance of the Present Agricultural Revolution," Ezra Stauffer, V-10-12
"Spring," poem, Anna Ruth Smoker, V-3-25
"Statement of Concerns," V-11-17
Stauffer, Boyd, "Growth of a Community in the Canadian West," V-6-6
Stauffer, Ezra, "Spiritual Significance of the Present Agricultural Revolution," V-10-12
Stevenson, Robert Louis, poem, "Good and Bad Children," V-3-4
Stewardship—"What Is the Co-operative Movement?" Ivan Lind, V-1-14; Editorial, "If You Think Rural Areas Well Churched, Read This," V-1-16; "Conservation of Human Life and Community Living," Silas J. Smucker, V-2-6; "Mennonite Funerals, Are They Christian?" Lee Kanagy, V-4-8; Editorial, "What Can We Do About the High Cost of Dying?" V-4-16; "Conservation of Soil, A Christian Responsibility," Silas J. Smucker, V-4-17; "What Mutual Aid Can Mean to the Church," J. Winfield Fretz, V-5-22; "Mennonite Aid Works Both Ways," John Howard Yoder, V-7-13; "The Lost Parents of Europe," Charles R. Joy, V-8-12; "The Half-Starved Billions and Us," V-8-29; "Spiritual Significance of the Present Agricultural Revolution," Ezra Stauffer, V-10-12; Editorial, "Poverty and Sin," V-10-16; "The Message of Micah," Millard Lind, V-11-12; "Mennonite Principles in Everyday Living," Guy F. Hershberger, V-12-17
Stoltzfus, Elizabeth, "Parents, Children, and School Books," V-9-22
"Storybook Traveling," poem, Rachel Ann Wenger, V-7-25
"Story of the Community at Kidron, Ohio, The," John Bixler, V-3-6
"String Dolls," Verna Grisier McCully, V-10-21
Stutzman, Ray and Vada, "Our Adopted Family," V-4-14
"Syrup Making in Northern New York," Arletha Zehr, V-4-6
Swartzendruber, Emery, "Roses Are Wonderful," V-6-22

"Taking Care of the Child Patient," Doris Good, V-10-22
"Taxes Again," Carl Kreider, V-4-28
"Tax or Borrow?" Carl Kreider, V-3-28
"Thank You Letter from Germany," Hans Haedge, V-6-25
"Those Wonderful Glasses," Maud Wilcox Niedermeyer, V-1-20
Thut, Jocele, "About Kitchen Knives," V-1-18; "How to Buy Cooking Utensils," V-4-20
"Today We Children," poem, Ruth Carper, V-12-22
"Trade with Communist Countries," Carl Kreider, V-11-30
"Treat the Baby Sitter Right," Laura Webb Smith, V-9-21
Troyer, Dr. Dana, "A Brief Look at Poliomyelitis," V-7-24
Troyer, Paul K., "A Community in Indiana Makes Plans for Its Future," V-12-12
Turner, Nancy Byrd, poem, "If I Had Been," V-12-22

"Valentine for Belinda, A," story, Edith B. Histand, V-2-20
"Value and Need of Farm Records, The," Orrin Nafziger, V-11-14
"Vegetables Your Family Can Enjoy," Helen Marie Hostetler, V-7-18
Viewpoints on World News, Carl Kreider—see Carl Kreider
Vocations—story, "Those Wonderful Glasses," Maud Niedermeyer, V-1-20; "A Funeral Director Speaks," Elmo Hooley, V-4-10; "Sign Painting as a Vocation," Norman Buehler, V-9-17; "Nursing as a Vocation," V-10-29; "Woodworker for a Lifetime," Arlene King, V-11-20

Walton, Gertrude, story, "Glad's 'Rosy Room House,'" V-9-14
"We Can Be Safe at Home," Arlene Hess, V-8-22
Weaver, Albert H., "Maintaining the Family Farm in an Industrial Age," V-8-17
"Week at Priscilla's Home in the Jura Mountains, A," Lois Yake, V-3-24
Welker, Edith F., "The Secret of Happiness," V-12-22
Wenger, Edna K., story, "The Leaf Game," V-8-25
Wenger, Rachel Ann, poem, "Storybook Traveling," V-7-25
Wenger, Harry J, "Looking at Communities in Iowa and Nebraska," V-9-24
"What About Farming in the Land of the Midnight Sun," J. H. Christ, V-6-4
"What Farmers Should Know About Child Labor Laws," V-7-22
"What Is the Co-operative Movement?" Ivan Lind, V-1-14
"What Mutual Aid Can Mean to the Church," J. Winfield Fretz, V-5-22
Whittier, John Greenleaf, "The Joy of Giving," V-12-22
Witmer, Edith M., "Old-Fashioned Cheese," V-2-10
"Woods, The," poem, Celia Miller, V-6-18
"Woodworker for a Lifetime," Arlene King, V-11-20
Wyse, Olive G., "Peas for Canning and Freezing," V-5-13; "Dressing, Filling, and Stuffing for Your Thanksgiving Bird," V-11-22; "Given to Hospitality," V-12-20

"Yak, The," poem, Hilaire Belloc, V-4-23
Yake, Lois, "A Week at Priscilla's Home in the Jura Mountains," V-3-24
Yoder, John Howard, "Mennonite Aid Works Both Ways," V-7-13
Young Community—"A Valentine for Belinda," story, Edith B. Histand, a story picture, "Things Out of Wood," poems, "Betty Sue," Elaine Cassel, "The Mennonite Community," Maynard Y. Kurtz, V-2-20; "A Week at Priscilla's Home in the Jura Mountains," Lois Yake, poem, "Spring," Anna Ruth Smoker, V-3-25; story, "Gerald Greenworm," Osie Ziegler, "Puzzle Fun," poem, "The Yak," Hilaire Belloc, poem, "A Good Mixture," Clarice Foster Booth, V-4-22; "A Message from the Young Community Editor," V-5-16; "From Our Readers," "For Your Nature Study," song, "Careful," V-5-19; poem, "The Woods," Celia Miller, "Sixteen Square Farm," Verna Grisier McCully, "Book Friends," poem, "Sand Pile Special," Osie Ziegler, V-6-18; "Madeleine and Etienne," Ruth Carper, V-7-20; "From Our Readers," "The Leaf Game," Edna K. Wenger, V-8-24; story, "Glad's 'Rosy Room House,'" "Our Readers," poem, "Long Division," Lois Rensberger, V-9-14; "Photography Contest," "Recipes for Young Cooks," "String Dolls," Verna Grisier McCully, "How to Make and Operate Your Own Weather Station," V-10-21; story, "Brave Dora," Maud C. Jackson, "Enjoying Hymns," poem, "My Kitten," Miriam Geigley, V-11-24; God Loveth a Cheerful Giver," Winifred Paul, V-12-22
"Young Men from Europe Enjoy Working on Our Farms," Ernest Lehman, V-1-25
"Your Visit to the Grantsville and Springs Community," Edna Beiler, V-12-6

Zehr, Arletha, "Syrup Making in Northern New York," V-4-6
Zehr, Chester, "Chinchilla for Pleasure and Profit," V-9-10
Ziegler, Osie, poem, "Afternoon Tea," V-1-21; story, "Gerald Greenworm," V-4-22; poem, "Sand Pile Special," V-6-19
Zuercher, V. W., "Diseases Common at Calving Time," V-3-14

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## WORLD NEWS

[Continued from page 26]

interest in the uninterrupted flow of Iranian oil. If Britain cannot secure oil from Iran it probably will have to get it from American sources and the United States feels that it needs all of its own oil for its own security. In the third place, the position of the portion of the American fleet which is in the Mediterranean would be jeopardized if the Suez Canal were to fall into less friendly hands.

On the other hand, the United States must be on guard lest it be interpreted by the great masses of people of the Near and Far East as always siding with the policies of reaction. Perhaps in the middle of the twentieth century we are witnessing another of those great changes in the whole concept of Empire such as history has recorded before. The old British colonial system was destroyed in 1776 and the years immediately following by the revolt of the American colonies. Although the immediate result of the American Revolution was distasteful to the British, in the long run it contributed to the building of a more satisfactory colonial policy.

The real danger in the present situation is that the United States, with its mortal fear of the further spread of Russian communism, will be drawn into a position where it always favors the forces of reaction. Furthermore, by favoring reactionary and outmoded colonial policies, the United States unwittingly may be driving these areas into the arms of Soviet Russia—not because they approve Russian communism, but because they fear the Western powers and resent what they consider to be unwarranted Western interference in their national aspirations. It would appear that wise statesmanship would recognize the realities of the present situation and would promote the building in these areas of governments which are economically as well as politically independent of both the Western powers and Soviet Russia. May Christians in all lands continue to pray that our statesmen may think aright.

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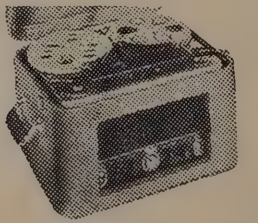

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## MENNONITE PRINCIPLES

**[Continued from page 19]**

out the help of the Marshall Plan or other forms of American aid?

Whatever others do, certainly the nonresistant Christian who desires to cast his lot on the side of peace will have a deep sense of responsibility for the underfed portion of the world. He will be keenly conscious of the fact that the fortunate economic situation in which he finds himself is undeserved; and that he has no moral right to a higher standard of living than that of other peoples of the world. The least he can do is to have such a feeling of love and sympathy for the underprivileged portion of the peoples of the world that he will not only breathe a sincere prayer of gratitude every time he seats himself at a table filled with food, but just as earnestly beg the forgiveness of his heavenly Father for any desire he may have for such luxuries of life as he and his fellow Americans might obtain at the expense of their brothers in other lands.

### Prophecy for These Times

As we read the message of the prophets we are surely admonished to do justice ourselves. But as disciples of Christ are we not also prophets of righteousness in our own time; and if so is it not also our calling to speak out against social evils and injustices as they exist in our day? No, we do not believe in the kind of social gospel which labors for the reconstruction of the social order apart from the way of the individual salvation as found in the atoning work of Jesus Christ. We do, however, believe in the social implications of the Gospel; and when we find men engaged in sin against society, through the kind of business they promote, and the manner in which they promote it, is it not our obligation to condemn this sin, even as it is our duty to condemn every other sin? The Prophet Nathan rebuked the King for his sin against society, and said: "Thou art the man." John the Baptist rebuked King Herod and paid for his testimony by losing his head. Amos condemned employers and landlords of his day who meted out injustice to the poor.

Have we been too hesitant in our day to assume the role of the prophet? Have we been too quiet in our opposition against bad working conditions, unjust labor practices, the liquor traffic, unchristian race relations, and other evils? Has our long period of isolationism tended to dull our sense of justice? Has our conviction against entering political life tended to keep us quiet on issues of social justice? Has Mennonitism become the religion of a smug, contented middle class? Has our fear of persecution caused us to become too much "the quiet in the land"? Do the Mennonites in many of our communities enjoy the good public relations which they do, because of their quietness in the face of evils against which they ought to testify? How far can we, and should we, go in raising our voices against racial segregation and other injustices? Can we become more aggressive in these areas than we have been in the past, and still remain true to our nonresistant faith?

### Some Things to Think About

While I feel certain that the present generation of Mennonites has made an impact upon the society and the state of its day, it is also certain that this impact should be greater than it is. It seems to me, therefore, that we should think on the following questions:

1. How can we as a Mennonite Church acquire a better understanding of the principle of social justice as contained in the Gospel of Christ?

2. What can we do to help our church people to place the emphasis on the doing of justice rather than the demanding of justice for themselves?

3. What can we do to help our people to apply this principle of doing justice consistently in every area of life?

4. How can we find our way to a prophetic ministry which will enable the church to lift her voice in protest against social injustice wherever it is found, while maintaining the proper emphasis on the doing of justice? How can we raise up men and women who will become prophets of social righteousness without descending to the level of the agitator engaged in a class struggle? Here is a task requiring genuine vision and Christian statesmanship.

5. How can we inspire our brethren who are in strategic positions of influence in agriculture, business and industry to work co-operatively for the launching of a constructive program for the application of the principles of the Sermon on the Mount to the various phases of our economic and social life?

## Farm Outlook

Consider your tax position as you close out the year. Income taxes will be higher in 1952. Production costs will also be higher. Manage your purchases, sales, and repairs accordingly. Repairs to fences, buildings, tractors, and machinery are among the items to consider. Do not buy what you may not need in 1952.

Buy and use plenty of protein supplement to balance all livestock rations. Price is low compared to feed grains.

Stay with milch cows. Build your herd to an efficient size. Milk shortages may develop next year. Dairies depending on family labor will have a big advantage over larger operations using hired help. Cull hens regularly and continuously to keep egg production high and feed costs low. Buy chicks early next year and look for a strong market the last half of 1952. Grain and livestock markets continue steady.

Land prices will likely continue to go up as long as the cheap money policy is politically popular. Earl L. Butz, economist of Purdue University, states that in spite of high land prices, "the time for a young farmer to buy a farm is when he is ready. Only within limits can he wait for the broad sweeps of the economic cycle which will permit him to buy at 'Bargain Prices.'"

After all, if a young farmer has to wait fifteen or twenty years to get his farm, he is past the time when he needs it. A young man adequately financed is safe in buying a farm now, if the farm is priced "right" on the current market. This does not justify buying land "on-a-shoestring" or for speculative purposes. But if you have money to invest, there is probably little to be gained by waiting for a more favorable period of prices. Do not overlook the high cost of operations. If you buy, be sure you have a large reserve of operating capital.

—S. J. S.

# For Christmas . . .

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*(From the Church Hymnal and the M. Y. F. Songbook)*

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**Good News (Spiritual)**
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**b—In Thy Holy Place**
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**Holy Ghost Dispel Our Sadness**
**VY-11—In Heavenly Love Abiding**
**Holy, Holy, Holy**
**VY-13—Oh Master Let Me Walk with Thee**
**Good News (Spiritual)**

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## Advertisers for the Month of December, 1951

| | |
|---|---|
| Active Church Publicity, Hammond, Indiana | 25 |
| American Realty, Bally, Pennsylvania | 25 |
| Beacon Milling Co., Cayuga, New York | 34 |
| Brunnerville Iron Foundry, Brunnerville, Pennsylvania | 25 |
| Burks, S. J., East Lynne, Missouri | 25 |
| Coblentz, Simon and Son, Route 1, Uniontown, Ohio | 25 |
| Friendly Book Store, 234 W. Broad, Quakertown, Pennsylvania | 25 |
| Glicks Andi's Sales, Smoketown, Pennsylvania | 32 |
| Hess, Mrs. N. H., Lederach, Pennsylvania | 25 |
| Highland Farms, Bucks Co., Box 10A, Sellersville, Pennsylvania | 25 |
| Hubbard Farms, Box 32, Lancaster, Pennsylvania | 32 |
| Landis, Wilmer E.M.C., Harrisonburg, Virginia | 25 |
| Leaman, George W., Mt. Joy, Pennsylvania | 2 |
| Martin, D. H., Elizabethtown, Pennsylvania | 25 |
| Mennonite Publishing House, Scottdale, Pennsylvania | 32, 34, 35 |
| Mutual Feed Company, Inc., Broadway, Virginia | 25 |
| Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania | 2 |
| Nolt, Paul M., New Holland, Pennsylvania | 25 |
| Park View Typing Service, Box 13, Harrisonburg, Virginia | 25 |
| Ranck, David H., Route 1, Lancaster, Pennsylvania | 25 |
| Riteway Products Company, Harrisonburg, Virginia | 25 |
| Shenk Hatchery, Harrisonburg, Virginia | 35 |
| Ulrich, Mrs. W. C., R. 3, Box 106, Sarasota, Florida | 25 |
| Ulrich Products Corporation, Roanoke, Illinois | 36 |
| Voice of Youth Chorus | 34 |
| Young, Arthur S., Company, Inc., Kinzers, Pennsylvania | 25 |

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E. S. Coffman, Dayton, Va., for 10 years a Shenk Flockowner greets Menno Brunk on a periodical visit to inspect a flock of New Hampshire breeders.

# Welcome, Mr. Brunk!

**FOR 12 YEARS, Menno S. Brunk, Shenk Flock Supervisor, has been a helpful visitor to the farms of Shenk Flockowners. To him and his assistants falls a large responsibility for breeder flock health and the quality of hatching eggs from which come Shenk Chicks. Problems of selection of key flocks, disease eradication, flock management, and egg quality control are his concern. With 110,000 birds in 118 supplier flocks this is no small matter. It is Mr. Brunk's aim to be co-operative with the flockowner and help him do a better job from which the flockowner, the hatchery, and the ultimate purchaser of Shenk Chicks will benefit.**

**It is this Idea of Service, bequeathed by the founder of Shenk Hatchery, which inspires those concerned with the production of Shenk Chicks to strive to do everything possible to make these chicks a surer source of profit for their buyers.**

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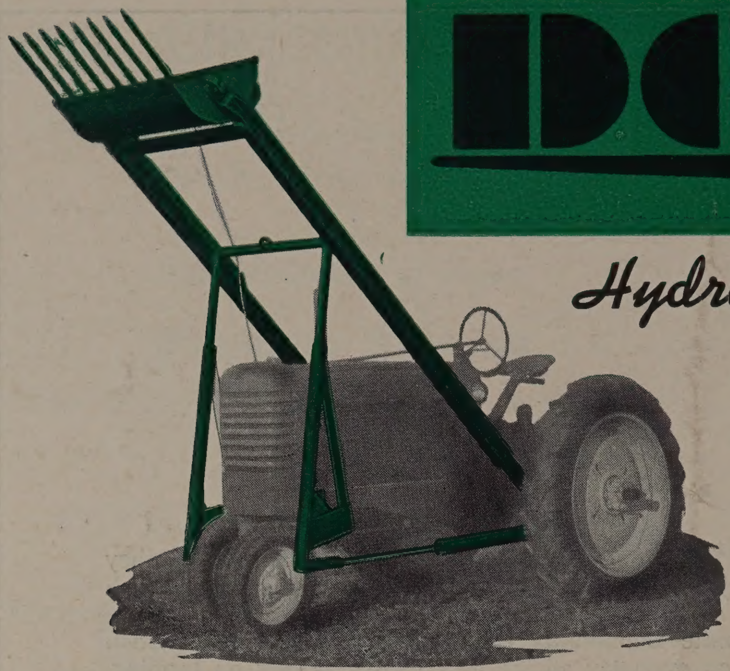
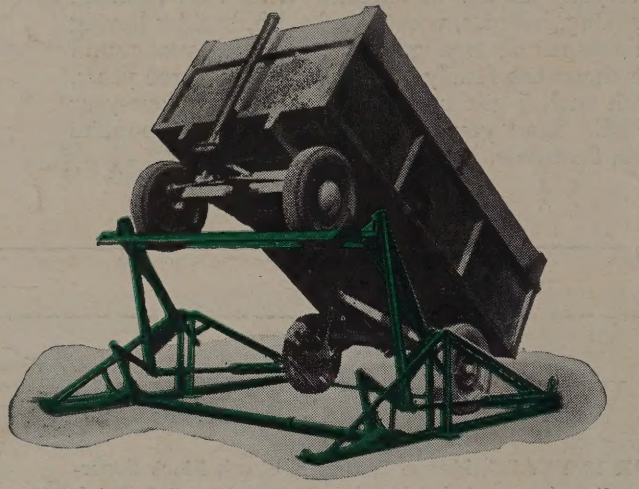


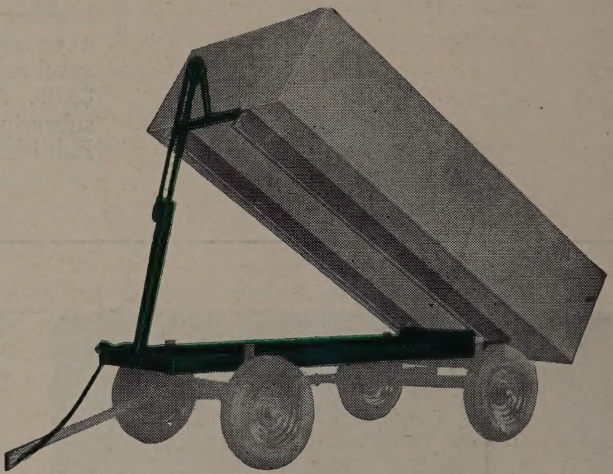
## *Hydraulic* TRACTOR LOADER

It's smooth . . . efficient . . . powerful! The simplicity of design makes the DOMOR remarkably safe and easy to operate. Lifts the heaviest loads . . . handles unbalanced loads without twist or strain. Adjustable lift to 10 feet or more . . . lower clearance than tractor itself. Convertible to lifting boom and post puller . . . bulldozer blade attachment available.

Heavy duty industrial type. Patented automatic bucket return. Double snap lock permits any amount of bucket suction. Equipped with ULRIX Quick Couplers (see below).



TRUCK & WAGON HOIST raises 5 ft. or more . . . easily dumps heavy loads. Holds wagon steady—no sideplay. Compact and portable. Interchangeable parts with DOMOR Loader. Equipped with ULRIX Couplers.



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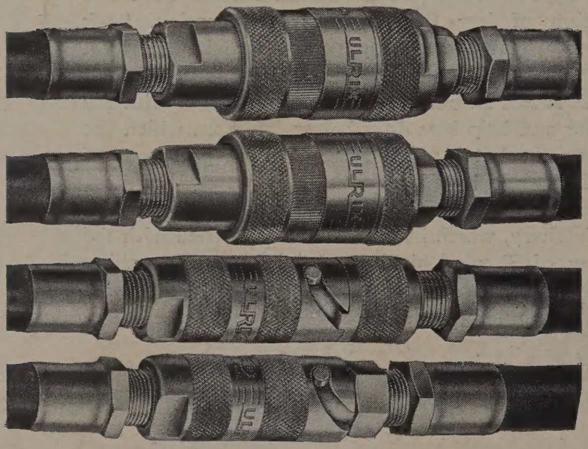

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